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THE WORKS IN VERSE AND PROSE OF Nicholas Breton

FOR THE FIRST TIME COLLECTED AND EDITED:
WITH MEMORIAL-INTRODUCTION, NOTES AND ILLUSTRATIONS, GLOSSARIAL INDEX, FACSIMILES, &c.

BY

THE REV. ALEXANDER B. GROSART, LL.D., F.S.A.
ST. GEORGE'S, BLACKBURN, LANCASHIRE.

IN TWO VOLUMES.

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AUSPICANTE JEHOUA.

1597.

NOTE.

For the biographical importance of this little work, 'Auspicante Jehoua,' and other significances, see the Memorial-Introduction. The 'Marie' of the title-page—as shewn by the Epistle-dedicatory—was the illustrious Mary 'Sidney's sister, Pembroke's mother.' The spelling 'Penbrooke' was common contemporaneously. There are no words calling for illustration, but the following may be noted here: page 4, Epistle-dedicatory, last line 'Beadman'=Beadsman: page 5, col. 2, l. 8 from bottom, '*mistermed*'=wrong word or 'term' used. I have given capitals to all divine names (nouns and pronouns) and printed '$\overset{u}{y}$' as 'y^{u}.' and '$\overset{t}{y}$' as 'y^{t}' and extended '&': the headings I have italicised to distinguish from the text. A few obvious misprints are corrected. Bright's copy—from which ours is printed—fetched £19. It is now in the University Library, Cambridge. It is a small 12° of 31 leaves.—G.

Auspicante Jehoua.

MARIES

Exercise.

[*Small woodcut: a crowned rose and buds.*]

At LONDON
Printed by Thomas Este.
1597.

To the Right Honorable and vertuous Lady, the Lady MARY, *Countesse of Penbrooke, health, happinesse, and heauen.*

RIGHT HONORABLE, my bounden seruice in all duety remembred, I haue often red and heard, which I verelye beeleeue, that in the nature of man, there is no greater blot of disgrace then the vile note of ingratitude; with which wicked humor fearing my long forgetfullnesse of your fauoure, may make my heart in some suspition vnhappily to bee touched, I haue presumed humbly to present vnto the faire eye of your discreete vertue, a little fruite of my late and best labours; wherein your Ladyship may vouchsafe to see that although I cannot as I would finde meanes to discharge the care of my duty, yet in my best thoughts I haue not forgotten you, when in my daiely praiers vnto God, I doe remember you: and as I daiely and hourelye doe hartely pray vnto His holy Maiesty for His blessings to light vpon you; so haue I set downe a few historicall prayers for you: which I hope you will so finde applyed to your comfort, as shall giue you no discontentment in the presumption of my paines; and so though I haue soncke my fortune in the worlde, hauing only the light of vertue to leade my hope vnto heauen, with humble thancks for your as yet vndeserued fauour, in continuall prayers to the God of all comfort, for His prosperous preseruation of my good L. your Ladyship, and all yours, with increase of honour on earth, and eternall happinesse in heauen: I humbly take my leaue in bounden duty. Your La: sometime vnworthy Poet, and now and euer poore Beadman.

NICH. BRETON.

To the Ladies and Gentlewomen Reeders.

LADIES and GENTLEWOMEN, so it is that hauing passed some partes of the world, and beholding the stately pallaces of diuers princes, after my returne into my natiue country, finding the contemplatiue life the most neere vnto angelicall nature, and no contemplation so comfortable as the mercies of God; the first-fruicts whereof, and the neuer-ending glory of the same, are no where so apparant as in the historie of the Holy Scriptures; where looking into the court of heauen, I finde the world but a base corner, when the King of Kinges with the brightnesse of His glorie doth rauish the soules of His beeloued; and reading in this diuine historie of the excellencie of God's loue, and emong many of His elected, of some women in His especiall fauour, I could not but acquaint your good mindes, with the memory of their names and such matter touching them as you may and will (I hope) applie to your comfort, I finde them blessed for their faith, and beeloued for their humility; two iewels of the soule, not common to our humaine nature but as it is incorporated to Christ. But I will leaue the imperfect to God's amendment, the faithfull to His blessing, and the elected to His loue: beeseeching Him so to blesse you with His grace, in the feeling of His loue, that in praier to His mercy, yee may all liue to His glory, that hauing Christ for your loue, ye may liue in ioy for euer; and so wishing you happinesse on earth, and heauen hereafter, I rest in praier for yee and all faithfull in Christ Iesu, as I finde cause.

Your poore friend or seruant: N. B.

Marie's Exercise.

A praier vpon the historie of Christ His comming vnto the house of Mary and Martha, to raise Lazerus from death. Iohn XI. The fruict thereof: The life of the dead the glorie of God.

ROST mercifull Lord, my louing King and euer-liuing God, sweet Iesu Christ, my heauenly maister, redeemer and sauiour, vouchsafe mee leaue, poore and vnworthy vessell of Thy mercy, on the knees of my soule in the humilitie of my hart, to trouble Thy patience with the lowly petition of my afflicted spirit: Lord when to make knowen Thy glory to the world, yu camest to Bethania, vnto the house of Mary and Martha, to raise vp Thy beloued Lazarus from death, what was the speech of the poore women, Thy poore creatures vnto Thy gratious and holy glorious maiestie? But onely this: 'Lord if Thou hadst ben heere, my brother Lazarus had not ben dead: but now whatsoeuer, Thou askest of God He will giue it Thee:' so my deere Lord let mee, I beseech Thee, saie vnto Thee? now that by the gratious, mercifull and comfortable operation of Thy Holy Spirit, I feele and see Thee comming to the vnworthie house of my wounded soule, 'Lord if Thou hadst beene heere' not my brother, but myself had not so long beene dead, dead I say in my sinnes, though onely liue in Thy mercy: but oh Lord Thy Father hath giuen all power into Thy hands, and therefore if it please Thee, Thou canst raise me from this sorrowful death of iniquity, vnto the ioyfull life of Thy grace; but as Martha saide by hir brother Lazarus, he had ben dead foure daies, and therefore did so stinck that he was vnfit to bee taken vp, so Lord, let mee saie of myselfe, I haue beene dead not foure daies, but many yeeres, yea all the daies of my life, and therefore feele myself so vnsauory and vnfit to presume beefore Thy presence, that I can rather say with Peter, come not neere mee Lord, for I am a polluted creature, then thincke that euer Thou didst loue mee, and therefore art come to raise mee from this death; yet sweet Lord when I remember withall Thy blessed aunswere and kinde chiding of the vnbeleeuing soule, in these wordes: 'said I not vnto Thee if Thou didst beleeue thou shouldst see the glorie of God:' it giueth me comfort in my feare to come humbly to Thy mercy; beseching Thee so to strengthen my faith in Thy incomprehencible power, that I may rather reioice in feeling Thy goodnes and seeing Thy glorie, then distrust in Thy power, or dispaire in Thy mercie: that by the vertue of Thy power, from the death of sinne, being reuiued vnto grace, in the true fruicts of repentaunce, I may glorifie Thy holy name. Amen.

Another praier vpon the same historie, chapter and place: the fruict therof, Christ His commendation of the hearers of His word.

ALMIGHTIE God and most mercifull Lord, my best maister and onely sweet Sauiour Iesus Christ, when it pleased Thee of Thy mercy, to enter into the house of Martha and Mary, Thy beloued vnworthy seruants, whiles Mary by the blessed inspiration of Thy Holy Spirit, was happely called and wholy enclined to the attentiue hearing and ioyfull receiuing of Thy comfortable preaching; Martha, not so filled in hart, or rather rauished in soule with the vnspeakable sweetnes of Thy Holy Spirit, rather troubling hir head with an earnest care of worldly busines, then bending hir hart with any zealous desire to the inward seeking of Thy heauenly treasure, complained to Thee of hir sister's mistaken and mistermed idlenes, that sitting still at Thy feete she had no more care to helpe her in hir work, to prouide for Thy welcom, nor to attend Thy presence; but my sweet Lord how sweetly didst Thou reproue hir folly, and reueale hir fault in these few words: 'Martha, Martha, thou carest and art troubled about many things, but

one thing is needfull, Mary hath chosen the good part which shal neuer be taken awaie from hir:' oh deere Maister now that by the secret light of Thy gratious loue, I behold Thy entrance into the hart of my soule, though 'I am not worthie Thou shouldst come vnder the roofe of my house,' yet since it hath pleased Thy holie maiestie in the infinit goodnesse of Thy incomparable kindnesse, to comfort my hart with the gratious hearing of Thy glorious mercy; giue me leaue not with Martha, to complaine of a sister, but to accuse myselfe of to much euill in so long combring my hart with the wretched cares of this wicked world, that I haue had almost no care to humble my soule to the happie hearing of Thy holie word: let mee therfore beeseech Thee of the abundant grace of Thy glorious goodnes, by the mighty power of Thy eternall mercy, to draw mee to Thee by the heauenly vertue of Thy Hollie Spirit, that casting of all the combersome cares of this vncomfortable worlde, I maie not onelie serue Thee in bodie, on the knees of my heart, worshipping Thy diuine will, but in the humilitie of my soule, sit with Mary on the ground, with the tears of true repentaunce to wash the feete of Thy mercie: that being both vnable and vnworthie to behold the glory of Thy presence, I maie yet ioye in my soule to heare the sweetnes of Thy preching, that beeing cleerely healed of the euill part of sinne, I maie receiue that good part of Thy grace, that maie neuer bee taken from mee; but one thing is needfull, and that one thing art Thou: it is Thee sweet Lord that I haue need of; needful is Thy grace, and vngratious that I am, full of need am I, of Thy mercie: mercy my sweet Iesu, oh let my pensiue hart heere the preaching of Thy mercie, that beeing with Lazarus reuiued, and with Martha rebuked, with Mary I may bee so comforted, that with the teares of my hart washing the feete of Thy pittie, I may reioice in my soule to bee admitted into Thy presence; wherein the obedience of my loue shewing the ioye of my life, I may feede of Thy mercy, and singe to Thy glory: Blessed is the house that dooth receiue Thee, happy the hart that dooth attend Thee, but most ioyfull the soule, that leauing the cares of the world hath all hir comfort but in Thee: in Thee I say sweet Lord, the lyght of the eternall wisdome, the lyfe of the dead, and the only comfort of the liuing; whose preaching most gratious and whose presence most glorious, happye are they that heare, but most blessed that enioy: emong whome alas, of the world most vnworthy, so blesse the sicke soule of Thy sinfull wounded seruant, that ouercome with the comfort of Thy vnspeakable kindenes, in the swounding traunce of the treasure of Thy loue, I may rather dye at Thy feete then part a foote from Thy fauoure; wherewith the teares of faithes thankfulnesse, I may encrease the glorie of Thy mercie. Amen.

An other vppon the same history, chapter and place: the fruite therof, The blessing of humilitie.

REMEMBER sweet Lord Iesu Thy mercies that haue been euer of old, forgiue and forget the sinnes of Thy humble repentaunt though vnworthie seruants, think on Thy poore Mary with the teares of hir heart humbling hir soule at Thy feete, thincke I saye my sweet Lord, a little vpon my great misery, that confesse myselfe vnworthie of the least looke of Thy mercie: Lord, it pleased Thee to saie Marie Magdaline loued much, but surelie Thou louedst more, that so great and vnmeasurable a sinner, woldst vouchsafe so great a measure of Thy grace, beeing vnworthie Thy thought, to presume into Thy presence: sweet Iesus, art not Thou the same Christ? Who camest 'not to iustifie the righteous but to call sinners to repentaunce?' Is Thy mercie anye thing diminished, or shall not Thy glorie euer encrease? It cannot bee but Thou art Thyselfe the Sunne of God, the Redeemer of the worlde 'the Lambe of God that takest away the sinnes of the world,' and God alone, that hast the gouernement of the whole worlde: what Thou hast bought then who can take from Thee? wher Thou hast mercie, who canne diswade Thee? and hauing all thinges vnder Thy feete, who can resist Thee? Thou createdst man for Thyselfe, Thou redeemedst him by Thyselfe, and dost comfort him but with Thyselfe: Wilt Thou then forget the worke of Thine owne hands? Wilt Thou loose that Thou hast bought with Thine owne blood? or suffer it to be blasted that yu hast blessed with Thine owne Spirit? no, sweet God, Thy goodnesse is to great to loose any parte of Thy glorie: though wee forget Thy loue thou canst not forget Thy mercie, though wee loose ourselues in this wildernesse, Thou wilt bring vs home to Thy folde, and though sinne seeke to driue vs to despaire, yet doth Thy grace assure vs of comfort; for Thou art kinde though wee are vnthanckfull, Thou art mercifull though wee are vnfaithful, yea Thou art comfortable when wee are most miserable: and why is all this? beecause Thou art God, Whose goodnesse hath no limit, Whose mercies are infinit, and Whose glorie shall haue no ende: Why then oh Lord is my soule so full of heauinesse, and my heart so disquieted within mee? can the world so werie mee that heauen cannot reuiue mee? or can sinne so infect mee that Thy mercie cannot heale mee? or the diuell so terifie mee that Thou my God canst not comfort mee? No, my deere God, Thou art able to forgiue more then I am able to offend; one drop of Thy mercie will heale all the woundes of my sinne, and where Thou entrest with Thy Holly Spirit, there is no place for the wicked fiende: what then can hurt mee if Thou help mee? can sinne set a wal beetwixt Thy mercie and my comfort: when Thou

hast troden downe the diuel with all the power of his malice, can Death afright mee that see my life in Thy loue? or can sorrow dismaie mee that haue Thee for my comfort? No, my sweet Sauioure, let not my teares be onely witnesse of my sorrow for my sinnes but of my ioie in Thy mercie, that from the greatnesse of sin hast called mee to Thy grace, and liuing long from the shadow of Thy blessing, hast admitted mee into the ioie of Thy presence: Oh blessed Lord, how admirable dooe I feele Thy goodnesse in the inward works of Thy grace? faith a fruict of Thy mercy, repentaunce a fruict of faith, teares a fruict of repentance, ioie a fruict of teares, and Thou only the fruict of all; Thou art oh Lord y^e^ summe of all sweetnesse, the substaunce of all goodnesse, and in Thy selfe to Thyselfe the only height of all glorie: Thou art the ioie of the heart, the comfort of the minde and the life of the soule: Thou art the portion of mine inheritance, the longing of my heart's loue, and the onely heauen that I hope for: who can know Thee and not loue Thee? or know what loue is, and is not rauished with the thought of Thee? O my sweet Sauiour, since it hath pleased Thee to call mee vnto Thee, I humbly beeseech Thee, let mee neuer goe from Thee, but let mee liue and die with Thee, that I maie die to liue with Thee: for y^u^ onely art the life and the onely life of them that come vnto Thee; and to Thee onely doe I come with sorowfull Mary beeseeching Thy comfort in the greatnesse of Thy goodnesse, so to inspire my hart with the grace of Thy Holie Spirit, that with y^e^ teares of my soul mingled with one drop of Thy pretious blood, I maie wash awaie the filth of my vnsauerie sinne, and in the comfort of Thy kindenesse I may kisse the feete of Thy mercie, till out of the wretched vale of this worldly miserie Thou wilt bring mee to the ioies of the elected in Thy loue, that there beeing preserued by the hande of Thy mercie, with the angells of Thy traine I maie sing to Thy glorie. Amen.

A prayer vppon Elizabethes meeting with hir cosen Mary, the blessed virgin: Luke i. chap. IV. 1 verse: The fruict therof: The ioies of the elected that by the loue of grace are allied vnto Christ.

Yf all the treasures of the world were layde together, were they any better then trash compared (oh Lord) to the least thought of Thy loue? are not the heauens themselues the workes of Thy fingers? and is not the Earth with all hir glory, most glorious in beeing Thy footestoole? what then are wee but drossie creatures of slimy clay? but wherin Thou hast made vs gratious to encrease the greatnesse of Thy glory: shall we then attribute vnto ourselues that is due only vnto Thee? or thinck ourselues to bee anything that haue our being but in Thee? wilful were such a blinde-nesse and wofull were such a sight, as taking night for the day, would seeke paradise in hell: Lord keepe vs from such a folly, cleere vs from such a blindnesse and saue vs from falling into such an errour: be Thou the light of our loue, the sence of our vnderstanding, the wisedome of our knowledge, the meditation of our hearts and the ioy of our soules: but sweet Lord, I reede that when Elizabeth met with hir cosen Mary the blessed Virgin Thy blessed mother, the babe sprang in hir wombe; which after he came into the world did preach of Thy Kingdome aboue the world: and now meethincks I feele Thy Holy Spirit making entraunce into my soule, there rise vp thoughts in my heart to honour Thee in the highest heauens; but the thought is yet yong and cannot prosper without Thy blessing, it is conceiued in my soule by the blessing of Thy grace, Lord preserue it with Thy mercy, that I may bring it foorth to Thy glorie: though when it is at the best as it is from me, it is vnworthy to loose the least latchet of Thy shoe, yet as it is from Thee a guift of Thy goodnesse, at the feete of Thy mercie, let it speake of Thy glorie: Thy grace hath begot it, let Thy good Spirit breed it and Thy Holy hand so preserue it y^t^ being fed in this infancy with the sweet milk of Thy mercy, it mai gather such force in the faith of Thy Holy Word y^t^ delighting in Thy Law and liuing but in Thy loue, it may loath the whole world to be y^e^ lest in Thy kingdom: oh sweet Lord let my hart reioyce to heere of Thee, my sences to serue Thee and my soule to praise Thee, bee Thou y^e^ childe of my loue, the Lord of my life and the life of my soul; let my soule euer conceiue Thee and neuer part from Thee: y^t^ hauing Thee for my comfort I may feare no crosse, nor care for any calamity; be y^u^ swet Iesu, my father and my child, my husband and my brother, my loue, my life, my Lord and my God; in Whom my spirit may reioyce when I but thinck of Thy blessing; that beeing wholy rauished with the vertue of Thy loue in harmony of Thy graces, I may glorify Thy holly name. Amen.

A praier vpon the talke of Christ with the woman of Samaria. Ihon 4. The fruict therof: the comfort of mercy.

Peereles Loue and purest Life of Thy beloued, pardon I beeseech Thee the presumption of Thy poore wounded creature, wounded with sinne and cureles of hir sore, but onely in the merite of Thy mercy, in the oile of Thy grace and wounds of Thy loue: oh sweet Iesv, Thou didst vouchsafe at Iacob's well of the woman of Samaria, to aske a little water; Thou talkedst with hir and reueledst Thyselfe vnto hir, who vnworthy of Thy comfort could not conceiue the greatnes of Thy kindenes; but alas Lord, heere is another woman that commeth with another thirst and to drinck of another fountaine; which fountaine onely art Thou alone: Thou art the well of life, of which who drinketh shall neuer dye: long hath my

soule thirsted after Thee, yea in a barraine and drie land where no water is: oh that I might so drinck of Thy vertue, that beeing dronck with Thy loue, I might bee so moistened with Thy grace that I might neuer thurst more after sinne: oh sweet Iesu how sweet is Thy sweetnes, no hart can imagine nor tung can expresse; a fountaine neuer dri, of the abundance of whose streams all the blessed come to drincke, all that drinck are in loue, and all that loue doe liue for euer: such a spring neuer drying, such a loue euer liueing and such a life euer ioying, wher is it but in Thee? and where art Thou but it is? oh Fountaine of all blessednes, oh blessing of all happines, oh felicity of all ioyfulnes, quench the fire of my thirst with one droppe of Thy grace, let fall the dew of Thy blessing vpon the drie hart of my soule; that being refreshed with Thy loue, I maie deuote my life to Thy seruice; for sweet Lord, though the woman of Samaria would not offer Thee drinck beecause the Samaritans would not meddle with the Iewes, yet sweet Lord I am sure Thou wilt not denie me Thy mercy, because I am a sinner; for Thou hast mercy in store for all them that come vnto Thee: Iacob their father gaue y^t well as it seemed to an vncourteous people, that would not giue Thee a cuppe of their water; but God Thy Father hath giuen Thee to all people a fountaine of life to all that in true faith thirst to drinck of Thy loue; and how incomparable is Thy kindnes that with the blood of Thy hart didst seale the bond of Thy loue: doest Thou denie any one comfort that callest all vnto Thy mercy: or doest Thou suffer any to perish that put their trust in Thy word? doest Thou not offer Thyselfe freely? and shall I not beg Thee with teares? yes, sweet Lord, I humbly thanck Thee, I feele the sweetnes of Thy loue, though I can not beeholde Thy presence, I tast of Thy goodnes though I see not Thy person, and drinck of Thy vertue though I know not Thine essence; for had not the medicine of Thy mercy cured my soul of hir sorrow, I had died in my sinne, ere I had tasted of Thy grace, but sweet Lord, the woman of Samaria had many husbands and my soule desireth but thy loue: be Thou I say the husband of my loue, the loue of my life and life of my soule, the fountaine of my faithe's comfort, the water of my hope's life, and the sweet of my eternall felicitie: let me thirst only for Thy grace, drinck onely of Thy mercie and liue onely to Thy glorie: that from the puddles of the worlde, deliuered by Thy mercy, in the ioies of paradise I may sing halaluiah to Thy holly Maiestie: Amen.

A prayer vpon the woman of Canaan, hir suite vnto Christ: Math. XV. verse 22. The fruict thereof: The blessing of faith.

ETERNALL, Almighty, euer-liuing and euer-loueing God, my deerest Master, sweetest Lord and onely Sauiour Iesvs Christ, the comfort of the sorrowfull, the hope of the faithful, and the life of the ioyfull, the surgion of the heart, the phisition of the minde and the medicine of the soule, the power of vertue, the wisdome of grace and the glory of mercy, Who liuing in the heauens beholdest all the dwellers vpon y^e Earth, hearest y^e cries of the afflicted, asswagest the pains of the tormented and comfortest y^e harts of the distressed, that in true faith of Thy woord, fly to the mercy of Thy will; emong those miserable sinners that haue no hope of reliefe but in the heauenly eye of Thy mercy, vouchsafe sweet Christ, to cast one looke of pitty vppon the wounded heart of my vnworthy soule; when the woman of Syrophenissa came to Thee for the cure of hir daughter possessed with a diuel, though at the first Thou gauest hir a kinde of denying answere, in that it was not meete to giue the childrens meate vnto dogges, yet to hir humble replie that the dogs might eate of the crummes that fall from their Masters table, to the glory of Thy mercy Thou madest a gratious conclusion; wherein the humility of hir faith, had effected hir ioy in Thy fauour; hir daughter was made whole and shee departed away: but now oh Lord was she onely blessed in this abundant measure of Thy mercy? or can sin haue such power in the world, as to bar Thy seruants Thy blessing? or shal any dispaire of Thy comfort, when Thou callest all vnto mercy? no, sweet Lord, I know Thou art not partial in Thy loue, that lookest onely into Thyselfe, Thou art not sparing of Thy blessing, that art boũtifull to the whole world, nor wouldest the death of a sinner, and therfore wilt surely haue mercy on Thy seruantes: to Thee therefore sweet Iesu I humbly come, not for my diseased daughter, but Thy distressed daughter vnworthy of so good a father, yet praying Thee good Father help me and thi vnworthy seruant beseeching Thee; sweet Maister comfort mee and Thy vnworthy creature crying vnto Thee, oh God of all mercy haue mercy vpon mee, in the multitude of Thy compassions do away with all my offences, in the oyle of Thi grace heale my soule of hir sinne and in the power of Thy mercy deliuer me from euill: I know not with how many diuells I am daily and hourely tempted, by a world of illusions to bee drawen from Thy loue, but, were ther neuer so many, Thou canst deliuer me from them all; for Thy power is inuincible, Thy mercy is almightie and Thy loue hath no limits; sinne is but an infection, the diuells are but ministers of Thy wrath, and Thou wilt haue mercy on Thy seruants; heale therefore my disease, commaund away my tormentors and bee glorious in Thy goodnesse: where Thy good Spirit entereth no euill Spirit will bide, where Thy Grace toucheth, no sinne tarrieth and whom Thou inspirest with Thy loue, they are allready in heauen: But alas sweet Jesvs meethincks I heere Thee accuse mee of so

dogged a nature, that I am not worthy to feede of the fruict of Thy fauour: Lord I confesse it that while dogs waite one their masters trenchers, I haue not attended on the table of Thy mercy: and therefore am vnworthy of the least crum of Thy comforte; Yet sweet Lord, since Thy mercy is ouer all Thy workes, put mee not out of the booke of Thy remembraunce: Thou hast called mee though I come late, giue mee a penny of Thy charity though I deserue nothing of thy mercy: I am sick and Thou canst heele mee, bee Thou gratious though I be sinfull, the diuell is a tirant, but Thou art y^e^ God of mercy, Who with one looke of Thine eie canst make him flye from Thy presence, with one woord of Thy mouth canst banish him from Thy beloued and with one blessing of Thy hand canst make me liue euer: but, oh sweet Lord, since I haue by mine absence from attending on Thy table deserued not onely to bee famished with lack of Thy Comfort, and not to receiue the least crum of Thy mercy, yet in the least looke of Thy loue since Thy glorie is in Thy mercy, loose no part of Thy right: Let me come behinde Thee emong the throng of sinners, to touch the hem of Thy garment, that by the vertue of my faith, I maie finde grace in Thy fauour and being cured of my sinne and comforted by Thy mercy, by the Grace of Thy Holly Spirite, I may glorify Thy holly name and not with the Sirophenissian, depart away with Thy blessing, but with y^e^ ioy of Thy mercy, folow Thy shadow with my seruice, till being wholely deliuered from the temptation of sin, in the saluation of Thy mercy, with the elected of Thy loue, by the good Spirit of Thy grace, I may euer sing to Thy glory. Amen.

A prayer vpon the widdowes two mites—XII. of Marke 41 verse. The fruict thereof: the praise of Charity.

NOTHING is more comfortable to my soule then the meditation of Thy mercy: sweet Iesu, Thou alone art Hee whom my soule loueth, and iust cause, for by Thy onely loue, my soule liueth: When I beholde Thee in my hart, I haue enough for my comfort and wanting Thy grace, I consume away with calamitie: Oh vnspeakable sorrow to misse the ioy of Thy mercy, and how great is their heaven that haue a feeling of Thy loue. Oh Sweet Lord, how greatly wilt Thou commend a little loue in Thy seruant? but how infinitely art Thou to bee glorified that giuest Thyselfe vnto sinners? Oh incomparable kinde loue to lay downe the life of Thy beeloued: Thou didst commend the poore widdow for casting two mites into the treasury and Thou hast giuen vs Thyselfe to bring vs into Thy treasury. Bee Thou therefore commended aboue all commendation: She gaue but a little, though all shee had, y^u^ gauest Thy selfe, without whom all things are nothing; let hir then bee commended of Thee, who sawest hir hart, and for Thy bounty to the whol world be Thou glorified aboue the world: Shee was called a poore widdow, beecause shee wanted both the wealth of the world and the comfort of hir kind husband, but how much might shee bee comforted to be commended by Thy mercy? All comforts faile wher Thou art wanting and all ioies abound wher Thy comfort is comming: O comfort of comforts, when wilt Thou come vnto mee? Lord, Thou art the husband of my soule, the onely comfort of my hart, and whole substance of my felicity: A poore widow am I, that wanting the comfort of Thy loue, haue no ioy in my life: I haue not a mite to present vnto Thy mercy; Had I a whole world, I would giue it for Thy grace: but, alas, I am poore, and hast Thou any nede of welth? that hast the whole world at commaundement: doest Thou care for drosse, that art the Lord of heuen and earth? no, Lord, Thou wantest nothing and therefore what though I haue nothing? Thou hast giuen mee Thyselfe, and can anything take Thee from mee? No, sweet Lord, Thou hast saide Thou wilt haue mercy and not sacrifice: a burnt offering I know Thou wouldest not accept, if I should giue it Thee: but, if any sacrifice will please Thee, a contrite hart and a troubled spirit is that which Thou wilt not despise: With this sacrifice therefore Sweet Iesu I come to Thee, beseeching Thee, into the treasury of Thy mercy, with the teares of my hart to receiue me body and soule, which though lesse worth then one mite is all that I haue to giue Thee: and well is mee, if Thou wilt take them, to cure them of sin, to ease them of sorrow and to bring them to ioie: but alas, I giue Thee but Thine owne, which Thou hast bought with Thyselfe, and therefore I beeseech Thee refuse not Thine owne that belongeth to none but Thy selfe, and therefore since I haue nothing to giue Thee, take Thine owne vnto Thee, commend whom it pleaseth Thee, and be Thou commended of all, of all I say, for all and aboue all, since that for all in all, Thou deseruest all commendation; to Thee sweet Iesus Christ the husband of my soule, the substance of my wealth, the ioy of my life, and assured hope of my saluation, that by the bitter death of Thy body and precious bloud of Thy hart, hast deerely bought the loue of Thy seruants, who, by Thy onely merit being redeemed from hell, by the sauing faith of Thy mercy are assured of heauen, to Thee, I saie, deere Christ my deere loue, my best husband, my heauenly Father, my gratious Lord and onely glorious King, with Thy heauenly Father and Thy Holy Spirit, the eternal Trinity in Vnity, one onely almightie and incomprehensible good God, for the infinit comforts of Thy infinit mercies, bee all infinit glory, honor and praise world without end. Amen.

A prayer upon the request that the mother of Iames and Iohn made vnto Christ: Mathew chapter XX. The fruict thereof: Knowledge what to aske of God.

BLESSED Lord and Lord of all blessing, bountiful God, and God of all bounty, King of heauen and earth, to Whom all the worlde are but beggers; emong the infinit number of Thy incessaunt Sutors, y^t^ neuer leaue to importunate Thy mercy, vouchsafe sweet Iesu I beseech Thee, to heere an humble petition of Thy poore, wretched and vnworthy creature: The mother of Iames and Iohn made a suite vnto Thee for hir two sonnes, that the one might sit at Thy right hand, and the other at Thy left: little was hir discretion to moue so presumptuous a petition, little I say shee considered Thy greatnesse, or lookt into hir owne smalnesse, that, deseruing nothing but Thy wrath, woulde craue such a blessing of Thy grace: who beeing aunswered with deniall, escaped wel without Thy further displeasure: Oh my God, I come not to Thee with a spirit of such boldnesse, but in the humility of fayth, with the teares of sorrow, my wounded hart beecommeth a sutor to Thy mercy; An humble sutor I am, oh heauenly King, to Thy holy maiesty, not for my two sonnes, but the two parts of my selfe, my soule and my body, y^t^ it will please Thy gratious goodnesse, so farre to take them to Thy mercy, as not to set them either at Thy right hand or Thy left, but, in one looke of Thy comfort, to make them but cushins for Thy feet, where more ioyfull shall bee my teares to wash the feete of Thy fauoure, then all the pleasures of the world, to bee away from Thy mercy. This oh Lord is all my sute, which in Thy gratious pitty I beeseech Thee to graunt me, that from this vale of misery, Thou wilt take mee to Thy mercy, that in the ioye of Thy loue I may euer sing of Thy glory: Amen.

A prayer vpon the deuotion of Anna, Luke II. chap. The fruict thereof: The comfort of prayer.

RIGHTEOUS Lord, holy King, and euerliuing God, Who hast not to doe with the stoole of iniquitie, but with Thy countenaunce doest beehold the iust, forgiuest the sinnes of the repentaunt, and takest the faithfull vnto mercy. Enter not, I beeseech Thee into iudgement with Thy sinfull and vnwoorthy seruant; for no flesh is righteous in Thy sight, and I most vnrighteous, am ashamed to appeere beefore Thy presence, with hope of comfort, or almost without despaire of mercy, but y^t^ in the greatnesse of Thy goodnesse, seeing Thee offer Thy selfe vnto mee with all Thy graces, with a blushing feare, I fall at the feete of Thy mercy, beeseeching Thee so to blesse mee with Thy grace, that my wickednes may not destroy that which Thy goodnesse hath builded. Oh deere Lord, Thy seruaunt Anna, putting of the world and putting on Thee, shaking of all vanities, and clothing hir self with Thy comfort, leauing the world, beetooke hir selfe to Thy temple, where continuing manye yeeres in fasting and praier, shee receiued at last the ioyefull fruict of hir hope in the gratious beeholding of Thy glorious comming. But, Oh Lord, wo is me, that haue so long looked after the world, that I haue so little looked after Thee, that I haue rather lost my selfe in a wildernesse, then once set a steppe into Thy temple. I haue feasted my flesh with the pleasures of the world, and almost famished my soule with the lack of Thy holy word, and haue beene rather lost many yeeres in vanity, then employed almost any houre in deuout prayer, as one rather fearing Thy wrath, then wishing Thy presence: but, sweet Lord, Thou art the God of eternity, Who hauing all time at Thy commaundement, dost appoynt euery houre at Thy plesure, to call Thy seruants vnto mercy, and to comfort them in Thy blessing: to Thee therefore my deere Lord, though long first, yet at last, and I hope neuer to late, on the knees of my heart with the tears of my loue I come vnto Thy mercy, beseeching Thee most humbly, in the spirit of Thy grace, so to instruct mee to pray and continue mee in praier vnto the presence of Thy pitty, that putting of the delights of the vanitie of this world, I may put on the ioy of the vertue of Thy loue, beetaking my selfe to the temple of Thy truth, and only long in my soule to beehold the blessing of Thy comming: Come I say, sweet Iesu, come downe into my heart, heale my wounded soule, quiet my troubled spirit, deliuer mee from this sinfull prison, lighten my darckned eies, take me out of this deadly sorrow into the ioy of Thy eternall mercy, where feeding on the fruict of my faith, in the fauour of Thy grace, at the feet of Thy presence, I may see the paradise of my soule: and in a new song of thanckes giuing, I may glorify Thy holy name. Amen.

A prayer vpon the queene of Sheba hir comming to Solomon: The fruict thereof: The treasure of true wisedome which is onely in the Word of God.

O infinitte and eternall God, the ground of all vertue and giuer of all goodnesse, the fountayn of vnsearchable deepe wisedome of the incomprehensyble Deity, looke, I humblye beeseech Thee, vpon the simple soule of Thy silly creature. The Queen of Sheba came to Thy seruaunt Solomon, to heere the wonder of his wit, which, compared to Thy wisedome, is as nothing; and shall not I come to Thee for the knowledge of my comfort? Yes, my deere Lord, let Thy mercy be my tutor, Thy wisdome, my lesson, Thy comfort, my lyfe: Teach me euer how to pray, what to hope for in my prayer, and how to bee thanckfull for Thy blessings;

teach me wisdome to know Thee, knowledge to serue Thee, and grace so to loue Thee, that I may neuer liue to leaue Thee: bee Thou the contemplation of my study, the letters of my reading, and the woord of my continuall remembrance, the note of my comfort, the white of my loue, and the light of my lyfe. Inspire my hart with Thy Holy Spirit, leade mee in the way of Thy truth, and blesse mee with the ioy of Thy peace; that leauing this desart where fooles loose their wittes, emong the followers of Thy will, I may heere the wonders of Thy wisdome, where the faith of the simple finde the summe of their felycity, that beeing pardoned my faults and healed of my folly, in the seruice of my faith, I mai glorify Thy holy maiestie. But, Oh Lord, shee brought gifts of great value which she presented vnto Thy seruaunt, and I haue nothing to giue Thee but my selfe, vnworthy present for Thy presence: but, sweet Lord, I beeseech Thee refuse not Thy seruant, though vnworthy Thy fauour, and instruct me in Thy law, though vnworthy Thy loue, that hauing Thy lesson in my heart, I may teach Thy wil vnto the world: Graunt this oh deere God, for Thy deere beloued sonne Iesus Christ His onely sake, to Whome with Thee and the Holy Ghost, three persons but one God, bee all honour and glory, humbly ascribed of mee and all Thy poore vnworthy seruants, in all things, for all things, and aboue all things, world without ende: Amen.

A praier vpon the words of Peter vnto Christ in the time of His transfiguration: Luke IX. verse 33. *The fruict therof: the ioy of the faithfull.*

O HOW amiable are Thy dwellings my deer Lord Iesu, how pleasant are Thy graces? and how comfortable are Thy mercies? more sweet are they to my hart then hony vnto my mouth, yea sweeter then hony and the hony combe: When Thy holy apostle Peter beeheld Thee transfigured, beeing rauished in soule with the sweet of Thy countenance, then could he say, heere is good beeing Lord: so my sweet Sauiour when in my soule I behold but one beame of Thy bright loue, I can say to my self, it is good being with Thee Lord, for better is it not to be at all, then to be without the comfort of Thy blessing: blesse mee therfore sweet Iesu, I beeseech Thee with the feeling of Thy goodnes, the comfort of Thy mercy, and the ioy of Thi loue: and let me saie to my selfe, whiles I am in this body of sinne, in this wretched world, heere is ill being Lord, wher I am so much without Thee, and onely their is good beeing where I might neuer bee from Thee, that being rauished with the sweetnes of Thy brightnes, I might make my poore soule a tabernacle for Thy dwelling, that beeing clensed from my sinne, by the onely merite of Thy mercy, and sweeted in my soule, by the oile of Thy grace, in the fruicts of thancks giueing, I may glorifye Thy holly name. Amen.

A praier vpon Mary Magdalens weeping at the Sepulcher: Iohn XVI. The fruict thereof: the vertue of constancy, in the loue of the faithfull.

KNOCK saiest Thou sweet Iesus and it shall bee opened vnto vs, seeke and we shall finde, aske and wee shall haue; Oh my deer God long haue I sought Thee, with the zealous loue of my hart, knocking at the gates of Thy grace, with the sighes of vnfained sorrow and beging with bitter tears, but one drop of Thy mercy: but my deere God sinne did so blind mee, that I went still out of the way that doth lead mee to Thy will, sin did so oppresse me, I could not come at Thy grace: yea, sinne did so dismaie mee, that I was afraide of Thy mercy: but now sweet Lord being cleered of my blindnes, by the light of Thy holy word and seeing the gates of Thy grace open to the passage of the repentaunt emong the hopes of the faithfull, I beg an almes of Thy mercy. I reed, oh Lord of Mary Magdalens great grace who being a great sinner yet by a great repentance receiued a great measure of Thy mercy: in sorrow she sought Thee, in humility she loued Thee and in loue shee found Thee; yea, aliue shee loued Thee, dead, shee mourned for Thee, buried she sought Thee; and risen she found Thee; sweetly was shee blessed, that hauing once beegon to seeke Thee could neuer leaue till she found Thee, and hauing once found Thee did so deerely loue Thee that in the depth of hir loue shee had no ioie to liue from Thee: sweet Iesu, so giue me grace to seeke Thee, that in Thy grace, I may finde Thee, by Thy grace I may loue Thee and in Thy gratious loue, I may liue to beehold Thee; Open mine eares that I may heare Thee call; and open mine eies that I may see Thy goodnesse: open my hart that I may with teares attend Thee, and open Thy handes to take mee wholy vnto thee: mortify my flesh, that my soule may liue, shut me not from the gates of Thy grace, but keep mee vnder the shadow of Thy wings; lead mee through the darknes of sinne into the daylight of Thy loue; the first day in the weeke and earely in the morning let mee seeke Thee, let the prime of my youth and the whole time of my pilgrimage bee onely emploied to the finding out of Thy fauour; let mee feare nothing while Thou art my hope nor bee satisfied with anything till I be filled with Thy loue; let mee weepe at Thy graue, that I may ioy in Thy grace; and so mourne for Thy absence that I may reioice in Thy presence, let mee not depart with Thy disciples but abide with Thine angells, till, in the pitie of my sorrow Thou wilt shew me Thyself: when, hearing from Thee, but Mary, I may aunswere but Master, wherin my soule rauished with Thy loue may

deuote the seruice of my life; but, Oh Lord, how should I most wofull, wretched, and wicked creature, liueing in this vale of sorrow and misery, come to the comfortable hope to clime the hil of Thy mercy? a polluted vessell of the earth, to behold the pure and bright glory of the heauens? but oh Lord, doe I aske Thee how? and haue Thy holy word so cleere a lanthorne to my loue: forgiue my sweet Christ, my forgetfulnes of Thy care and giue me grace to remember the rules of my comfort; wherein I finde after storms faire weather is sweetest, after troubles, peace is most comfortable and after death life is most ioyfull. Sweet Iesu therefore that hast mortified mee with the stormes of this world, comfort mee with the sunne shine of Thy grace, after the troublesome temptations of euill spirits, giue mee peace in Thy Holy Spirit and after the death of this my carnall absence, giue my soule life in the beeholding of Thy presence: giue mee patience to seeke Thee in Thy passion, that I may reioyce to see Thy resurrection and that in the merit of Thy mercy receiuing the comfort of my saluation I may with the tears of my hart witnesse the loue of my soule, not desiring to liue, but to glorify Thy holy name. Amen.

A prayer vpon Magnificate, not applying the history: The fruict therof: The ioy of the soule that is rauished with the loue of Christ.

ESSCENCE of eternity, in y^e^ holy maiesty of the trinall-Vnity in the heauenly Deity, Light of the heauens, Day of the world, Beawty of vertue and Glory of wisdome, sweet Iesu, the true and only beegotten and beeloued Sonne of the true and only incomprehensible euerliuing and euerlouing God: My Creator in Thy power, my Redeemer in Thy merite, my Sanctifier in Thy loue and my Sauiour in Thy mercy, how shall I of clodde and claye, slime of the earth, dust and ashes, wretched worme and wicked creature, presume to the happinesse to haue a thought of such holinesse as to aspire, so high a blessing, as to touch the smallest tittle of the due title of Thy glory: yet sweet Iesu, seeing that y^e^ dead earth in hir fruictes dooth praise Thee, shall my soule liue and in no seruice honor Thee? And since the liuing doe adore Thee, shall I dye, and not praise Thee? God forbid: but alas, shall darcknesse speake of light, error of truth, basenesse of glory, or a sinner of God? When the earth quakes, the sea roares, the heauens shake and the aungells tremble at Thy presence and yet I see the elements giue theyr natures; the Sunne his heate, the water hir coolenesse, the aire hir moisture and the earth hir drinesse, the trees theyr fruicts, the flowers their sweets, the sea hir fishes, the earth hir gemmes, the ayre hir comfort, the fyre hir light, and the world hir welth in the seruice of hir creatures in obedience to Thy holy will, to glorify Thy holy name; and shall I of all the world most bound to Thee in the whole world, that haue tasted so much of Thy goodnesse, so much forget Thy greatnesse, as in no work of Thy grace to humble my soule to Thy glory? God forbid. No, my sweet God, I humbly beeseech Thee giue me the patience of Thy saincts, the faith of Thy martiers, the ioy of Thine angells and the wisedome of Thy Holy Spirit, that I may suffer all things for Thy loue, I may die in Thy seruice and so sing of Thy goodnesse that in ringing out Thy praises the heuens may reioyce to heere Thy glory in the world. Oh my sweet Christ, help mee to honour Thee; inspire my heart with Thy loue, tell mee what to thincke of Thee, teach mee what I shall say of Thee, learne mee how I shall praie vnto Thee; that in my soule, I may neuer cease to prayse Thee. O glory in the highest heauens, highest glory of the heauens, onely glory beefore the heauens, bee Thou glorified aboue the heuens. Oh that my hart could dissolue into teares, to wash the feete of Thy fauour, or that my soule in sighes, could ascend a sacrifice to Thy mercy, that in soule and body, I might shew some seruice of my loue, which am worse then nothing, till I bee something in Thee. But Thou hast made mee, as it hath pleased Thee, and canst make mee what it pleaseth Thee: let it therefore please Thee, I beeseech Thee, to make mee onely to please Thee: I am a creature of Thy will, worke mee onely to Thy will; draw mee to Thee by Thy Holy spirit, hold mee to Thee by Thy holy loue, and inspire mee with Thy holy wisedome, that loathing the worlde with the vanities thereof in Thy onely mercy, I may see the paradise of my soule: that hauing with patience passed my purgatory in this life and in the merit of Thy mercy, receiuing the comfort of my saluation, where the angells of Thy loue doe sing in glory of Thy grace, my poore humble soule may sing Amen to their musique.

Gloria in excelcis Deo.

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mas Este, dwelling in
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1597.

Wit's Trenchmour.

1597.

NOTE.

ONLY a single exemplar of 'Wit's Trenchmour' is known. I am indebted to its possessor (Henry Huth, Esq., London), for its use; and I wish to return him publicly my heart-felt thanks for the loan of it. It is in beautiful state: 22 leaves, sm. 4to. The curious title-page with the Publisher (Ling's) odd figurative woodcut (a 'ling' fish), I have had faithfully reproduced in facsimile.—G.

Wits Trenchmour,

In a conference had betwixt a Scholler and an *Angler*.

Written by *Nich. Breton*, Gentleman.

AT LONDON,
Printed by *I. Robarts* for *N. Ling*, and are to be ſold at his ſhop at the VVeſt doore of Paules Church. 1597.

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Written by *Nich. Breton,*

Gentleman.

[*See facsimile of title-page for a quaint woodcut here.*]

AT LONDON,

Printed by *I. Robarts* for *N. Ling*, and are to be ſold at his ſhop at the Weſt doore of Paules Church. 1597.

To the right Worshipfull and noble minded, the fauorer of learning and nourisher of vertue, William Harbert of the Red Castle in Mountgombry-shiere, Esquire, the highest power of the heauens giue the happinesse of much honour.

The humble seruice that in bounden dutie I doe owe vnto your honourable house, with the true report that I haue often hearde of the noblenesse of your owne spirit, as well in regard of the learned, as fauourer of the vertuous, hath made me presume to aduenture the pardon of your discretion, in offering to your patience a president of so simple a wit, as dauncing a Trenchmour in the shadow of understanding, dares not come into the light without the comfort of your good countenaunce: to make a large gate to a little Towne, were but a mockerie to a trauailer, & no praise to the builder · therefore referring to your good leysure the reading of a mad discourse, and to the happines of your good fauour the cõmandement of my better seruice, I take my leaue in all humblenes.

Your Worships ready at commaund

Nich. Breton.

To the Reader.

He that will thinke in writing to please all humors, must haue more varietie of inuention then one wit can hit on; for my selfe, I would be glad to please the best spirits; for other, I wish them more perfection of vnderstanding then lauishnesse of speech, and my selfe but the happines to bee out of the censure of the vnwise, which sith I cannot be, putting my labours to the viewe of the worlde, where all minds are not of one mould, nor all spirits of a like vertue, I will hope well of the best, and keep patience for the other; and so loth to make a long entry to a little house, I will leaue to your leysures to reade, & your curtesies to like, of such matter as you shall find handled, betwixt an Angler and a Scholler; how their talke came to light, & what you may gather of their discourse. And so in hast, from my lodging, I rest for this time, and alwayes as I find cause:

Your louing friend

N. B.

The Anglers conference with the Scholler.

Among the walkes of the wearie, where libertie and ayre, are the best comforts of the forlorne spirits of the world, it was the hap of a poore Scholler, (who feeding his imagination with the perswations of contemplation, making his passage downe a falling peece of ground, some-what neere vnto a little hill, fast by a riuer side, whose streames seemed to slide along the banks of a lower platforme) to espy a humaine creature, standing vpright and holding out his arme ouer the water, whom approching vnto some-what neere, and finding to be an Angler, he saluted in this manner: True figure of patience, no offence to your conceit, howe might it fare with your colde exercise? The Fisherman (as it might appeare by his answer) beeing better trained in the varietie of vnderstanding then could be contained within the compasse of a casting Nette, vpon the suddaine made him this replie:

> Shadowe of intelligence,
> To stay your further eloquence

when fooles gape for flyes, madde men may goe a fishing.

Oh Sir, (quoth the Scholler) I pray you enter not into choller, with him that meant not to trouble your better humour: but rather doe mee the fauor to instruct mee in the reason, that might leade you into thys looking labour, then to take mee vp for halting ere I come at my iourneys ende: I promise you I was halfe afraide, that Ouids tales would haue fallne out true, and that Narcissus, or some of his kindred, had been so in loue with theyr owne shadowe, that bee could not goe from the Riuer side: but comming neere, and finding the deceit of my imagination, confessing my folly, I am to craue your kindnes in a little conference, touching the profit of this colde pleasure, and what may be the fish that you angle for with a file.

Sir quoth the fisherman, to turne wit into choller, is such a peece of newe Alkamie, as I neuer found written in the true rules of Philosophy: and to tell truth, as I remember when I went to the schoole of vnderstanding, I found thys a sentence of discretion: It is but a trifling of wit, to bee troubling of humors: but sith you craue a fauorable instruction in a matter of small importance, being perswaded that your hast is not great, nor affaires waightie, if you will sit downe and beare mee company, wee will feede the ayre with a little breath. My good friend, quoth the Scholler, (for so I would be glad to finde you) to confesse a truth, neither is my hast such, but I may stay well, if not too long to your liking, neither my affaires of such import, but that I may put them of for a time, to enioy the benefite of your good companie. Then sir quoth the Fisherman, let me tell you, I sit heere as you see angling for a fish, and my baite a flie: for little fishes, as Bleakes, Roches, and such like, a flie will serue the turne: but for greater fishes, wee must find out greater baits: and with these flies wee catch such small frie, as serue to baite our hookes for greater fishes. Now, if you can apply this figure to a good sence, I will hold you for a good scholler in ciphering.

I cannot tell (quoth the Scholler) howe you woulde I should interprete it, but this I conceiue of it, that a childe may be wonne with an apple, when a Costermonger will not be pleased without a whole Orchard. I perceiue quoth the Angler, you are of Adams race, you thinke so much vpon the apple, that poysoned him and all his posteritie, but if one should examine your conscience, doe you not meane the golden apple? Which quoth the scholler? that which was offered to Iuno, Pallas, and Venus? I thinke it to bee but a meere iest, for surely in these dales, and in such Countries as I haue passed my trauaile in, I neuer saw any creatures so angelicall, but they had spirits so terrestriall, that if a golden apple should be offered, it would be catcht ere it could bee thought of: and therefore I pray you satisfie your selfe with this aunswer to your first figure, and so to other, as it will fall out. The Angler holding himselfe contented with this construction of his conceit,

followed on with his speech in this manner. Some fishes there are that keepe altogether in the deepe, & they we must angle for with a worme: now to this worme we must haue a line of haire, as neere as we can of such a colour, as may best please the eye of fish to play with. Now to this line wee must haue a plummet, which must guide the baite to the bottom, which drawing now and then vp and downe, at length so pleaseth the fish, as ventring vppon the baite, aunswers the hope of our labour. Now what thinke you of this figure? Trulie, Sir, quoth the Scholer, I thinke that when wit is ledde away with humors, reason may be intangled in repentance, and the pleasing of the eye, is such a plague to the hart, that the worme of cõscience, brings ignorance to destruction, while in the Sea of iniquitie, the deuill angleth for his dinner.

The Fisherman smiling at this aunswere, fell to him with another peece of angling, in this manner. We haue, quoth hee, a kinde of flye made onely of silke, which we make our baite for a fish called a Trowt, with which wee often deceiue the foolish thing, as well as with the flie it selfe. Alas sir quoth the scholler, this shewes but the vile course of the world, where wit finding out a foole, feedes his fancie with such illusions, as makes him sometime loose himselfe, with looking after a shadow: as wordes are without substance, when they are layd for easie beleeuers.

Well sir, quoth the Angler, sith you roue so neere the marke of an vnhappy meaning: I will not yet trouble you with further desciphering of conceits, but onely tell you a little cause of my pleasure taken in this cold exercise. Before I had leysure to learne this lesson of patience, to sit on a banke side, and onely pleasing my conceit with the hope of my cunning, to deceiue a silly creature of her comfort, I saw diuers kinds of fishing in the world, which though they were easily learned, yet I had no minde to looke into, at least for mine owne vse, howsoeuer it profited other: but of these were diuers sundry sorts, and of diuers natures, according to the Fishermen, or the fish that they baited for: of which kinds, according to the permission of time, I wil acquaint you with a few, which I haue learned to forget, as vnpleasing to put in practise. One kind was substantiall, another metaphoricall, and the third fantasticall. The substantiall was fishing with the golden hooke, which rich men onely layde in the deepe consciences of the covetous, where they plucked vp such fauours, as brought them a world of commoditie: and yet I remember one more welthie then wise, hauing made a hooke of a great waight, which was swallowed by a wide mouth, the great fish puld the no little foole into the water, and eyther drowned him in the deepe, or so swallowed him vp quick, that he was neuer seene after in the world.

Alas sir quoth the Scholler, this fellow was eyther too greedy of his gaine, or perswaded himselfe to be another Ionas, that after three dayes hee shoulde bee cast out of the Whales belly, and come to shore with a Muscle boat: but hee was pittifully deceiued: for by all that I can gesse of him, he had but one sillable of his name, and that was the last, for he proued himselfe but an Asse, howsoeuer Ione fedde his humor. Alas sir quoth the Angler, there are many such misfortunes in the world, a man may swallowe a Gudgin, whilst he is fishing for a Pickrell, and leape a Whiting, whilst he is looking on a Codshead. Yea, quoth the Scholler, but that is foule play, that a man should loose his stoole, while he is looking for a cushion, and be robd of his bread whilst he is reaching for butter. Indeed qd. the Angler you say true, when one sits by ill neighbours, hee had need looke to his skirts. But leauing these Items, let mee come to my first reckoning: fishing for the great fish I tell you, was wont to be with the golden hooke. Let the Mermaids sing neuer so sweetly, they make no reckoning of theyr musicke, it is the golden hooke that they will onelie come vnto, and without that, it is but vaine to lay for a fish and catch a Frog. Why, I haue heard of fishes that haue been made drunke with a golden kinde of gum, that after they haue but tasted it in theyr mouthes, they haue turned vp their bellies. Now for such great fishes as I speake of, the very oyle of gold is of such vertue, as the quintescence of halfe a million, will so ouer-come the sences of thē that tast it, that they will turne vp both backe and belly, with the giddines of that operation.

Oh sir quoth the Scholler, a vengeance on the deuill, heere is a long tale quickly construed: Jacke of both sides for a bagge of money, where among the companie of the Brokers the deuill angleth for Usurers. But I pray you sir on with your fishing, and if you haue doone with your substantiall, begin with your metaphoricall. Sir, quoth the Angler, in truth my store of gold is so little, that I care not if I speake no more of that hooke: and nowe, touching the metaphoricall fishing, I found it onely by wit, a conceited kind of hooke, that is onely layd in the shallow sence of vnderstanding, where kinde fooles are cosend with faire words of fine deuises: as a foule Crowe, to bee perswaded with eloquence, that shee is beloued for her white bill, till to feede a flattering humor, shee leaue neuer a feather in her wing. Oh, quoth the Scholler, I vnderstand you, as hee that made faire wether with Vulcan, because hee would make faire worke with Venus. No, no, that is a foolish kinde of fishing, to fish for a Codshead, and carry a knaues head to the market. Oh brother quoth the scholler, you are too plaine in your Aduerbs. In truth, answered the Angler, it is not worthy the name of a Prouerb: for euery note of experience is not a golden sentence, and

yet giue a foole a Cocks-combe, and let euery honest man haue his right: for my selfe, I neuer loued to angle for credite with a shewe of more sober countenaunce then simple meaning, for in truth brother, and verily sister, made the deuill daunce Trenchmore, where hipocrisie blew the bagpipe. Yea, quoth the Scholler, how catch you a Trowt but with a silken flye, and can you better deceiue a foole, then with a Taffatie face? Oh sir, laugh vpon euery man at the first sight, make a curtsie of the old fashion, say a long grace without booke, find fault with long haire, and great ruffes, and tell youth of his folly, and all imperfections of the flesh, shall be excluded from the spirit.

Oh sir, quoth the Scholler, you shoulde haue set downe *probatum*, a good medicine for a mad humor, to take phisicke without an Apothicarie, & to bleede in a lither vaine. Goe to sir, quoth the Angler, such fits of naturall philosophy, put you from your booke, and mee to mine angle: but leauing these new tricks of an old daunce, let vs fall again to our old galiard: and touching angling, say that a madde felow made a baite of a faire wench, to catch a foule churle withall, how many fauours might her sweete eyes plucke out of his sower hart? In deede, quoth the Scholler, it is not a little treason in youth, to catch age in a wheelebarrow, especially when an Ape brings a Beare to seeke honnie in a Bee-hiue. Well sir, said the Angler, what say you to him, that angleth with a counterfeite Diamond, to deceiue an ignorant Lapidarie. Alas quoth the Scholler, it is but a common Enterlude, betwixt the cunning of witte, and the folly of pride. Yea, quoth the Angler, but what say you of honestie? I think as fooles doe of learning, it may be spared at the market, and hindereth the Country from good sport. In deede Sir, quoth the Scholler, an Accidence in an olde couer, hath no grace in Court library. And a ballad, be it neuer so good, it goes a begging after the Faire: and for honestie, it is such a iest, that euen the begger is wearie of it, it hath so little place among other people.

Oh sir, quoth the Angler, you forget your selfe, hath not vertue beene euer the beauty of learning, and honesty such a Badge, as puts downe a painted Cognisaunce? In deed, quoth the Scholler, I must confesse, *Olim meminisse iuuabit*, it doth mee good to thinke of honesty, though it thriue but ilfauoredly: for *Tempora mutantur, et nos mutamur in illis*, we may goe in our Jerkins in Somer, but we must haue a Cloake for the Winter. Indeede I haue seene the deuil painted like a Friar when he went to deceiue a Nun, and Iudas looked like a holy brother, when hee played the villaine with his best Maister. Did you take these for Fishermen, quoth the Angler? But ilfauored ones qd. the Scholler, when the one of them layd his baite in hell, and the other followed his hooke to the deuill: and yet I haue heard it is a common note in the world, for Friars to bee wanton, and rich men to be couetous.

Indeede quoth the Angler, you say well, *Mediocria firme:* better be walking in the high-way, then building Castles in the ayre, or seeking Lobstars in the Sea: but let me talke with you further of angling. Say that Beggery had found out ambition, and laying a plot for his possession, neuer thought of honestie, till his villany were at an end, whē the bewitching of an idle eare, may breed the losse of an addle head: what say you to this angling? I say, quoth the Scholler, while the Peacock is gazing at his trayne, the Foxe wil be knitting of his hose-garters. Well sir quoth the Angler, sith I see you so merry with this metaphoricall kind of fishing, I wil tell you a little of the Fantasticall. This last kinde of angling is onely in conceit, where wit lacking vnderstanding, layeth his baite in a dreame, to catch a foole, when he is awake: as when an ouer-weening spirit of his owne power, wil compasse the course of the seauen starres, with staring only at the Moone, and so looseth the benefite of his studie. Oh sir quoth the Scholler, such a one was he that hauing a Deere in chase in his sleep, when hee waked, found that a Calfes head and the braines, gaue but a Huntsman and his dogge theyr dinner.

Well sir, quoth the fisherman, there is another fantasticall angling, called *Quasi*, as if it were: As a mad fellowe in a poeticall furie, imagining he had a Mistres, made loue to his conceit. Oh quoth the Scholler, I know such a fellow, as making verses of Venus, who was better acquainted with the black Smith, forgetting his better businesse, and gaining nothing by his idle labour, found he had beene better to haue kept his wits fasting, then to cosen his belly of his breakefast. Well, quoth the Angler, what say you to him that baytes his hooke with a fained Ague, to steale fauour from Pitty. Indeed quoth the scholler, when women were wont to be kind-harted, conceits in men were verie fauourous: and who could be so pittilesse, as to see the conswaption of a kinde humor, for a word of little good meaning. But nowe a dayes I hope there are no such men, knowing the nature of the femall sexe, giuen rather to loue a strong body, then a strong breath, and a good purse, then a faire tale. Wel said sir quoth the Angler, but what think you of him that angleth for authoritie, with a deuised countenaunce of counterfeit maiestie. I thinke quoth the scholler, that Fisherman to bee the Asse in the Lyons skinne, whom the Foxe with long flattery leading to fear the wolfe from his borrough, no sooner hearde the Owle sounde her Trumpet, but he threw off his proud couerpaine, and ran home to his old Crib, like a tall souldiour at a course Manchet. Well sir quoth the Angler, but what say you of him that angleth for a Budget in the high-way? Oh sir, quoth the Scholler, such open-eyed

sleepers, ere they be well broade awake, may hap to be hangd for their dreame. In good earnest sir, quoth the Angler, I can not but smile at your pleasant aunswers: But since I see the Sunne draweth downe apace, and I feare we shall haue shorter time of conference, then may be I hope with both our good lykings, I will no further trouble you with these kinds of anglings: but after that I haue tolde you of the nature of some fishes, I will tell you a little tale of the choosing of their King. Sir, quoth the Scholler, your kindenes being such as expects no ceremonies in courtesie, let it suffice you, that what I friendly receaue, I will thankfully requite, which if I cannot as I would, I wil deserue as I may. Sir quoth the Angler, to make no long haruest of a little corne, I will tell you touching the nature of fishes, I finde this by experience, that the Porpoise sildome playes, but it is a signe of foule weather. True, quoth the Scholler, a gentill Prognosticator, for him that is weary of his life: An. The Whale is neuer hurt, but he makes his will on the shore. Sch. Good: where his Oyle is better for the Merchant, thē his body was for the Mariner. An. The Herings seldom scull, but on a thick misty morning. Sch. A wholsom kind of meat, like the aire that he delights in. An. The Mackrell brings in Sommer, for he comes but in May. Sch. Like a Nosegay of flowers, that is no longer sweet then it is new gathered. An. The Stockfish must be beaten: yea, and then quoth the Scholler, it makes a iolly messe of brewes. An. The Cunger must be sowst, and the Eele in a Spechcock, or els they are not in their kind: In deed, quoth the Scholler, a raw Shrimp, and a burned Oyster, are no very pleasant dishes to disgest: But me thinks this is but the nature of their dressings: You say well, quoth the Angler, for in deede all fishes are by nature windy: watry you would say, quoth the Scholler, for I am sure take them out of the water except it be hote water, & the wind will doe them little good: No, quoth the Angler, I meane winde in another sence: Oh you meane eyther breeding of the chollicke, or blowing of the backpipe, but a good cup of Sack, will kill the malice of a red Herring: but Sir, since, to tell you true, I take no great care of their conditions, hauing a stomack of that disgestion, that was neuer afraide of a raw Oyster, I pray you let mee heare your tale of the choosing of theyr king: Sir, quoth the Angler, as I haue heard it I will tell you: in the vnknowne deepes, of the wonderful water, called the neuer seene Sea: when fishes could speake, and waues carried newes to the banckes of the earth to mocke the babies of the world, it was a noise in the ayre, that if there were not a King in the water, Frogs would eat vp the fishes: where-vpon poore fooles holding an opinion, that wonders might come to passe, fell to a counsaile among them selues, how to choose a King for their comfort. For a little time great hold and show was among them, in so much that there was a great feare of ciuill warres to grow among them. Some would haue the Whale for his greatnes, some the Dolphin for his swiftnes, other the Sword-fish for his stoutnes: but when the Whale was seene vnwildy, though he were great, the Dolphin was too nimble to trust to, and the Sword-fish too dangerous to dwell by: they no sooner saw the Herring come with his million of attendants, but his readines to beare them company, at all times, and at all seruices, made them with generall consent to goe of his side, & so he receaued his tytle: But among the slow fishes that sliding low by the water, could make no hast to the Court, came, the Plaise with a pied coate: who had no little hope, that his cost [coate?] would purchase him great honour: But beeing met by the way, by one that either pittied his expence, or laught at his folly, he was told he might returne home againe, as he came: for the King was chosen, & allowed. Who (quoth the Plaise) the Whale, no: why so? He was unwildy: the Dolphin? no, and wherefore? He was too nimble: the Sword-fish? no: for what cause? He was too quarrelsome: the Codde? neither: for what fault? He gaped so wide, his throat was full of flyes: who then? The Herring: Herring (quoth the Plaise) wrying his mouth so in scorne, that he could neither [neuer?] since set it straite. And reason (quoth the Scholler) when a foole in a pyed coate, will be putting for a kingdome: he must haue his mouth, or his necke, or somewhat stand awry euer after.

But Sir, for your tale I thanke you, for I haue heard it often, but not in this manner. But I pray you Sir let me intreate you, to tell me a little of the properties, and seruices of the fishes, especially, such Riuer fish as you take pleasure to angle for. I will tell you (quoth the Angler) for Sea-fish, I haue not beene acquainted with many: but so farre as I can speake I will tell you minę opinion. My iudgement is that the Porpoise is like a Swine, a great deuourer of Sprats, that makes him in taste so like a red Herring: and beeing serued at a table, he is a good grosse dish, for a course stomack. Olde Ling without mustard is like a blew coate without a Cognisaunce, and a peece of Greene-fish with Sorrell sauce, is no meane seruice in an Alehouse. A Whiting is so old a Courtier, that he cannot loose the credite of his seruice: Fresh Sammon, Sturgeon, and Conger, are no victuals for poore people, especially for weake stomacks, that must haue wine for their disgestion. Oysters are stirring meate, especially with the help of an onion: Mussles, and Lobsters, Crabs, and Tortus, are dangerous for Agues: Smelts are good for women with child, and Shrimps are pretty picking meate, for idle people after dinner: now for Riuer fish which we cheefely call Fresh-fish. The Pike is so rauenous, that he will destroy a whole pond, and eate vp his fellow Pickrell: mary the Pearch is so backed, that he dare not meddle with his

bristles: the Carpe feeds most in the night: the Eele euer stirs most after a raine, and the Tench is the only Surgeon for al the Brooke: But for Roches, Bleaks, Dase, and such like, they are such little fooles, that against euery little shower, they will be caught with a Fly. For their seruices, a Pike in broath, a Carpe baked, an Eele rosted, a Tench sowsed, a Smelt fried, and a Shrimp new sodden, are serued in their best kindes: but of all fishes, fresh, or salt, whatsoeuer opinion is held of dainty tastes, the Herring is he that passeth Towne and Countrey for a good fellow: and thus much for my knowledge in fishing. Now for the cause that first led me into the delight of this kinde of angling, I will tell you. When I found the substantiall angling, with the golden hooke, was sometime deuilish: the Metaphoricall with the conceited hooke, was often knauish, & the fantasticall, with the dreaming hooke, was foolish, I thought it better, liuing (as I doe not farre hence) to walke from my house hether to the water side: and angle for a dish for my supper, then runne into the Towne I knowe not among whom, to gape like a Codshead, or so practise with a knaues head, that I may feare the deuill in my conscience, ere I haue halfe made my market for my dinner. In deede sir, quoth the Scholler, you say well: for when I was a Scholler in the Uniuersitie, many yeares a goe: mee thought solitarines was a sweete life, it did so auoide occasions of euill: but leauing my study, and falling into a little trauaile, I haue runne into such a world of varieties, that finding all vanities but vertue, I had rather walke as I doe somtime, to contemplate the hopes of the blessed, then to runne vp and downe among the confusions of the wicked. Truly sir, quoth the Angler, I am glad to heare a Scholler make so good a benefite of his study: as hauing escaped the snares of the deuill, as it seemes you haue, that you are so adicted to serue God, as I hope you doe: but since you haue beene both a Scholler and a trauailer, I beseech you let mee be beholding to you, for a little both of your learning and experience. Sir, quoth the Scholler, to acquaint you a little with my learning, you shall vnderstand, that after such time as I had passed the Punies forme, that I had gone through the rules of my Grammer, reade ouer a little Poetry, and knew the grounds of Logick, I fell to the study of Philosophy, where finding Nature such a Mistres, and Reason such a Maister, that they could not agree without patience, I tooke no little delight to note the deuiding of the quarrell. Furthermore I found such secrets by obseruation, as I would not haue missed for a mountaine: As how, I pray you, quoth the Angler? Mary, quoth the Scholler, I will tell you: touching the quarrell first I will tell you. It is in the rules of Philosophy, that contraries cannot at one time be in one subiect: which we see other wise doe fall out in a man, that warmes his hands, and cooles his pottage, and all with one breath.

Yea, quoth the Angler, so a knaue may flatter his Maister, and abuse his friend, and all with one tongue: but what of that? I pray you goe on: howe decide you the quarrell? I will tell you, quoth the Scholler, by onely *Magis* and *Minus*, for in respect of the cold, it is warme, and in respect of the fire it is cold. Oh, quoth the Angler, I vnderstand you by a Candle: which in the dark giues a pretty light, but in the Sunne it goes out. True, quoth the Scholler, so is a foole held wise, among wits of weake vnderstanding: but in the iudgement of discretion, he is quickly derided. Now the next point that I learned in natural Philosophy, was this: *Naturam expellas furca, licet, vsque recurret:* That which is bred in the bone, will neuer out of the flesh. In deede, it is hard to turne black into any other colour: Kat after kinde will be euer good Mouse hunt. In deede, quoth the Angler, a Jack-daw is neuer like a Tassell-gentill: but by your leaue, what was your next note? This, quoth the Scholler, *Contra principia non est disputandum:* Which is this in effect: There is no disputing against principles. Oh, quoth the Angler, you meane with Princes, and good reason, for their prerogatiues are great, and therefore their powers must be absolute, their displeasure feared, and their wills obeied. In deede, quoth the Scholler, you say true, he is higher minded, then witted, that will contend with his superiors; but that is not the sence of this sentence. There be some Rascalls called Athiests, that will dispute against the maiesty of God. Oh, quoth the Scholler, leaue them to the mercy of the deuill: and as you say hee that is so conceited of his wit, as to goe from all good vnderstanding, let him goe hang himselfe in his owne Schoole, and God blesse me from his learning. Amen, and me to, quoth the Scholler: but now to an other point: *A particulare ad generale: non est tenenda ratio:* Though one man be true harted, euery knaue is not to be trusted. No, quoth the Angler, for one Swallow makes not Sommer: the Priest may be an honest man, and yet many a knaue in the Parish: and Virgine wax is for Christmas lights, which is not solde by euery Chandler. True, quoth the Scholler, some men growe wealthy with good conscience but it is not generall in these dayes. But to leaue these Sentences, I will tell you further of my learning. I finde by my reading, that man was compounded of the foure Elements, of fire, water, earth, and ayre. How, quoth the Angler, is it possible? The fire drinke vp the water, and the earth dry vp the aire, and when they are consumed, what is left to make man of?

Oh sir quoth the Scholler, I thus vnderstand the foure Elements, Choller, Fleame, Blood, and Melancholie. Indeede qd. the Angler, I thinke you say true, a chollerick fellow, will be angrie with his owne shadowe: and a flegmatick woman, hath her nose euer dropping: a melancholie foole, is like a dreame of a dry Sommer:

and a sanguine faced youth, will bleede at the nose if he see a faire woman. Oh sir quoth the scholler, you speak merrilie, but let mee tell you, the chollerick man is soone angrie, and soone pleased: the flegmatick, is a better land man then a sea man: the sanguine, is a fine Courtier: and the melancholie, a great studient. Just quoth the Angler, the chollericke is like a hastie pudding, soone hote, soone cold: the flegmatick is like a Culles, consumed into ielly: the sanguine like a Cherrie tart, that would say come eate mee, ere I came at it: and the melancholie, like a browne loafe that had beene halfe burnt in the baking. Truely sir quoth the Scholler, I haue not often heard such descant vpon a plaine song: but let mee tell you, that without the knowledge of these grounds, it is hard for the Phisition to minister cure of a disease. Well quoth the Angler, what soeuer you note by your reading, this I finde by obseruation, that fire is good in Winter, and water in Sommer, ayre sweet in y^e^ spring, and earth most comfortable in the haruest: and good cheere and honest company, makes a merry hart, and a sound bodie. I like not to study too farre into Nature, to forget God, or to confound reason: indeede if Phisitions cannot iudge of simples, they may thinke of Coin, but they shall come by few pounds. But yet for all my iesting, I pray you goe on with your good instructions.

Well sir then qd. the scholler, the next was this, *Natura semper gignit sibi similem:* an Eagle neuer hatcht an Owle, nor of a Lyon came a Monkie. True qd. the Scholler, a bird is commonlie knowne by his feather, for euery long bill is not a Woodcock. No quoth the Angler that is true, and yet maister Constable may be wealthy, and his sonne an vnthrift. Oh quoth the scholler, hee may perhaps take after the Mother, who did eate vp her Creame when she should haue kept it for Butter: but to tell truth, a Greyhound and a Mastiffe neuer breede but a mungrell. But I will tell you further of my notes: I learne the propertie, qualitie and effect of manie things, as first and chieflie of Man. Reason is proper to euery man, honestie, to many a man: now reason with honestie, effects credite with commendation. Well said qd. the Angler, and contrariwise, a man may haue reason to enrich himselfe, but if his qualitie be to be a thiefe or a Traytor, the effect will be shame and hanging, if he chaunce to scape hell after. Very true quoth the scholler: but now in other things, as in Corne, to grow is the property, to make bread his quality, and his effect is our nouriture. But quoth the Angler, if the ground be not well tilled, the seed well sowne, and the dow well kneaded, you may happen as good be fasting, as to keepe your stomacke for a loafe: but what say you of quantitie? Indeed quoth the Scholler you say true: a good quantitie of monie, will help to giue a little wit, but I haue seene one no higher then a horse-loafe, wiser then a world of wormes-meat. But indeede according to the quantitie of your Roses, you must looke for your sweet water from your Still. Oh sir quoth the Angler, you meane according to the quantitie of your wit, you must looke for the sweete of your inuentions. Sir quoth the scholler, how soeuer my inuentions are, I am sure yours are so quicke, that if I were againe to goe to schoole, I should be glad of such a Maister. Well qd. the Angler, flattery is an idle poynt of Rethoricke, and therefore I pray you let me intreate you to giue me leaue to bee merry with you, and craue a few of your notes vppon your Morall philosophy. Sir quoth the scholler, in briefe, with thanks for your kindnes, I will graunt your request: My first note was, that *Omnes sibi melius esse male quã alterio:* Euery man had better be his owne friende then his neighbours. Oh qd. the Angler, but that is a rule against good fellowship.

Why so, quoth the scholler, I think he that will not prouide for his owne breakefast, can hardly bid his friende to dinner. Well sir quoth the Angler, what say you to your sentence in this sence? A young louer in a cold night, gaue his wench his cloake, and went himselfe in his doublet in the raine. I say quoth the scholler, loue is deerer then life, and therefore, shee beeing the summe of his harts ioy, hee preferred his Mistres before himselfe, according to the custome of kinde harts. Oh quoth the Angler, such Louers indeede are pretty fooles, like the bird that flies in the ayre, and suffereth his henne, to hatch her egges on his backe, while hee flies vp and downe, for meat for her dinner. But in deede to tell you truth, neerer is my skin then my coate, and that is the plaine sence of your sentence. Well then qd. the scholler, to goe on with another note: *Frustra sapit qui non sapit sibi:* He is a foole for all his wit, that is not wise for himselfe. Indeed quoth the Angler, he that will till his neighbours ground, before he hath done with his own, may happen to haue Corne in the fielde, when other haue theyr haruest in the Barne. Indeed sir quoth the Scholler, hee that doth for other, for I thanke you, till hee say to himselfe I beshrew you, he may haue more kinde wit, then commodious vnderstanding: but by your leaue, among many that haue been studients in this course of instruction, I finde one notable vile creature, whose philosophy I may rather call mortall then morrall, his notes are so full of poyson, to the spirit of all good disposition: and this good old Gentleman, his name was Machauile. Oh quoth the Angler, a vengeance of all villaines, I thinke there was neuer such another: hee hath left such deuillish lessons to the worlde, that I thinke hee will hardlie come at heauen. I pray you, sir, quoth the Angler, let mee intreate you to recite some of them. I will tell you sir qd. the scholler, among many notes that I tooke out of diuers places of his discourses, I remember this was one of the first: That it was good for

a man of conscience to keep the bands of his oath : and yet when pollicie may purchase a good purse, an oth hath been ventered for a lesse matter then a million. Ang. O bace companion, a fit steward for the deuill, to bring soules into hell. A gentle instruction to perswade a couetous sprite, to bring the body and soule to destruction. But by your leaue, he that will venture his own soule, shall haue nothing to doe with my bodie. Wel, what was the next note? Mary quoth the Scholler, that Fathers in their gouernment should be feared of theyr Chyldren : But quoth the Angler, I am not of his minde in that poynt : for loue breedes more assurance then feare dooth cõfort. But what els? Sch. That it is good for Maisters to be bountifull to their seruants, were it not, that Keepers will say, that fatte hounds will hunt but lazilie. Yea quoth the Angler, such lessons as these, driues so many poore seruing men, that pay for their own liueries, to runne on the skore for their breakefasts. But I pray you what more? Sch. That he that will not curtsie to a Milstone, make musick to an Owle, daunce trenchmore with an Ape, and fall to wonder at a Wethercocke, may hope after nuts, and pick on shells for his comfort.

Tush man qd. the Angler, are these of his notes? Not in these wordes, but to this effect aunswered the Scholler. Indeede quoth the Angler, now that I doe remember mee, I thinke he that can carry a Ring in his mouth, a booke vnder his arme, a penne in his eare, and a knife in his pocket, may hap to make himselfe good cheere, when better minds may misse their dinner : but on with your notes I pray you. Sir quoth the Scholler, I will tell you, I red in certaine notes of a scholler of his, that a man that will thriue in the world, must haue his eye vpon one, his hand vpon another, his foote vpon the third, and his tongue for the fourth : but hee must not set his hart vpon any of them: for if he grow in loue with a woman, or in league with a friend so farre, that he commit his secrets to his keeping, his head is vnder anothers girdle, his purse at an others commaund, and his wits in an others keeping : and then, for lack of a little discretion, he may euen goe currant for a foole. Oh this was a pretty scholler at the deuills Alphabet, quoth the Angler, was not Timon of Athens one of the fathers of his church? who gaue counsaile to the afflicted to hang themselues for their comfort. I thinke he was quoth the scholler : but God blesse euery good spirit from such a wicked kind of humor : But to goe on, I red further, that it was no little proofe of wit, to finde out a prodigall heire to vse him like a younger brother : and if there were euer a Lawyer of a large conscience, what a bribe might doo for a conueiance. Oh quoth the Angler, the pillary is a fit window for such villaines to looke out at. But are these the best notes that you remember in his studie? Not the best quoth the scholler, nor the worst, but as they

come into my head, I tell you them. I pray you sir quoth the Angler, haue you not beene a little red in historiographie, or doo you not remember anie pretty accident that hath fallne out in your trauaile, which in the discourse of your kindnes might doe well to entertaine the tyme with.

Trulie quoth the Scholler, I was neuer any great historian, neither hath my trauaile beene long, yet haue I seene more than I haue red : but of eyther, as time will giue me leaue, I will tell you a little to laugh at. First touching histories, or rather indeed fained tales, as good as fables, I red in a booke whose Author I haue forgotten, a discourse of a man whose name I found not written, but sith the matter is somewhat fresh in memory, I will as neere as I can recite it, and thus it was. There was an old man of more age then grace, who hauing spent all his youth in byrding, fell in his elder yeeres to Conny-catching, but when the arrest of Time, brings the long day to a darke night, that no coine coulde make excuse, for none appearance vpon the sommon, Death would be satisfied with no aunswere, but depart : thys old fellow, hauing a young son, much after the greedy humor of his grosse Sire, before hee ended his life, close at the bedds side deliuering him vp the keyes of his Coffers, left hym thys lesson for a farewel : My boy, qd. he, if thou wilt be wise and take heede, I leaue thee enough to keepe thee like a man, and therefore looke to thy selfe, for when thy money is gone, thou maist goe hang thy selfe for any helpe thou shalt haue of thy friends, flatter thee as many as list, as there be knaues enough in the worlde, to find out a foole ere he be halfe bred : but marke wel my words, make much of mony, for tis a iewell in these daies. If thou haue land and mony, a faire house, and a good purse, then if thy nose stood in thy forehead, and thine eyes in thine elbowes, thy head like a paued causie betweene two thinne growne hedges, nere a good tooth in thy head, good word in thy mouth, nor good thought in thy hart, yet if thou hast thy purse well lined, thou shalt haue prayers of the begger, a curtsie of thy fellowes, welcom of thy friend, and perhaps a glaunce of a faire Lady : if not, thou shalt haue a wench that shall ride as merrily to the market, as if she were sette on a side saddle of the best fashion. Nowe, if thy money bee gone, the begger is thy companion, the foole bidds thee welcome to a Pescod, the knaue stands and laughs at thee, and the honest man, perhaps more pitties thee thē releeues thee : the proude man scornes thee, thy vertues are buried, thy name is forgotten, thy qualities are trifles, thy learning but lost, thy wit but folly, and thy honestie put to no vse : thy friend regardes thee not, thy wench knowes thee not, and thy foe spares thee not : and thou art left to sorrow to make an end of thy miseries, or by some desperat cowrse to fall into Gods forbid. And therefore my boy make much of thy money, it will bring

thee musick when thou art melancholie, phisick when thou art sick, and company when thou art solitary. Remember what I say, looke to the maine chaunce: *Aurum potabile* wil fetch him to life that is halfe dead. Be true to thy Prince for feare of hanging: bee not busie with religion for feare of trouble: striue not with power for feare of a fall, and spende not thy mony for feare to goe a begging: Loe, this is all I haue to say to thee, oh I haue a paine at my hart, and so hee died.

Why quoth the Angler, did hee neuer bidde him serue God, nor call himselfe on him for comfort? Alas quoth the Scholler, how could he thinke on God, and the deuill always so neere him? Well quoth the Angler, wee must not iudge any man, but I woulde be loth to be his halfe at the day of Doome. But I pray you what other pretty history or deuised tale haue you read in some other humor, that may serue the turne to passe away the time withall. Sir quoth the scholler, I haue red many pretty toyes, too tedious at this time to call to memory, but among all I remember one pretty discourse of a Lady and her seruant. Oh quoth the Angler, I beleeue tis a loue tale; if it be it shall be welcome. For, to tell you true, though I be in this tyme of my declining youth, an vnfit dauncer in such a Morice, yet let me euer loue musicke, though I cannot tune a virginall: it is a good confirming of my repentance, to heere a president of my imperfection. Then sir qd. the scholler, thus it was, or at least was said to be. In the Iland of ill fortune, where idle heads seeke for fauors and vertue hath little countenaunce, where money is the great Monarch, it fell out that in the court of the Duke of Calliflorida, among many creatures of woorthy commendation, there was one especiall faire Lady of so honourable a spirit, and excellent a wit, as gaue the wise admiration, in her conference, and the valiant, happines in her fauour: this pure Diamond among a number of faire iewels, I meene this kinde of Angelicall creature, among a troope of sweet Ladies, as shee could not but be honoured of many, so was shee especially followed with the affectionate seruice of one woorthy Caualiero, aboue many other: much there was to bee commended in them both, but let this for my discourse suffice, shee was exceeding faire and wise, and he no lesse kinde then trulie valiant, but as it seemed by that which was written of them, his vnderstanding was inferior to her wit, whose beautie had the commaund of his resolution.

Long had this poore Gentleman with the silence of loue followed this princely Lady: who more fauouring his discretion, then reuealing her owne conceite, tooke this occasion one faire euening in a pleasant Garden, to single herselfe from company, and in a solitary walke, espying her seruant all alone, met him sodainly at a halfe turne, when putting vp her Maske to salute his reuerence with a word of fauour, as though her comming thether had beene by chaunce, which was done indeede of set purpose, shee entertained the time with this speech. Sir, quoth she, thus you see the course of the world: each conceite hath his crosse, and a woman a crosse conceite to a thousand. I am sure you little thought, choosing out this solitary walke, for the better passage of your meditations, to meete so vnhappily, and vnlooked for, with the subiect of so much trouble. The poore Gentleman little expecting either so kinde a companion, or so sweet a speech, with no little gladnes, made the Lady this aunswere. Good Madam, to make a trouble of comfort, were so vnkinde a construction of happines, as howsoeuer other conceiue of it, I desire not to be acquainted with it: but when the hart of a poore Souldiour, had rather with his sword make way for his Mistres honour, then with his tongue for his owne fauour, Let me humbly perswade so farre with your good discretion, that if in the kindnes of your commaund, you will vouchsafe the employment of my seruice, I doe not doubt but that in the proofe of my action, you will easily see my affection, which in the onely hope of your good countenaunce, shall set vp the rest of my worlds honour: To which short speech the Lady no lesse quicke witted, then well reade, made him this sodaine aunswere. Oh sir, Souldiours generally are of that imperious humour, that they had rather commaund a looke then yeeld to a tittle: and in mine opinion, if Cupid were now aliue, Mars would cut his bow-string, ere he should doe any good with his arrowes, so that by want of the company of good spirits, Diana might keepe alone in the Woods, while Venus might make her will in her Chamber. Truly Madame, aunswered the knight, I knowe not what fed the Poets wits, to faine such fables as are written: but for my selfe, while in your vertue, I behold the obiect of my honour, I will rather diuote my seruice to your worthines, then trouble my selfe with trifles that I dare not trust, as are the fictions of idle heads, or the painted couers of inward imperfections. Sir Knight quoth the Lady, by the little sight of our eye, wee behold a great circuite of the earth: and shall not the spirit of our vnderstanding through the eye of our minde, behold the light of that truth, that may leade the eare of our reason, to the content of our conceite? I hope the best: and though as a mist may dim the sight of the eye, and dissembling the sence of the mind, yet for that I will try before I doubt, and commaund before I fauour: let the patience of your discretion attend the pleasure of my employment: and for all courses what soeuer fall out, if I doe you good, be glad, not proud of it, and open not your window to the Sunne, when she hath power to sende her beames through the glasse: and so not entertaining your seruice, till I may acquaint you with my best content: I pray you walke aside for this time: For I see a Gallant, that I must talke with, and will soone be rid

of. The good Knight vnwilling, by any motion of discontent to put out the fire, that was now in kindling, with humble thanks tooke his leaue, and left his Lady to her new Louer: who no sooner came neere her, but obseruing all fine ceremonies, with kissing his hand, in putting off his hat, with a *Passa* measure pace comming toward her sweet presence, greetes her with this salutation. Faire Ladie, the Quintescence of your beauties excellence, hath so enflamed the spirit of my affection, that except I haue fauour in your eyes, my hart will surely consume to ashes: and therefore if my seruice may haue acceptation in your contentment, I will not be behind with my good will to execute the office of your commaund. The Lady with a blushing smile at this wise Gentlemans formality, made him this quicke and quipping aunswer. Sir, if your new coyned eloquence were not too farre out of the way of mine vnderstanding, I would fit you an aunswere to your motion: but since silence can best talke with wooden Rethoricke, I pray you sir if you haue any thing to say to me, let me plainely know your meaning: Why, quoth this Whippet, if I should tell you I loue you, and you beleeue it not, if you beleeue it, and yet regard it not, if you regard it, and yet confesse it not: what shall I be the better to speake plainliar then I haue reason? Well sir, quoth the Lady, to this aboundance of little wit, if I did like to study vpon such Riddles, I should perhaps trouble my selfe to finde out a fit aunswere for the cipher of reason. But to tell you plaine, your loue I knowe not, your selfe I loue not, your words I regard not, and how you take it I care not: But if you haue any thing to say to any other ende, I will heare you as I thinke good, and aunswere you as I see cause. Why then Madam, quoth he, to tell you plaine, my Lord your Father saw you out of his window walking with Signor Felio, and vpon the sodaine willed me to come for you. Well sir, quoth the Lady, nothing dismaide at the message, I am ready to attend his pleasure, though I wish he had sent a fitter seruant to mine humour: But to make as short tale as I may, sending word by this odde Gallant, that she would forthwith attend his pleasure, calling to her a Gentlewoman, that she saw sitting in an Arbour somewhat neere vnto her, taking her in her attendance, away shee goes to her good Father, who with a naturall kindnes dissembling his discontent, in suspect of the talk had betwixt her and Don Felio, with a smiling countenance entertained her with this welcome: taking her by the hand, and leading her into his Gallery, he began in priuat thus to fall in talke with her. My best girle, whom aboue all the children that I haue, I most esteeme in the true ioy of my hart, and well woorthy, for thy good caridge in all courses, as well for thy dutie towardes mee, as thy reputation in the world, I must confesse, I neuer had cause to suspect thy discretion in anie cause of dislike, but if a Fathers care prooue a kinde of iealousie, excuse the error in aboundance of loue, and tell me truth to a question that I will put vnto thee. The sweet Ladie, not willing to delay her Father with long circumstance, with a modest countenaunce, not once altering her colour, but keeping the care of her wit, intreated her commaundement of her dutie: who in kinde manner made her this speech. I haue been heere in my Gallary walking most part of this euening, and looking out at one of these windowes, I espied Don Felio all alone, walking in a turne or two in the long walke, where hee had beene but a while, when you found him in the Muses, and entertained him, or he you, I knowe not with what conference. The man is one that I loue, and will be gladde to preferre to any honour that he deserueth, but I pray thee tel mee, what was the substance of your talke?

Truely Father, quoth Madam Fianta, for so was her name, I would gladly tell it you if I might presume vpon her [your?] patience, and not doubt your displeasure, I will acquaint you with as much as I can remember. The Duke expecting another matter then she deliuered, with a dissembled countenaunce of promised content, willed her boldlie to say her minde. Then good Father quoth the Lady, thus it is: little thinking to find any creature in that walk, whē singling my selfe from my company, I tooke my Booke of Daplisses in my hand, and meant to contemplate some diuine contentations, beeing neere vnto him ere I was aware, and loth either to disgrace him with entreating his absence, or vpon the suddaine tō withdrawe my selfe from his companie, in such good manner as it might well beseeme him, he saluted me with this speech. Honourable Ladie, I am sorry that it is my ill happe to become a trouble to your contentiue solitarines: but howe dooth my good Ladie, and your good Father? Him quoth I, in good health I left not long since, and my selfe you see, not troubled with good cōpanie: but what shoulde make Don Felio to chuse thys solemne place for his solace? Alas Madam, quoth the poore Knight, I dare speake to your Ladiship, who in the pitty of your vertue haue euer beene a good furtherer of all sutes of your Fathers seruants: so ill hath been my hap, that after the spending of many yeeres, loosing of no little blood, and wasting of some part of my little substance, nowe there is no vse for mee in his warres, to make my aduenture vppon the enemie, my yeeres growing to that height, that I must before the declining of my best age, put my wits to some worke for the better releefe of my poore carkasse, and maintaining of my meane estate: hauing had a long sute vnto him, which by the crosnesse of my backe friends I am almost now out of hope to enioy, I am deuising not far hence neere vnto the Cittie, in a large Orchard that I haue belonging to my house, to set vp an Ape-baiting: which beeing a new matter, and neuer in practise, at least, that

euer I haue heard in this Countrie, will tole a world of wise people together, who shall pay euerie one for his comming in, howsoeuer they repent it at their going out: nowe I will tell you in what manner it shall be. I will haue an Ape tied to a great logge, which shall be rounde about besette with Bee-hiues, and when the Ape is sette among them, his nature is to catch at anything that buzzeth in his eare: now when one Bee hath beene about him, and hee fall to catch and misse, that Bee will bring another, and that another, till in a little time Jacke will be so stunge, that what with mowing, crying, and skipping, he will make sport enough for a penny. Now before the sport begin, there shall at the enterance into the Garden sitte a blinde man, and a deafe woman, disputing an argument of loue, and at the further end of the Alley, a Bagpipe and a Cittron, play Trenchmore to a Tinkers dogge. Now will not this doo well for a deuise, to helpe a poore man to a little mony?

Nowe fie Sir, quoth I, lay away this melancholy humour, I will rather be your friend to my Father, and help you to a farre better matter, then you shall purchase by this badde or base inuention: and therefore I pray you to lay aside your determination in this poynt, till you heare further from mee of my Father.

The good old Prince, little thinking his pretty Monkie could vpon the suddaine haue deuised this Apish tale, giuing credite to her discourse, made her this ioyfull aunswere. My deere Fianta, I must confesse, he hath had back-friends in his fortune, yet hath not his desert lien dead in my fauour: for no longer then yesterday, haue I signed, and caused my seale to be set to the graunt of his sute, which to morrow thou shalt giue him, with my purse full of gold, for hee is one that I loue deerlie, how soeuer I make shew of lesse matter: soone at night forget not to come to me for it. And so with a few other good words, left her to her best cõpany to her liking: who the next morning, hauing receiued her fathers blessing, with his bountifull tokens of fauour to her seruant, secretlie sent to the Knight, to meet her in the walke where he left her. The message not a little welcome, made him not long in comming to his deere Mistresse, of whõ receiuing for the terme of three-score yeeres, the gift of a statelie house, with diuers goodly Lordshippes and Parks to the same belonging, with his purse full of mony, the better to defray his charges, with humble thanks to his gracious Maister, and no lesse to his deere Mistresse, who had thoroughly acquainted him with the course shee had taken for him, according to her secret discretion hastend himselfe into the Country, where after a few loue-letters that had passed betwixt them, within a little time the Duke died, and his daughter (with her dowrie) made a match with her true Knight. Oh fine tale quoth the Angler, made vpon the fingers ends: for it coulde not be but there were many crosse tricks in the Cardes ere the game went about, but you see the time is short, and therefore you doe well to abridge the best. But now Sir, if in kindnes I may, I pray you let mee intreat a little of your trauaile, what you haue noted in your passage to and fro. Sir quoth the Scholler, to tell you a little heere and there what I haue seene and noted, I am contented: and therefore to be short, I will tell you in one Country where I came I sawe a strange wonder: for whereas in many other Countries men did vse to eate vp the sheepe, in that Country sheep had eaten vp both the men & their houses. For in the pastures, where I sawe great flocks of sheepe feeding, I might neere vnto certaine foote-pathes, behold heere and there a peece of an olde stone causie, which had been in times past some streete or by lane, in some Towne or Village, but nowe there was neither house nor towne, nor man left, more then the Sheepheard, and his sheepish Maister to looke vpon them: this was one of my first notes. In an other Country I found by ye speech of the people, a great alteration of men, for a number of Gentlemen of auncient race, by the wretched course of fortune, or folly of their owne or theyr friends indiscretion, were gone from the Court to the Cart, and the sonne of What lacke you, was become the onely right worshipfull. This is my second note.

Well Sir quoth the Angler, touching your first note, let me tell you, that the Wethers wool sticks not in the Graziers teeth, and a good purse with quiet, makes one plough worth two swords. But on I pray you with some more of your notes, for I like these very well. I will tell you quoth the Scholler, in one Country where I came, I sawe the Woods so braue it with great trees, and the Barnes so florish with sheaues of Corne, that a number of poore people dyed with hunger and cold. Alas quoth the Angler, that is too common in many Countries: but indeede it is pittie to see such dogged mindes among Christians, or at least, such as make profession of Christianitie: but on I pray you with your discourse. In an other Country quoth the Scholler, I saw one yeere such bloodshed, that there hath been warres there euer since. Alas quoth the Angler, the massacre in Paris can be your witnesse for that truth: where the deuill and the Pope made the Duke of Guise the chiefe murtherer. In another Country quoth the scholler, I sawe men giuen so to drinke, that God to punish theyr sinne, drowned a great part of the Land. You say true, quoth the Angler, they that poure so much liquor into their owne bellies, deserue to haue some water in their beds: but proceede I pray you. In an other Country I saw many pretty accidents, though of no great importance, yet worth the noting: of which one I remember, which I am perswaded will make you smile to heare, if at the least I can hit neere the manner

of it, as I heard it. I pray you heartily quoth the Angler, let me be beholding to you for it. Not so, quoth the Scholler, but to content your kindnes, thus it was. Hauing trauailed long vppon a rainy day, and after a weary iourney beeing somewhat wet, come into mine Inne, beeing brought into the Parlour to mine Hoast, who it seemed by his sheepe-furd short gowne, to be the Officer for that parish, I meane the pinching of bread, and sucking of pots, besides prisoning of Theeues, carrying beggers to the stocks, and watching of the towne at midnight that it ranne not ouer the bridge, for lacke of a gate to keepe it in before morning, and keeping the kay of the Cage, and the Cucking-stoole, after the manner of some formall Constable: this substantiall Yeoman, who as it should seeme to be the Sonne of some Flesh-monger, as Muttons, Beefes, and such like commodious kinde of Beasts, who together with his In-keeping, and the helpe of Maide Marian, a good Hostes to draw on gesse, could with his grosse nodle, making a night gowne of an Oxe-hide, keepe himselfe warme in a colde Winter, and purchase not onely the house that he dwelt in, for this young Gentleman his biggest Sonne, but some olde Ruddocks for his young Roiles, hauing brought vp this his heire for sometime at the free Schoole, and a little before his death put him to the Uniuersity, made this cipher of wisedome, to obserue his Fathers rule, in the education of a Sonne of his, who a little after my comming in, came home to his Father from the Academie, as it seemed, being sent for by his Parents, against the Christmas hollidayes, to be posed by Maister Parson: but to be short, after wee had supped, mine Hoast calling for a chaire for himselfe, and an other for me, to enuiron a good warme banke, of Sea-cole fire, few gesse [guests?] being that night in the house, began to examine his Sonne of his study, in this manner. Come hether Sirra, how haue you spent these fiue last yeares, that I haue beene at no little charge with you for your learning? Let me heare you what haue you read, since you gaue ouer your Grammer, and your Cato, and those toyes. Sir, quoth the Boy, with a crooked curtsie, I first read Logick: Logick quoth the old man, a vengeance on it, what should you doe with it, an onely cunning of wit to play the knaue with a plaine meaning: a proper trick of treason, to maintaine a lye against truth. Well, what next? Forsooth, quoth the Boy, Rethorick: iust quoth the old man, an other fine peece of learning to teach a lewd minde to paint out a false tale with faire words: but what more? Forsooth, quoth the Boy, the next was naturall Philosophy. What, quoth hee, doost thou meane to be a Phisition? Vse abstinence, and keep good diet, and care not a pin for the Apothicary. But on with the rest: what else? Forsooth, quoth he, Morall Philosophy: What, quoth the olde man, to learne to leere and looke bigge, to curtsie and kisse the hand, to be at your siluer forke, and your pick-tooth? Sirra, it is not for your Fathers sonne, to trouble his head with these trifles, your Father followes the Cart, and thou art not shaped for a Courtier: but well, is this all: or is there any more yet? Yea forsooth, quoth the yong man, I haue reade a little of Arithmatique: that quoth the olde Sir, I shall finde by the account of your battailing: where, if *In primis* and *Item*, make *Totalis*, aboue allowance, I will take you from your booke, and teach you another profession: but what else? Forsooth quoth hee, I haue a little looked into Musique. How now, quoth his Father, what, art thou mad, to be a Fidler? A head full of Crochets kept neuer wit in good compasse: but on I pray thee with the rest? Forsooth, quoth the Stripling, I haue reade somewhat of Geometry. Oh quoth the Father, I like that well, thou meanest to saue charges, when thou hast timber of thine owne, thou wilt not be beholing to the Plough-wright: but a little more. What else? Forsooth quoth he, my Tutor was beginning me with Astrologie. What quoth the olde man, teach thee to goe to Tennis with the whole world? No, the ball is too bigge for the best Racket of his braine: but haue you looked nothing into Astronomy? Yes forsooth quoth he: and whereto quoth his Father? to learne to lye in an Almanacke, to cosen fooles with faire weather. But what haue you learned of Diuinity? Forsooth quoth the youth but little as yet, onely a few rules of Catechising: yea so I thought, quoth olde Twagge? Well, this is a wretched world, to see how new Schoolemen, haue a new fashion in their teaching: they were wont to teach little children when I went first to schoole, before they learned one letter, to say, Christes crosse be my speede and the holy Ghost, but now among a number, Christ, his Crosse, and his holy Spirit, is so little taught among little schollers, that it is almost forgot among great Maisters. But leauing spelling and put together, which is easilie learned in a Horne-booke, let me tell you some-what of all your studies that you neuer heard yet at schoole, and if you marke it well, perhaps it shall do you no hurt. Begin first with Diuinitie, learne to know God, and know all, know not him, and know nothing: Learne to knowe him in his power, to loue him in his mercie, to honour him in his goodnes, to beleeue him in his worde, and to confesse him in his glory. Apply this knowledge to your comfort, and be thankfull for your blessing in his grace: know him I say, humbly, loue him faithfully, serue him truly, and pray to him hartily, and so in despight of the deuill, how euer the world goe with thee, thou shalt be sure of the ioyes of heauen. Now, for your Logick, learne to maintaine a truth, and to confound the contrary: For Rethorick, onely learne this out of it, that

to speake much in a few words, is a good note of a wise Scholler. Now for Arithmatique, it is not amisse in time of hast to make a reckoning quickly: but take heede, that reckoning without an Hoast, put not thy purse to a new expence. For Musique, a merry hart is worth tenne crowdes, and a Bagpipe. And for Philosophy, it is better to vse her effects, then know her secrets: And for Moralities, be not too sawcie with thy betters, nor too familiar with base people, coy to thy friends, nor too kinde to fooles, and with a little obseruation of times and places, thou shalt be a Philosopher without booke. Now for Geometry, rather learne, and study to purchase Land, then build houses: for it is a cost will soone decay, and titles in these dayes are tickle holdes to trust to. Now for Astrologie, rather loue a Mole-hill of thine owne, then a Mountaine of thy neighbours: and for Astronomy, rather keepe thee in the warmth of the Sunne, then follow the shadow of the Moone: and whatsoeuer you learne by the booke, be sure to haue this alwayes by hart: *Crumena sine pecunia, quasi corpus anima:* A purse without money is like a body without a soule: and therefore whatsoeuer you remember, forget not your purse, I meane your money: for when I was young, I saw monie doo so much in many things, that there was almost nothing doone (I meane for worldly matters) without it. I remember not a mile from the towne where I dwell, I saw a sweet young soule married to a sower old Sir, onelie for mony, & hard at the townes end many a proper man make his will vpon the gallowes, and onely for mony. I sawe a knaue that had cosend his father, loose his eares on the pillary for mony. I saw some drawne, hangd and quartered, for clipping of money. Some misers growe mad to part with their money, and poore beggers starue and die, with lacke of meate and drinke, and money. Why let mee tell thee, if thou doost continue at thy learning, it will paint thy studie, and fornish thee with bookes, it will clothe thy back and feede thy belly, it will guilde thy speech, and giue fame to thy wit, make roome for thy presence, and keepe a cushion in thy seate: thou shalt sit vppermost at the Table, feede on the best dish, and not be contradicted in thy speech, but welcome with a world of kindnesse, where wanting that Earths chiefe ornament, thou shalt haue a sachell full of holes, a studie without glasse-windowes, bookes without couers, and a thred-bare Jerken without a cloake, thy belly pincht with lacke of victualls, thy head ake with fruitlesse studie, and thy hart sick with griefe of minde, thy welcome cold in most companies, thy place belowe thy inferiours in worth, shouldered of euery Jack, and sometimes stand without a stoole: and therefore, if thou be a Diuine, get a Benefice, if a Phisition, get a sute, if a Geometritian, gette an office of surueying, if whatsoeuer, get mony, and then serue God, and followe what study thou wilt. So the time calling to bed, the old woman loth to wast fire and candle, had shut vp doores & away: when the good man with a browne loafe gape, and a hey ho at the end of it, betaking me to my chamber, got himselfe to his Goose-rest. Where leauing him to snort with his sow, I heard no more of his good mastership, but in the morning, hauing hast of my way, taking order for my charges, gaue a farewell to the flying Ostrich, which was the Armes of his Inkeeping, faire painted vpon the signe-post.

Now trulie Sir, quoth the Angler, I thanke you for your merry tale, I thinke hee was some kinsman, or of his race, that you told me you had red of, who at his death left his sonne such a lesson to looke to his money. I thinke Sir quoth the Scholler, they were birds of one feather, though they liued not at one time: but it is strange to see sometime, what sharpnes of wit a man shall meete with in such a bald noddle. You say true Sir quoth the Angler, but it is pittie that euer good Wine should come into a fustie vessell: but might I intreate you for one discourse more, of some accident that you met with in your trauaile, and so with the setting of the sunne I will take vp mine angle, and intreate your company to my poore house, where hauing been a scholler & a trauailer, I hope you will take your welcome with a few dishes. Sir quoth the scholler, for one discourse more I will not denie you, but for my trouble at your house, I must intreate your pardon for this night, to morrow it may be, I will waite on you as I come by you: for this night I am inuited at the Keepers of the great Parks, where hauing past my word, I would keepe my promise.

Sir, quoth the Angler, vse your discretion, now to morrow, or at an other time, your welcome is set downe, and your company desired, and therefore I beseech you, while I shall enioy the benefite of your good companie, let me be beholding to you for your discourse. Then Sir, you shall vnderstand quoth the Scholler, that in the time of my trauaile, comming (by occasions) as well into the Pallaces of Princes, as the cottages of poore people, it was my hap, yea I may well say, that vnder heauen it was my greatest happines that of this worlde I euer founde, to light into the courtlike house of a right worthy honourable Lady, the desert of whose commendations, far exceeding the stile of my study, I must leaue to better wits to dilate of, while I poorelie speake of the little world of my wonder. For in her eye was the seate of pittie, in her hart the honour of vertue, and in her hand the bounty of discretion: to see her countenance the comfortlesse, argued a diuine spirit, to heare her speak, which was neuer idle, prooued an oracle of wit, to beholde her presence, might speake of a miracle in nature: to bee short, except Plato, I knew no such

philosopher: except the excepted, I meane the Lady of Ladies in this world, the honour of women, and wonder of men, the teacher of witt, and the amazer of the wise, the terrifier of the proude, and the comforter of the oppressed, the beautie of Nature, the wonder of Reason, and the ioy of honour: the hand-maid of God, the heauenly creature of the Earth, and the most worthie Queene in the world, the princely Godesse, or diuine Princesse, the gracious soueraigne of the blessed Iland of England: except I say this sun of the earths skie, I knowe not a starre of that state that can compare light with thys Lady: while her thoughts keepe the square of such discretion, that no idle humour dare enter the list of her conceit. What praise can be giuen to that spirit, that hath so ordered the carefull course of her sences? she doth all things as shee did them not, and vseth the world as shee esteemed it not: Honour is her seruant, Vertue is her loue, Truth is her studie, and Meditation is her exercise: yet is shee affable, with such curtesie, as winnes honor in humilitie: to make an abridgment of her prayses, in a few words of her woorthines, let this suffice, that Nature and Wit, Vertue and Honour, Pitty and Bounty, Care and Kindnesse, haue so wrought together in the perfecting of a peerelesse creature, that I may bite my tongue, and burne my penne, lay vp my little wits, and wish for a more diuine spirit, to enter into the conceit of her desert, ere I further shew my weaknesse, to speake of the wonder of her commendation. But among many good parts, whereof her praise is top full, I wil tell you one action, and not the least, that fell out in my time of attendance on her fauour: Her house beeing in a maner a kind of little Court, her Lorde in place of no meane commaund, her person no lesse then worthily and honourablie attended, as well with Gentlewomen of excellent spirits, as diuers Gentlemen of fine cariage, besides all other seruants, each of such respect in her place, as well might giue praise to the Gouernours, where honor setteth rules of such discretion. It might perhaps seeme teadious, to set downe the truth of such particulars as deserued a generall cõmendation, where first, God daily serued, religion trulie preached, all quarrels auoyded, peace carefully preserued, swearing not heard of, where truth was easilie beleeued, a table fully furnished, a house richly garnished, honor kindly entertained, vertue highly esteemed, seruice well rewarded, and the poore blessedly relieued, might make much for the truth of my discourse, while Enuie can but fret at her confession: but least in blowing at a coall I doo but put out the fire, and obscure her praise, that may bee pend by a better spirit, let this suffice for the sum of my speech, that where the eye of honour, did set the rule of gouernment, kindnesse was a companion in euery corner of the house: now, to this little Earths kind of Paradise, among many sundry kinde of people, came by chaunce a poore Gentleman in the ruine of his fortune, by the deuise of a close conueyance of an imagined friend brought in, hauing more wit then descretion, in the nature of a good foole, to giue this Lady cause of laughter: who no sooner sounded the substance of his wit, but with the deepe eye of her rare iudgement, percing into the humble vertue of his spirit, pittying his fortune, and perceiuing his want, made vse of his seruice in a better sence, and in the diuine nature of her blessed spirit, determined the mean of his aduancement. With her countenannce she graced him, with good words she fauoured him, with her bountie, shee relieued him, and would suffer no man to hurt him: for seeing honestie want maintenaunce, and vertue oppressed with malice, she did not like a helping hand to fill vp a halfe penny purse with a poore reckoning, but like herselfe in the absolute power of her honourable spirit, shee comforted the afflicted minde, reuiued the hart halfe dead, and as it were drawne out of the ditch of misery, sette the spirite in the warme sunne of Gods blessing. Thus did this Princesse entertaine thys poore Gentleman, till by the faction of the malicious, the deceitfull working of the enuious, & the desart of his owne vnworthinesse, finding in the deceiuing of this his bright sun, the sinking of his too happy fauour, supping vp his sorrowe to himselfe, taking leaue for a time, to trauaile about a little idle busines, in a cold snowy day passing ouer an vnknowne plaine, not looking well to his way, or beeing ordained to the misery of such misfortune, fell so deepe downe into a Saw-pitte, that he shall repent the fall while he liues: for neuer since daring to presume, but in prayers to thinke on his faire Princesse, and liuing in poore Cottages, to looke towards that Court-like pallace, he hath gone vp and downe like a shadowe without substance, a purse without money, and a body without a spirit.

For euer since, as he hath often told me, if he haue come among men, it hath beene like a Faire of rude people, compared to the sweet company of that house, if in the company of women, like a meeting of Gossips, in respect of the gracious spirits of the sweete creatures of that little paradice: and if it chaunce in his weary passage, hee hath had any priuate conference, with some espetiall bird of the Countrey, yet for all the best notes that euer he heard, they were all Sparrowes to his Nightingale. For according to the dispositions of their minds, hee might see the weakenes of their spirits: as some would talke of nothing, but the new fashion, pinning of ruffes, starching rebaters, the Outlandish tire, and the long bodies: the fine stuffe and the prettie pinke, the Lawne shadow, and the cutworke Lace: other of the pyed Cow, the bay Horse, the black Sheep, and the branded Pig: another? her Malt in the Kill, her Oates in the scuttle, and her Rye in the sheafe, her Cheese in the presse, and

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her Butter in the cherne. Now with this galimawfrey of such good matter, as filled his eares with more sound then good sence, must he satisfie his sorrowfull hart, that, when it got him alone by him selfe, with calling to minde the excellent matter, that in variety of methode he had often heard from the mouth of his Minerua, would so fall into a sighing, that had not the heauens the better blest it, it would surely haue burst asunder. For, say quoth he, that though some few I found of extraordinary good spirits, yet among a number of these Countrey daunces, I did light on such a Galiard, as had a trick aboue Trenchmour, and could speake more to the purpose, then many of the wiues of the Parish, who hauing red many English books, could tell pretty tales of idle people, yet compare this Christall with my Diamond, she would quickly shew her dimnes: and among all other things, if by the reuenue of a pretty Dairy, she could priuily put vp three pence to spend at a blind bridaile, if perhaps in a good humour, she had a minde to pleasure a poore friend; it would come so dropping out of her fingers, as though it hoong at her heart blood: and then perhaps with such a lesson to it, to take heede of vnthriftines, with a shrug of the shoulders at the hardnes of the world, that it would breake the hart of a good minde, to thinke on the misery of such Almes.

> To goe from Hiues that giue the golden honey,
> To shilling Spirits, that will tell their money.

And then calling to mind the golden showres of his Ladies fauours, bled inwardly in the hart, with such drops of vnseene teares, as makes him like Adam out of Paradice, hope of no happines, till hee come at heauen: Or like the Phenix, liue in ashes, till he may get life by the vertue of his bright Sunne againe: and now this is only his worldly comfort, that she liueth, whom his hart honoureth, and his soule prayeth for, though his vnworthy eye, be abandoned the blessing of his sences admiration: Who though he liue in the dungeon of sorrowes darknes, will neuer cease prayer to the heauens for his bright Sunnes eternall blessednes: and that as her name doth liue onely in the high Meridianis, so her soule may be blessed in the highest Cœlis. Alas poore wretch, quoth the Angler, why doe your eyes water your cheekes, at the shutting vp of this discourse? If it be your selfe, be not dismaide, Princes haue gracious spirits, and great powers, who at the time of their pleasure will comfort patience in misery: and after the woe of a long Winter, giue the fruite of a little Spring, howsoeuer hope hit on a good Sommer: and therefore continue thy constancie, in thy prayers to remember the happines of thy harts honour, and feare not, but vertue will one day haue a glaunce of fauour: and therefore if I may aduise thee, let not mal-content breede a madnes, to driue thee from thy selfe to a worse companion. Serue God, and care not for the world: for I am perswaded, that shee that is made of so many exceedings, cannot but at her good time make thee happy in her comfort, who though a while shee shut vp the hand of her bounty: yet will send thee a little of that Quintescence, that will saue thee from a deadly swound, howsoeuer sorrow possesse thee. And therefore be her bead-man in thy prayers, till she make imployment of thy further seruice. And now since I see the Sunne growes so low, as will scarce giue vs light to our lodging: let me at this parting challenge your promise, that to morrow you will visite my poore cabine: which with all kindnes that I can deuise, shall be alwayes with my selfe at your commaund. Thus with harty thanks each to other, with a few good words of either side, taking a kinde leaue, the Angler takes vp his hooke, and away they part from the Riuer side. From whence when they were gone in a manner out of sight, a certaine odde Diogenes of the world, like a forlorne creature on the earth, throwne lately out of the fortune of his Mistres fauour, getting a Paper-booke vnder his arme, and a penne and Inke vnder his girdle, in a melancholike humour, meaning to trouble the Muses, with some dolefull Ballad, to the tune of all a greene willow, sitting downe on a little mole-hill, among a thick growne plot of Oziers vnseene, in steede of his intended peece of Poetry, writ as fast as he could this discourse that he heard betwixt this Angler, and the Scholler.

FINIS.

NOTES AND ILLUSTRATIONS.

TITLE-PAGE: '*Wits Trenchmour*' = an old hilarious dance. See Memorial-Introduction on it.

Page 6, EPISTLE-DEDICATORY . . . William Harbert, &c. See Memorial-Introduction.

Page 6, TO THE READER, l. 8, '*as I find cause.*' See for the importance of this ending, our Memorial-Introduction.

,, 7, col. 1, l. 2 (from bottom) '*Alkamie*' = al-

chemy: col. 2, l. 15, '*Bleakes*' = blays, small river fish: *ib.* '*Roches*' = roaches or rochet or piper fish.

Page 8, col. 1, l. 28, '*roue*' = shoot an arrow at an elevation: l. 2 (from bottom), '*quick*' = living: col. 2, l. 5, '*Muscle boat*' = boat for taking of shell-fish called 'mussels.'

,, 9, col. 1, l. 1, '*Cocks-combe*' = the fantastic headgear of the Fool: l. 8, '*Taffatie*' = smooth as: l. 16, '*lither*' = suppler: l. 42, '*Cognisaunce*' = heraldic term, cognizance: col. 2, ll. 12, 13, '*knitting of his hose garters,*' *i.e.* into a noosed line or rope by which to hang him. This act forms the close of 'W. N.'s' 'Barley-Breake' (1607), reprinted in our Occasional Issues: l. 39, '*conswaption*' = conception? l. 49, '*borrough*' = burrow: l. 50, '*couer-paine*' = counterpaine: l. 52, '*course Manchet*' = coarse white bread: l. 53, '*Budget*' = wallet.

,, 10, col. 1, l. 19, '*will on the shore.*' Cf. page 18, l. 30, = dies: l. 22, '*scull*' = form into a 'school:' l. 28, '*brewes*' = broth or brewing: l. 29, '*Cunger*' = eel so called: *ib.* '*sowst*' = sowsed: *ib.* '*Specheock:*' see Glossarial Index, *s.v.*: col. 2, l. 13, '*Plaise*' = place: l. 39, '*course*' = coarse: l. 41, '*Cognisaunce*' = cognizance, as before: *ib.* '*Greene-fish*' = cod: l. 44, '*Sammon*' = salmon: *ib.* '*Conger*' = eel, as before: l. 48, '*Mussles*' = mussels: *ib.* '*Tortus*' = tortoise or turtle.

,, 11, col. 1, l. 4, '*Dase*' = dace: l. 14 (from bottom), '*Punies form*' = child's seat at school: l. 6 (*ib.*), '*Mary*' = marry: qu.—from Mary the mother of the Lord? col. 2, l. 17, '*Tassell-gentill*' = male goshawk, well-trained.

,, 12, col. 1, l. 8, '*Culles*'=strong broth? l. 18 (from bottom), '*mungrell*' = mongrel: l. 7 (*ib*), '*nouriture*' = nurture; col. 2, l. 8 (from bottom) '*Machaiule*' = Machiavelli.

,, 13, col. 1, l. 18, '*shore*' = debt.

,, 14, col. 1, l. 24, '*Morice*' = Morris: l. 26, '*president*' = precedent.

,, 15, col. 1, l. 21, '*Whippet*' = a dog bred between a greyhound and a spaniel—used metaphorically: col. 2, l. 12, '*in the Muses*' = musing or meditating: l. 26, '*Daplisses*' = Du Plessis—translated by Sidney and his sister.

Page 16, col. 1, l. 1, '*tole*' = toll (as by bell) and collect together: l. 29, '*back-friends*' = secret enemies: col. 2, l. 12, '*massacre in Paris:*' this allusion, among others, settles the question as to Breton's alleged Roman Catholicism. See Memorial-Introduction.

,, 17, col. 1, l. 7, '*sheep-furd*' = furred with wool: l. 13, '*Cage*' = for offenders and public exposure therein: *ib.* '*Cucking-stoole*' = ducking stool for punishing 'shrews:' l. 16, '*Flesh-monger*' = butcher or flesher: had these terms not yet been created? l. 23, '*Ruddocks:*' see Glosssarial Index, *s.v.*: l. 24, '*Roiles*' = *ibid.*: l. 40, '*Cato*' = school-book. See Memorial-Introduction on this: col. 2, l. 2, '*siluer forke*'—then a luxury: l. 9, '*battailing*' = commons at College = accounts for: l. 16 (from bottom), '*Horne-booke*' = first school-book. See Memorial-Introduction on this.

,, 18, col. 1, l. 6, '*crowdes*' = musical term: col. 2, l. 4, '*browne loafe gape:*' qu.—from the opening in the crust 'gaping' and showing the interior? l. 10, '*flying Ostrich:*' see Memorial-Introduction on this and other Inn-signs.

,, 19, col. 1, l. 9, '*soueraigne of the blessed Iland of England.*' This whole incident has an autobiographic look. See Memorial-Introduction on this. The homage to the great queen was early and permanent: col. 2, l. 20, '*the warme sunne of God's blessing.*' See Memorial-Introduction on this: l. 6 (from bottom), '*rebaters*' = plaited ruffs: l. 5, '*bodies*' = bodice: l. 4, '*cutworke Lace*' = fine netted diamonded lace: *ib.*, '*pyed Cow,*' &c., = Inn-signs—on which see Memorial-Introduction.

,, 20, col. 1, l. 1, '*cherne*' = churn: *ib.*, '*galimawfrey*' = mixture of odds and ends. Breton uses the word for title of one of his raciest books: l. 11, '*Galiard*' = lively dance so named; col. 2, l. 15, '*exceedings*' excellencies: l. 19, '*swound*' = swoon: l. 7 (from bottom), '*melancholike humour.* See Memorial-Introduction.—G.

THE WIL OF WIT,

Wit's Will, or Wil's Wit,

Chuse you whether.

Containing fiue discourses, the effects whereof follow.

I. A Pretie and Wittie Discourse betwixt Wit and Will.
The Author's Dreame of strange effects.

II. The Scholler and the Souldiour. A Disputation pithily passed betweene them, the one defending Learning, the other Martiall Discipline.

III. The Miseries of Mauillia.

IV. The Praise of Vertuous Ladies and Gentlewomen.

V. A Dialogue betweene Anger and Patience.
A Phisition's Letter.
A Farewell.

1599.

NOTE.

The 'Wil of Wit' must have been known in manuscript (as was common) or in print, so early as 1582, as Breton is incidentally mentioned as the Author of it in the well-known Diary of the Rev. RICHARD MADOX in 1582; but the earliest extant edition now is that of 1599 (4to), which is our text, from the unique exemplar in the British Museum. At the end of the 'Pretie and Wittie Discourse' there is the date 'this 8. of June, 1599,' but in the edition of 1606 the date in the same place is 'this 21. of February, 1606;' and Breton generally adapts his dates to the date of the edition, as notably and somewhat confusingly in his 'Letters.' The 1606 text offers no various readings, and only occasional and slight changes in orthography, though it professes to be 'Newly corrected and amended, being the fift time Imprinted: London, Printed by Thomas Creede.' The following is the collation of 1599 edition: General title-page; Pt. I. 21 leaves; Pt. II. 9 leaves; Pt. III. 14 leaves and blank leaf; Pt. IV. 10 leaves; Pt. V. 6 leaves.

In the 'Wil of Wit' as throughout, the Author's own text is given in integrity, though it has not been deemed expedient to continue 'u' for 'v' (save as specimens in the preliminary epistles, etc.), or contractions, as 'yt' for 'that,' and the like. Occasionally verse is printed as prose in the original and early editions; this inadvertence, or economy of space, has been corrected by us in the places, *e.g.* pp. 7, 8, 30, 31. I have also herein, as throughout, silently corrected obvious misprints and misplaced punctuation, *e.g.* page 26 (line 6 from top, first column), 'wilely' for 'wildely,' and (line 21 from bottom, second column), 'pursuing' for 'perusing;' and commas, etc., by evident printers' errors, *e.g.* page 40 (line 16, second column), a ; (semi-colon) before instead of after 'hurt.'

Sir EGERTON BRYDGES reprinted the 'Praise of Vertuous Ladies and Gentlewomen' (1815, 8vo, 80 copies), and Mr. J. O. HALLIWELL (now Mr. J. O. HALLIWELL-PHILLIPS) the whole work (1860). Mr. PHILLIPS'S reproduction was limited to 26 copies. A comparison of both with the original has enabled us to correct not a few important errors. See Notes and Illustrations at the close, on the whole 'fiue discourses' and our Memorial-Introduction for further bibliographical and other details from the Stationers' Company Registers (Sept. 7th 1580), etc., on this quaint and vivid book, and the phrase 'Wil of Wit and Wit's Will,' etc.—G.

THE

WIL OF WIT,

Wits Will, or Wils

Wit, chuse you whether.

Containing fiue discourses, the effects whereof follow.

Reade and iudge.

Compiled by NICHOLAS BRETON, Gentleman.

Non hà, Che non Sà.

VIRES SIT VULNERE VERITAS.

LONDON:
Printed by THOMAS CREEDE,
1599.

To Gentlemen, Schollers, and Students, whatsoeuer.

GENTLEMEN, or others, who imploy your time in the studies of such Arts, as are the Ornaments of Gentilitie, to your courtesies I cõmend the vnlearned discourse of my little wit, which as I wil not intreate you to commend, deseruing the contrarie: so I hope you will not disdain, though it deserue discommendation, but so by your pardons, excuse my small discretion by great desire, that hereafter with lesse hast, I may take as great care as pains, to publish a peece of worke somewhat more worth the perusing. Till when, wishing you all the fauor of God, with good fortune of the world, I rest in honour of learning to you and all students.

A louing friend, N. B.
Gentleman.

The Epistle to the Gentle Reader.

A NEW booke says one; true, it came forth but tother day; good stuffe, sayes an other. Read, then iudge. I confesse it may seeme to a number, a bold attempt, to set out a forme of wit, considering the witty discourses of such fine wits as haue deserued such cõmẽdation, as may driue this meane peece of woorke of mine into vtter disgrace, were it not that perfect courtesie dooth beare with imperfect knowledge, regarding more the good minde in the writer then the matter written: and therefore the best will giue good words, whatsoeuer they thinke, to encourage a forward will to doo better, when indeede, it were a fantasticall head that could doo worse. Well, when Wit is a wool-gathering, and Will wandring, the world without guide, what a case that manne is in, that is in such a taking; I referre you to mad folkes, of whom you may see examples sufficient: and so I beeing in a certaine melancholie moode, past all Gods forborbod, tooke my Pen and Inke and Paper, and somewhat I would go doo, whatsoeuer it were, to put out one conceit, and bring in another, at last, and at first, of a suddaine warres, and at aduentures, by Gods good helpe, and good fortune, the litle wit that I had, meeting with good Will, I knew not how, fell to worke, (at first) I know not what, but hauing written a while, I made somewhat of it, which, though litle to any great purpose, yet, if it please the Readers, I am contented, & if any man thinke it well done, then Wit shall thinke Will a good boy, and Will shall thinke hee tooke Wit in a good vaine, and Will and Wit shall haue the more heart hereafter, to fall to further woorke; but if I haue bin more wilfull then wise, to trouble your wittes, with a witlesse peece of work, pardon me for this once, ye shall see I will please you better hereafter: in the meane time, desiring your courtesies to commend what you thinke worthie, and not to disdain without desert, I rest, wishing your content in what you wish well, as I pray you wish me as I do you.

Your friend, NICHOLAS BRETON,
Gentleman.

AD LECTOREM, DE AUTHORE.

WHAT thing is Will, without good Wit?
Or what is Wit, without good Will?
The one the other doth so fit:
As each one can be but ill.
But when they once be well agreed,
Their worke is likely well to speed.

For proofe, behold good *Bretons* will,
By helpe of Wit, what it hath writ:
A worke not of the meanest skill,
Nor such as shewes a simple Wit.

But such a *wit* and such a *will*,
As hath done well, and hateth ill.

I need not to commend the man,
Whom none can justly discommend:
But do the best, the best that can,
Yet some will spite, and so I end.
What I have said, I say so still,
I must commend this Wit and Will.

FINIS.

AD LECTOREM, DE AUTHORE.

WHAT shall I say of Gold, more then tis Gold:
Or call the Diamond, more then precious:
Or praise the man, with praises manifold
When of himselfe, himselfe is vertuous?
Wit is but *Wit*, yet such his *Wit* and *Will*,
As proues ill good, or makes good to be ill.

Why? what his *Wit?* proceed and aske his *Will*,
Why? what his *Will?* reade on, and learne of *Wit:*
Both good I gesse, yet each a seuerall ill,
This may seeme strange, to those that heare of it.
Nay, nere a whit, for vertue many waies,
Is made a vice, yet Vertue hath her praise.

Wherefore, O *Breton*, worthie is thy worke,
Of commendations worthie to the worth:
Sith captious wittes, in euerie corner lurke,
A bold attempt, it is to set them forth
A forme of Wit, and that in such a sort,
As none offends, for all is said in sport.

And such a sport, as serues for other kinds,
Both young and old, for learning, armes, and love:
For Ladies humors, mirth with mone he findes,
With some extreames, their patient mindes to proue.
Well, *Breton*, write in hand, thou hast the thing,
That when it comes, loue, wealth, and fame will bring.

W. S.

A PRETIE AND WITTIE

DISCOURSE BETWIXT WIT AND WILL.

LONG have I travelled, much ground have I gone, many wayes have I trode, mickle mony have I spent, more labour have I lost, in seeking an olde friend of mine: whose companie so courteous, his counsaile commodious, his presence so pleasant, and his absence so greevous, that when I thinke of him, and misse him, I find such a misse of him, as all things are out of frame with me. And out of frame, can come to no good fashion. Oh, what shall I do? It is long since I lost him: long have I sought him. And too long (I fear) it wil be ere I find him. But wot you who it is? Oh, my Wit, I am from my Wit, and have bin long. Alas the day, I have bin almost mad with marching through the world without my good guide, my friend, and my companion, my brother, yea, my selfe. Alas, where is he? When shall I see him? How shall I seeke him, and whither shall I walke? I was too soone wearie of him, and am now wearie of my selfe without him. Well, I will go where I may, I may hap to find him: but hap is unhappie. Therefore hap good, or hap ill, I will walke on still: if I find him, happie man. If I do not, what then? Content my selfe even as I can, patience where is no remedie.

Wit.

Long have I lookt, far have I sought, oft have I wisht, and sore have I longed for my merrie mate, my quicke sprite, my dearling, and my dearest byrd: Whose courtesie so contentive, whose helpe so necessary, whose necessitie so great, whose presence so pleased me, and absence so angers mee, that when I would have him, and see I am without him, I am not in order, and being out of order, can take no good course. Alas, what shall betide me? I have lost my love, or my love hath lost me. Would God wee might meete againe, and be merry togither: which I cannot bee without him. Oh, what have I lost? my Will, whither is he gone? when will he returne? who hath led him away? or will bring him backe againe? what company is he falne into? or how doth he leade his life? Well, time yet may turne him. Till when I wish for him, hoping to meete him, but hope is uncertaine;

Yet hope well, and have well,
Thus alone I cannot dwell;
If I find him so it is:
If not, then I wis,
I must be content with this.

Patience is a vertue.

But whom doo I behold so neare?
It is my Will, with heavie cheere:
Well, I am sorie for this geare,
Yet will I to him out of hand,
And know, how so the case doth stand.

What? Will? *Will.* Who? Wit?

Wit. Whither away?
Will. Where I may.
Wit. Whereunto?
Will. Oh, to do.
Wit. What?
Will. Teach thou me that.
Wit. Why, sigh not, boy?
Will. Oh, all my joy.
Wit. Where is it, Will?
Will. Among the ill.

Wit. What, is it lost?
Will. That greeves me most.
Wit. And not to be recoverèd?
Will. Oh, my heart is almost dead.
Wit. What, Will, hold up head,
I will be thy friend to death.
Will. Then give me leave to fetch my breath,
And welcome: twise and thrice well met:
Where my hearts joy is set.
Many a walk have I fet,
But no comfort could I get,
Till now by thee mine onely friend,
With whom I meane my life to end.
If thou wilt give me leave, good Wit.
Wit. Yes, good sweete Will, and glad of it.
Will. Then harke, good Wit, unto my tale:
Not of amidde my blisse in bale,
Nor any such like stuffe so stale.
I studie not to talke in verse,
But I will unto thee rehearse
A plaine discourse, in homely prose,
Wherein I will at large disclose:
How I have lived, with whom, and where:
How I was tossèd, here and there:
How I did chaunce to travaile hither,
And so we will be merrie togither.
Wit. Contented. Verse is good sometime,
But sometime prose, and sometime rime.
But be it either prose or verse,
What so thou wilt, good Will, rehearse:
I meane to heare it to the end,
And quit thee quickly as a friend.
But since thou likest prose so well,
Begin in prose thy tale to tell.

Willes Tale.

Oh, good Wit (if thou doost remember), I lost thee in travaile to the Well of Wisedome. Since when, I have wandred through a wildernesse of woe, which in the Mappe of that Countrey (I find) is called the Desart of Desire. Wherein I saw so many wayes, as now in this, and then in that. At last I came to the hill of Hard Happe, which ledde mee downe into a Vale of Vanitie. There did I live in the Lake of Miseries, with the lost people, that having followed Fancie, found Penitence, the reward of running heads. But Lord what a life it is? I lothe to thinke on it. Beleeve mee, sweete Wit, there is such falling out with Fancie, who shifts all upon Folly. Such exclamation upon Folly, who brings them to Fortune: such cursing and banning of Fortune, for her froward dealing: in gentle helping them uppe uppon her wheele, and then suddaine dinging them downe (almost to their destruction), that if their bee a Hell in this world, there is the place. God keepe all good mindes from such a filthy corner. *Wit.* Amen. But tell me how camst thou thence? *Will.* I will tell you anon: but first I will tell you more. There is of all States. Princes crie out of cares: Lordes, of lacke of living: Ladyes, of false love: souldiers, of want of pay: Lawyers, of quiet: Poore men, of Lawe: Merchants, of shipwracke: Marriners, of fowle weather: Usurers, of sermons, and Divines, of usurie: Players, of Preachers, and Preachers, of Players: Dicers, of loosing, and losers, of dicing: Cryples, of fighting, and fighters, of hurts: the Rich, of sicknesse: the Poore, of want: the Sicke, of paine: the healthfull, of ill happe: the unhappie, of the time that ever they were borne. Oh, it is a pittious crie: I would not be there againe, to heare it as I have done, for the gaine of Europe.

Wit. Beleeve me, I cannot blame thee: but tell me, how camst thou thence? *Will.* Oh, brother, I will tell you how: you know, sometime travellers must needes have rest, which they must come by as they may: Now, I having walked (as I told you) through this unpleasant place, weary at last, I laide mee downe in the ditch of Distresse: where, finding many dead sculles, and other boanes, I there thought to begin a sleepe, or sleepe my last: now lying there in such sort as I tell you, mee thought in my sleepe I sighed, in which sorrow a good motion of minde set my heart to prayer; which tended to this effect, that it would please the mightie and mercifull Majestie of the Most Highest, to send me some meane, to lead me out of this miserie; beeing as it were from my Wit, and altogither comfortlesse. Now, suddenly there appeared unto me an olde aged man, who tooke me by the hand, with these words: Arise, thou sluggish wanton, walke no longer out of thy way, turne thee backe from this straie pathe, experience doth teach thee: What is Will without Wit? Prayer hath procured thee pardon, the high and onely God hath given thee Grace; by Grace goe seeke that is worth the finding; look where Wit is; too him, and make much of him. With joy of that word, I awaked, and with shame of my folly in leaving thee, I hung the head; with sorrow whereof I was almost of life deprived; but now by thy sweete welcome wholy revived; now awake (I should say), I saw none but thee; and now, while I live, I will follow thee.

Wit. Why, was it heere you slept, or have you come farre since you waked? *Will.* No, no, heere did I sleepe, heere is the place of paine so unpleasant: but now I see thee, I have received comfort, for that I know thou canst leade me to Wisdome, who will soone shew me the way to paradise. *Wit.* Why then, Will, well hast thou slept, better hast thou dreamed, but best hast

thou waked, to hit on mee so happily, who intend to bring thee to that good beginning, that shall leade thee to endlesse blisse. But to quit thy tale, I will tell thee a little of my travaile, and so we will away togither.

Wits Tale.

Will, thou knowest when I left thee, in the lane of Learning, I went on straight to the schoole of Vertue, and with her Testimoniall, to the Well of Wisdome, which stands within the pallace of Patience; where I found the fountaine kept with foure ladies, whose names were Wisdome, Temperance, Fortitude, and Justice. Now, when I came thither, with sufficient warning from Vertue, yet (for order sake) they thus used me; Wisedome, which stood with a snake in her hand (over whose head was written), *I see the holes that subtill serpents make*, thus used her warie speech unto me. Sirra (quoth she), how presume you into this place? from whence came you, and how and whither will you? Lady (quoth I), from Fancies forte I came, and am now travailing to the forte of Fame. I came now directly from the schoole of Vertue; brought thither by Learning, had by Reason, servant to Instruction; and heere behold Patience, who hath lead me, who is further to plead for me. Welcome (quoth shee), but art thou not wearie? No (quoth I), nor would be, if the walke had beene longer, to have my will. *Will.* Why didst thou thinke me there abouts? Oh, lord, I was far wide. *Wit.* Peace, Will, a while: when I denide wearinesse; Yea (quoth Fortitude), an other of the Dames (over whose head was written, *I yield to good, but overthrow the ill*), I will see if you be wearie or not, I must trie a fall with you. At first I made no account of her, but when I begun, I found her of great force. Yet in the ende, shee was content to give me over, and let me come neare the Well. Now, upon the well brinkes stoode Justice, over whose head was written, *my hand hits right, death is my stroke, my ballance will not lye.* Then was my words written down by Memorie, and weyed with Truth; which being even in judgment, shee bad me welcome, and so was content to let me lay my lips to the sweet lycquor of Sapience. Oh it is a delicate water!

Now, as I stoode, I heard a trumpet sound; which done, I heard a voyce which said: What trumpe can sound the true report of Fame? Now desirous to see the place, whence I heard this sound, I craved the ladies pasport to the said place, who gave me no other pasport than the commandement of Patience, warning me in any wise to take hold of Time, when I met him, and turne him to my use: with these two, I should come to the forte afore me. I, right glad of my good hap, tooke leave, and forth I went; anon I met Master Time, with his sithe in his hand, singing, *Save vertue, al things I cut downe, that stand within my way.* But as he came working, I watcht him neare, and as he strooke aside, I suddenly stept to him, tooke him by the noddle, and turned him to my work. What wouldest thou (quoth he)? I must not stand idle. No (quoth I), thou shalt walke, and leade me to the fort of Fame. Come, then (quoth he). Goe away softly (quoth Patience). Content (quoth I). And so togither we go to this stately Court; where, being first entertained by Courtly, we were brought to Favour, and so led up to Fame. Now, being on knee before her highnesse, she first gave me her hand to kisse, and willed the lords to bid me welcome. See here (quoth she) the perfection of affection, what a travaile he hath undertaken onely for our favour, which he shall be sure of. The Nobles used me honourably, the Gentlemen courteously, the Servants reverently, and Favour freendly. Now, as I stood, I heard such sweete musick, such heavenly songs, it made my heart leape to heare them. The prince did sing in praise of peace, the lords of plentie, the ladies of true love, the lawiers of quiet, the servaunts of lawe, the merchaunts of sayling, and saylers of faire weather, the rich of health, the poore of charitie, the healthfull of good happe, and the happie of Gods blessing: there was no usurers, dicers, players, nor fighters heard of. Oh, there was a place of pleasure; if in the world there be a paradice, that was it. Oh that thou haddest beene with mee!

Will. So would I, but tell me, how came you againe? *Wit.* I will tell thee. When I had beene within, and without, and heard such sweete harmony, of such singular musicke; at last, I came downe into the base court, led by Favour, to a lodging which was called the counting house; there sate Memorie, to take the names of such as had bin entertained, and meant to seeke favour, at the hands of happie Fame. But as I was going through the court, I met one of the maides of honour attendaunt upon the princesse, whose name (Favour told me) was Belezza, accompanied with Gentilezza, another of the maides. Now, as I was walking, I stared so earnestly on them, that (not looking to my feete) I stumbled against a stone, and with the fall I awaked: now awake, I thought of my good Will; and see how soone it was my happe to meete with thee; but no sooner then I wished for thee, nor then I am heartily glad of thee. *Will.* Gramercy, Wit. But yet I beshrow thee. *Wit.* Why so? *Will.* For loosing mee. *Wit.* Thou mightest have followed. *Will.* You might have held me. *Wit.* When? *Will.* When I was neere you. *Wit.* Where was that?

Will. Where you lost me. But tell me one thing, where was it you slept, and awaked so sodainely?

What? was it heere abouts? *Wit.* Yea, heere Will, heere, heere is the Forte of Fame, as thou shalt finde, when thou hast beene with me a while; there is no house, but hath a sinke; no field so fayre, but hath foule ditch; no place so pleasant, but hath a corner of anoyance; he that runnes retchlesly, falles headlong; and hee that is in a hole, he knowes not how, must come out he knowes not when. Care is to be had in all things, at all times, and in all places; well, thou hast knowne some sorrowe; learne to leave selfe judgement; follow friend, go with me. *Will.* Why? I would never have lost thee, but— *Wit.* But that thou wert wearie of me. *Will.* Why? I was not wearie, but— *Wit.* No, but that you were a wanton. *Will.* Why? I was not a wanton, but— *Wit.* No, but that you were wilfull. *Will.* Why? I was not wilfull, but— *Wit.* No, but that you thought better of your selfe than any else. *Will.* Why? but I did not thinke so, but— *Wit.* Nay, you may say you would not have thought so, but—

Will. But what? or why? *Wit.* But because you did not see your selfe. *Will.* Yes, indeede, but I did; I did see my selfe and you too. *Wit.* Indeede, but you did not; for if you had seene me, you would not so have lost mee. *Will.* Yes, but I did see you, but when I had looked on you a while, I looked on my selfe so long, till you were out of sight, and then I looked after you and could not see you. *Wit.* Well, but then you sawe mee not, and so you lost mee; but since you now have found me, follow me neere, stay but a buts length behinde mee, least I suddainly steppe a flights shotte before you, and then a furlong further, you never overtake me. *Will.* But soft, runnes Wit so fast, Will is weerie. *Wit.* Goe too, throw off your clogge of care, trust to me, so you do as I bid you, all shall be well. *Will.* Yes, but— *Wit.* But what? *Will.* But a little of your helpe. *Wit.* Yes, but— *Will.* But? What? *Wit.* But that you must of your selfe labour. *Will.* So I will, but— *Wit.* But not too much: well, contented, I will worke. Wilt thou help? *Will.* Yea, willingly. *Wit.* How long? *Will.* Till death. *Wit.* Why, wilt thou dye? *Will.* Not with working: yet will I worke sore. *Wit.* Whereto? *Will.* To winne my wish.

Wit. What is that? *Will.* You can tell. *Wit.* But tell me. *Will.* What? *Wit.* Is it favour? *Will.* That is one parte of it. *Wit.* Wealth? *Will.* An other parte. *Wit.* Honour? *Will.* The greatest next. *Wit.* Content. *Will.* All in all. *Wit.* Where? *Will.* In heart. *Wit.* How? *Will.* By happe. *Wit.* How is that? *Will.* By hope. *Wit.* Oh, hope is vaine. *Will.* Oh, do not discomfort mee. *Wit.* Doubt the worst. *Will.* Wherefore? *Wit.* Because I bid thee. *Will.* Why doo you bid mee? *Wit.* For this reason: the best will helpe it selfe. *Will.* What is the worst? *Wit.* Envie. *Will.* What will hee doo? *Wit.* Mischiefe. *Will.* To whome? *Wit.* To good mindes. *Will.* How shall I doo, then? *Wit.* Let patience use prayer, God will preserve His servants.

Will. That I shall: then it is not impossible. *Wit.* What? *Will.* To get content? *Wit.* It is hard.

Will. What then? *Wit.* Doo our best. *Will.* Content. *Wit.* But harke, Will: shall I tell thee a little more of the fort of Fame, what I sawe and heard before I came away? Over the gate at the entrie, I sawe written pretie posies, some in Latine, some in Italian, some French, and some English. In Latine I remember these: *Quid tam difficile quod non solertia vincit?* By that was written, *Labore vertus:* and by that, *Vertute fama:* and over that, *Fama immortalis:* and that was written in many places about the house. In Italian was written, *Gioventù vecchezza:* by that, *Vecchezza Morte, et Morte Tempo, et Tempo Fama:* but over all, *Sopra tutti, triumpha Iddio.* In French, *Le fol Fortune, il prudent Fame. Fame est divine, diuinitie est pretieuse, Dieu est nostre guarde.* In English was written. Patience is a vertue. Vertue is famous. Fame is divine. Divinitie is gratious. Grace is the gift of God: and God is the onely giver of grace. Which by patience seekes the vertue that is famous, to the divine pleasure of the Giver of all good gifts: blessed be His name, this shall he find, that enters the fort of Fame.

Will. Oh, sweete speeches. *Wit.* Then wil I tell thee further: as I walked up and down with Favour, I heard Courtesie and Content (a couple of courtiers) discoursing of thee and mee. Of the vertues of Wit, and the vanities of Will.

Wit, they sayde, was desirous of knowledge, but Will could take no paine: Wit would have patience, but Will would be wood with anger: Wit would worke, when Will would stand ydle: Wit would be walking, when Will would bee slouthfull: Wit woulde call for Willes helpe, when Will cared not for Wits counsaile: Wit woulde bee wise, and Will would be wanton: Wit would be vertuous, and Will vaine: Wit would be famous, and Will foolish: Wit would be sober, and Will frantick: Wit would be carefull, and Will carelesse: Wit studying, and Wil playing: Wit at good exercise, and Wil idle, and worse occupied: Wit mourning for Will, Will making no mone for Wit: Wit in his dumps, and Will in delights: Wit would doo well, and have Will doo no worse, if he would follow him. But Will would loose Wit, and Wit must worke without Wil and against Wit: and yet this is straunge, they were sworne brethren, one could not be without the other. Yet Wit could make better shift alone: Wit could finde Will, when he had lost himselfe, and Will (yet) would please Wit well.

when he would be a good boy: which he would never be till he were beaten, and that with the smart of his owne rod: then he would come home to Wit, follow Wit as his best freend, and never leave him to the last houre.

Now when I heard this discourse, I remembred thee, and beeing able to tarie no longer the hearing of such matter against him whom I love, I entreated Favour to bring me forth into the court, towardes the counting house: whither walking, I stumbled by the way, and fell as I told you: wherewith I awoke. Now, good Will, since I have found thee, and now thou seest the miseries of the world, come, followe me, let me bring thee to a better course: let not mee mourne for thee, nor other thus talke of thee: I will make much of thee, if thou wilt love mee: I will make thee give them cause to say: See what a chaunge! Will is come home, Will is content to be ruled by Wit: hee workes with Wit, he walkes with Wit: he mournes and is merie with Wit: he is travailing to Vertue with Wit, he will finde Fame by Wit: why he, Will? He is as welcome as Wit, as worthie as Wit, now he hath learned of Wit how to direct his course: beleeve me, Will, I love thee.

Will. Gramercie, good Wit, and I thee. But tell me one thing, mee thinks all this was but a dreame, for in the ende you did awake with the fall. *Wit.* True, Will, I was in a dreame, and so wert thou. *Wil.* Oh, then, you did heare men talke so much of me in your sleepe: awake, I warrant you, you shall never heare so much amisse of me. *Wit.* I hope so too: now I have met with thee, I will shewe thee a way, whereby thou shalt deserve no such discredit. *Will.* Gramercie. But shall I now tell thee a little that I had forgotten, that I sawe and hearde in the Lake of Miserie? *Wit.* Contented, good Will, and gramercie too.

Wil. Then, Wit, thou shalt understand, I heard these speeches past among penitent people: when Wit is wayward, Wil is nobody: wofull Wit, blames wanton Wil: wanton Wit, chides worthy Wil: unhappie Wit, hasty Wil: fantastical Wit, forward Will. Over that, Wit thinks scorne of Will, but yet he cannot bee without him: Wit hath lost Will, but yet he is glad to seeke him: Wit mournes for Will, but Wit sees it not: Will travailes for the stone, that Wit must whet himselfe uppon: Will is painefull, but Wit unthankful: Will is courteous, but Wit curst: Will soone content, Wit too curious: Will would be ruled, but Wit had no reason: Will would have beene famous, had Wit beene vertuous: Will had beene good, had not Wit beene bad: Will had not lost Wit, had Wit lookt unto him: Will would doo well, if Wit would doo better: Will would learne, if Wit would teach him: but Will must worke without Wit, and against Wit: and yet it was woonderful that sworne brethren should so disagree, yet one so necessarie for the other in all actions, as nothing could hit well, when they were asunder. Will could meete Wit in a maze, and comfort him with his company: Will could bring Wit into a good order, when he was quite out of course. Wit would be glad of Will: but when? When he found the want of his freend, which he would never doo, till he were wearie of working alone: and then he would embrace Will, make much of Will, and never leave Will for any worlds good. Now when I heard so much of my good Wit, I could not tarie any longer in the company, but from them I go, and by my selfe sate downe, where I slept, and awakt, as I told you.

Wit. Gramarcie, good Will; why then I perceive we were both asleepe, we lost one another in travaile, and travailed in sleepe, to seeke one another; which walking we have found: happy be this day of our meeting, and twise happy houre of this our freendly greeting. Hee runs farre, that never turnes; hee turnes well, that stayes in time; and hee stayes well, that stands fast; he stands fast, that never falles; hee falles lowe, that never riseth; he riseth well, that stands alone when he is up. Good Will, well met, let us now bee merrie, shake hands, sweare company, and never part. *Wit.* Content, heere is my hand, my heart is thine. But ere we goe any further, let us be a little merry. *Will.* What shall we doo? *Wit.* Let us sing. *Will.* Content. But what? *Wit.* What you will; begin, and I will answere you.

A Song betweene Wit and Will.

Wit. What art thou, Will?
Will. A babe of natures brood.
Wit. Who was thy syre?
Will. Sweet lust, as lovers say.
Wit. Thy mother who?
Will. Wild lustie wanton blood.
Wit. When wert thou borne?
Will. In merrie moneth of May.
Wit. And where brought up?
Will. In schoole of little skill,
Wit. What learndst thou there?
Will. Love is my Lesson still.

Wit. Where readst thou that?
Will. In lines of sweete delight.
Wit. The author who?
Will. Desire did draw the booke.
Wit. Who teacheth? *Will.* Time.
Wit. What order? *Will.* Lovers right.
Wit. Whats that? *Will.* To catch
Content, by hooke or crooke.
Wit. Where keepes he schoole?
Will. In wildernesse of wo.
Wit. Why lives he there?
Will. The fates appoint it so.

Wit. Why did they so?
Will. It was their secret will.
Wit. What was their will?
Will. To worke fond lovers wo.
Wit. What was their woe?
Will. By spite their sport to spill.
Wit. What was their sport?
Will. Dame Nature best doth know.
Wit. How grows their spite?
Will. By want of wish.
Wit. What's that?
Will. Wit knowes right well,
Will may not tell thee what.

Wit. Then, Will, adue.
Will. Yet stand me in some steed.
Wit. Wherewith, sweete Will?
Will. Alas, by thine advise.
Wit. Whereto, good Will?
Will. To win my wish with speed.
Wit. I know not how.
Will. Oh Lord, that Will were wise.
Wit. Wouldst thou be wise?
Will. Ful fain, then come from schoole.
Wit. Take this of Wit:
Love learns to play the foole.

Will. Content, I wil come from Schoole, I wil give over *Artem Amandi*, and I will with thee to some more worthie study, which may be as well to my commoditie, comfort, as content. *Wit.* Well said, Will, now I like thee well; and, therefore, now I will do my best to worke thy delight. But for that now I have a peece of worke in hand, which none must be privie too, till it be finished; we will heere leave off talke, and fall to our worke togither, so shall I the sooner and the better dispatch it.

Will. Content, You shall have my helpe in it, or any other thing, wherein I may stand you in steed. And since you are so glad of my company, we will live and die togither. *Wit.* Gramercie, good Will; and meane time let us pray God to prosper our worke; let us have care how we worke; what, when, and where we worke, that we may find it commodious, not contrarie to Gods will, contentive to the best, offensive to fewe or none; let the matter be vertuous, so shall he prove famous. *Will.* Good Wit, I thanke thee for thy good counsaile; God give us His grace to doo so. I am glad to see thee so well bent; now I must needs love thee; thou wert never wont to be so well minded. *Wit.* Better late than never; it is good to be honest, though a man had forsworne it; there is no time too late to thrive. *Will.* True; and I promise thee now, I hope I shall doo well by the comfortable counsaile of so good a friend. God be thanked, the old vaine is gone. *Stet pro ratione voluntas, Sum Juvenis fruar hoc mundo, Senex colam pietatem. Omnia vincit amor.* Faint heart never woon faire lady. Let us be merrie while we are here; when we are gone, all the world goes with us; let them take care that come after. A man is a man, if he have but a hose on his head. *Oh che bella donna? favor della Signora, oh dolce amore, La Sennora et spada, senza estos nada, Perle Amor de dieu: Beau damoiselle; oh brave huom; Che gallante cheval? il faut avoire come?* That makes no matter; then sweetes had no sower; but now Wit, oh Will, dost thou remember all this? I pray thee forget all, and think no more of such things. I am sorie that ever they were in my heart, but now thou shalt see we will do well inough: we will take another way, to both our comforts. We will to Care, and intreate him to lend us his helpe, for without him, indeed we shall make an ilfavoured ende, of what we begin untowardly. I promise thee, I heard the pretiest song betwixt him and Miserie that I heard a good while: if thou wilt set it downe in writing, I will recite it unto thee. *Will.* Contented, right willingly, and thank thee too. *Wit.* Then loe thus it was.

The Song betweene Miserie and Care.

M. What art thou, Care?
C. A secret skil unseene.
M. Who was thy syre?
C. Sound Wisdome. *M.* Mother who?
C. Devise. *M.* And who thy nurse?
C. Delight I weene.
M. When wert thou borne?
C. In harvest. *M.* What to do?
C. To worke? *M.* With whom?
C. With Wit and honest Will.
M. What worke? *C.* In graine,
To gleane the good from ill.

M. What good? *C.* The best.
M. And how? *C.* By warie eye.
M. Whose eye is that?
C. The eye of perfect sight.
M. Who beares that eye?
C. The head that hath me nie.
M. Whose head is that?
C. Each one that loves delight.
M. But what delight?
C. That longest doth endure.
M. Oh, Care. *C.* I come,
Thy comfort to procure.

M. Whence dost thou come?
C. I come from loftie skie.
M. When camst thou thence?
C. Even now. *M.* Who sent thee so?

C. The gods. *M.* Whereto?
C. To comfort Miserie.
M. But how? *C.* By Wit
To worke his ease of wo.
M. What wo? *C.* The worst.
M. Whats that? *C.* The griefe of mind.
M. Oh. *C.* Feare not, Care
Will quickly comfort find.

Beleeve me, I like it well: but is Care so comfortable: yea, indeed is it. Care is both a corsie and a comfort, all is in the use of it. Care is such a thing, as hath a great a doo in all things: why Care is a king in his kind. Did you never heare my discourse of Care in verse?

Will. No, that I remember: if it be not long, I pray you rehearse it. And for my better remembrance, henceforth, I will write it. *Wit.* Then give eare, thus it was.

THE SONG OF CARE.

Come, all the world, submit your selves to Care,
And him acknowledge for your chiefest king:
With whom no King or Keisar may compare,
Who beares so great a sway in every thing.
At home, abroad, in peace, and eke in warre,
Care chiefly stands to either make or marre.

The court he keepes is in a wise conceit,
His house a head, where reason rules the wit:
His seate the heart that hateth all deceit,
His bed, the braine, that feels no frantick fit,
His diet is the cates of sweet content:
Thus is his life in heavenly pleasure spent.

His kingdome is the whole world round about,
Sorrow his sword, to such as do rebell:
His counsaile, wisedome, that decides each doubt,
His skill, foresight: of things to come, to tell.
His chiefe delight is studies of devise,
To keepe his subjects out of miseries.

Oh courteous king, oh high and mightie Care,
What shall I write in honour of thy name?
But to the world, by due desert declare
Thy royall state, and thy immortall fame.
Then so I end, as I at first begun,
Care is the king of kings, when all is done.

FINIS.

Will. Surely I never heard so much of Care before: but Reason hath shewed me, all is true that you have spoken of him. And therefore, let us humbly crave his helpe in this our worke which we are to take in hand, I dare warrant his favour. *Wit.* Sayest thou so, Wil? then let us goe; time trudgeth away, we have talked long: mountains never meete, but friends often: good happe comes oft unlookt for, but never unwelcome. I thought not to have found thee heere, but we see Fortune doth much, but Fates more, to bring friends togither: and friendship doth much, where faith is fixed: and faith is a jewell, and jewells are precious, and precious is for princes.

Oh God, trust me, Wil, we must be warie to work, so with advise of Care, that as we are friends one to another, so we may prove in all actions to shew our cheefest jewell, our faithfull heart to God and her Majestie: to whom might we once be so happie as to present a peece of worke worthy the receit: oh how glad shuld then our hearts be, which with faithful dutie would adventure death for her most excellent favour: which till by desert we find, and alwaies let us love and honour our singular good lord, that hath vouchsafed us his undeserved favour: and let us heartily pray for the preservation of her most excellent majestie, with long and prosperous raigne over us: as for the advancement of his honours estate, who by his vertues deserves, and by deserts hath found favour of her highness, love of her peeres, honour of us, and a number our betters. And so let us away into my closset of Conceit, where from company we will thinke upon such matters as here wee will not talke on. *Will.* Content. We will go togither, studie thou, and I will make my pen, readie at thine, or his honors commandement. And thus till we have dispatcht our worke in hand, let us take our leave humbly of our good lord, and courteously of all our friends: Wishing them to employ their studies to the pleasure of God, content of the best sort, profit of themselves, and good example to others: and so *Bacciando le mani del Signore*, let us bid them all adiu. From our heart, this 8. of June, 1599.

INGENIJ VOLUNTAS.

THE AUTHORS DREAME OF STRANGE EFFECTS, AS FOLLOWETH.

NOT many daies since, it was my hap to travaile, not farre hence, into a countrey called the iland of Invention: where I met with many of mine acquaintance, as well friends as foes. Now my foes began to flatter me, and my friends as fast to frowne on me. My friends were Wit and Reason, Wisedome and Care, Wealth and Content. My foes were Wil and Rage, Folly and Rechlesnes, Woe and Discontent. Now there were other, betwixt friends and foes, that stood looking at mee, with a straunge countenance: as who should say, Wilt thou, or wilt thou not? These were Fancie, Love, Frenzie, and Patience. Now there were two ladies, that sate in such a state, that I had much a doo to looke up to them: these were Vertue and Fame. Now, belowe there were two sprites, which I was vily afraide off: the one was pide, of all colours, and the other as blacke as a coale: the coloured was Vanitie, and the other Infamie.

Now, as I lookt about me, I remember my first words were these: God blesse me from sprites. And then looking upwards, I wisht to God I could climbe up to the two ladies.

But soft a while, there is more in it then so, more steppes in a ladder then one, and more sticks then one to the making of the steppes. Soft fire makes sweete mault: *Non cuivis attingit adire Corinthum.* The court is not for common persons, let beggers stand at gates: I am but a poore traveller, I must acquaint my selfe with meane men before I seeme to looke so high: let me go speak with my friends. But what meane my foes thus to use me with courtesie? What, would they be friends with me? But let mee see who is hee that frownes on mee, while I am looking on my foes? Oh, it is my friend Wit; let me go to him, and learne the cause of his choller. Why art thou angrie, good Wit? Will is at thy command; if thou thinkest well of thy friend, leave those frowning lookes, that will soone bring me out of love with thee. What (quoth Reason), remember who is thy friend; hast thou forgotten what I have told thee? What is Will without Wit? Yea (quoth I), and what is Wit without Reason? Oh, (quoth Wisdome), colde wordes, Wisdome showes Wit cannot want Reason. Yea, but (quoth I) where is Wisdome? Oh (quoth Care) come to me and I wil tell thee. Tush (quoth I), what is Care without Wealth? Oh yes (quoth Wealth), Content is sufficient riches. Yea, marrie (quoth I), but where is that? Tush (quoth Fancie), come away, and go with mee. Come, thou hast beene from me a great while. Wit is become a sworne brother to Reason, and they two are servants to Wisdome. Wisdome, he is consulted with Care, to hunt after Wealth, and Wealth forsooth must winne Content. Oh it were a trim life to take in hand to follow these fellowes. Come, go soft (quoth I), I have bene fantasticall inough already. Then (quoth Fancie) looke where Love is. Tush (quoth I), my heart is done.

What, wilt thou go with me? (quoth Frenzie). No (quoth I); I would I were further from thee. Then (quoth Patience) I trust you and I shall be friends yet. No (quoth I), for I am sure thou never camest to me for any good. With that, Fancie turned her face, Love lookt another way, Frenzie fomed at the mouth like a bore, and Patience lookt like a poore companion. Now came my foes neere me; Will he comes swearing, that Wit was so wayward, that no bodie could abide him. Rage hee swore, Reason was so woonderfull, as he knew not what to make of him. Follie he badde fie upon Wisedome, why nobodie could talke with him for Care. And Retchlesnesse sware, Care was too covetous for his conscience to meddle withall. Wo cried out upon Wealth, saying: it was the trash that he was wearie of, and had brought him to that passe, by penitence of too much estimation of it. Discontent, hee told me that Content was but a flincher, he would never abide with any man long, and he would be my companion during life, if I would.

Now was I in such a maze, with muzing what to do, that I was, and I was not: I could not tell where nor what I was: yet with much adoo, I made them all this aunswere. Will, thou knowest I have tried thee a wanton, therefore no more wordes: if thou wilt followe me doo, otherwise farewell. Rage, thou art not ignoraunt of thy unruly rudenesse, therefore runne after mee if thou wilt, for else I will gladly rest without thee. Follie, thou didst so much follow Fancie, that thou hadst almost undone me: I am afrayde of thee, therefore come behind me if thou wilt, for follow thee I will not, except thou steppe afore me unawares, and that unwillingly. Retchlessnesse, doest thou remember what thou hast lost me? go looke a companion, lie aloofe, for I like thee not. Woe, doest thou not knowe howe often thou hast made me weepe? then go water other mens cheekes, mine eyes are wet inough alreadie. And Discontent, thou hast done mee such despite, that I can never delight in thee: therefore depart, for I will never bid thee welcome.

My freendes that frowned on me, now hearing these answeres to these customers, came a little neere me.

First (quoth Wit), how now? shall freendes be foes? Wilt thou no more of my company? Yes (quoth I), if I will, to what purpose. Why (quoth he), I will bring thee to Reason. What to doo? (quoth I). Nay (quoth Wit), aske him that. Well (quoth I), Content. So when Reason had espied us, he beganne somewhat merily to looke uppon mee. What (quoth he), hast thou lost Will and found Wit? Now I see we shall be freendes againe. Yea, but (quoth I) what wilt thou doo now for me? Why (quoth he), I will bring thee to Wisdome. To what end (quoth I); he shall soone shew thee (quoth he) such sufficient good, as thou shalt be glad of.

Wisdome, with grave countenance, thus saluted me. Olde freend, hast thou left Will with Rage, and followed Wit with Reason? Welcome. Come, let us goe to Care. For what cause? (quoth I). Of him thou shalt quicklie knowe (quoth he) to thy comfort. Nowe, being come to Care: Oh, olde acquaintaunce (quoth hee). What, is Wit, Rage, Folly, and Rechlesnes, gone together? and art thou come with Wit, Reason, and Wisdome? Twise welcome. Come let us walke to Wealth. Wherefore? (quoth I). Thou shalt knowe that anon (quoth he) when thou comst to him. When Wealth saw me, Benedicitie (quoth he), is wilfull Rage left with foolish Rechlesnesse, and Woe worne out? Welcome, freende; looke who is heere. Who? (quoth I), and with that I spyed Content, who thus saluted mee: My good freende, nowe better welcome then ever. I like it well, that thou wilt rather seeke to recover thine olde freendes, then to runne after newe. Keep still with Care, and Wisdome will so perswade thy wit with Reason, that thou shalt find mee alwaies at an inch with thee. Marry, as Wit is ruled by Reason, Reason by Wisdome, Wisdome kept by Care, and Care hath onely Content at commaundement: so must thou, now thou hast founde us out, use us in our kinde, which if thou art desirous to learne, thou must intreate with Wit, by Reason, to demaunde of Wisdome: of whome thou shalt knowe more than I can tell thee, and so welcome: I have no more to say unto thee. I, glad of this their freendly greeting, went first to Wit. My good Wit (quoth I), thou knowest how long I have longed for Content: how long I have sought him, and could never finde him: and now having found him, I am to crave thy counsaile how to use him.

Alas! (quoth Will), I am heartily gladde of thy good minde. Come, wee will to Reason; for without him I am nobody. Reason presently perswaded with mee, that it was his dutie to demaunde counsaile of Wisdome. Now, when wee came to Wisdome, hee saide hee woulde talke a little with Care, and give mee aunswere.

Which, attending a while, at last, thus it was. My freend (quoth hee), Content is to be used as hee is taken: if by the eye, let the head lodge him a while, before hee come to the hearte. When hee is in the heade, lette Wit waye what he is, let Reason runne him over, and lette mee with Care have the considering of him. If wee like well of him, lette him sit neerer thy hearte: but if eyther Wit or Reason thinke him not worthie the bringing to mee, or I, when I have considered of him, thinke him not worthy the keeping: as by the eye you founde him, so by the eye loose him. But howsoever you finde him, love him moderately; least with too much you be wearie, or too little you cannot knowe him. If you finde him by Conceit, Wit will soone knowe what he is.

Then Reason, having talkt with him, I shall soone with Care so consider of him, as thou shalt not tarrie long for knowledge how to use him. If by Wit and Reason both thou hast him, it will bee but little worke to bring him to me. When I and Care have considered of him, thou shalt not doubt how to use him: if by mee thou camst by him, Care will tell thee, thou canst never make too much of him: and as wee now and then give him leave to bee abroade in the world awhile, so must thou give him leave to be lacking awhile, thou shalt by our helpe finde him againe well enough. Good syr (quoth I), your will be done. Then (quoth he), I will tell thee what, there are three companions that hee doth often keepe companie withall, whose names are these: Fancie, Love, and Patience. Now, sometimes we see him among them, and let him alone, to see what they will doo with him: Nowe, sometime when they have had him awhile, they would lead him away to Folly, Rechlesnesse, and those fellows, which, when we see, then we fetch him home, and lette them alone with

Discontent. Whome, when they are wearie of, then they leave him, and come to crave his company againe: which, for a time, we grant them.

But what doost thou looke up at so? Oh, syr, it is at the two heavenly Ladies; how might a man come to knowe them, and to doo them service? I will tell thee: one is Vertue, and the other Fame. Now the way to them is this, thou must goe along by Fancie, slippe along by Love, skippe away by Frenzie, and shake Patience by the fist: beholde, Content is with Fancie before thee, take Wit and Reason with thee. I with Care will not be farre from thee, and by our helpe shall the Ladies entertaine thee. Nowe, Hast may hinder thee, and Slouth may set thee behindehand: looke where the sprites be, take heede least they catch hold of thee, and then all we leave thee: and then bee sure the Ladies will ever disdaine thee: nowe follow my counsaile, and God speede thee. Thus with humble thanks unto Wisdome, I tooke Wit and Reason, and set forth toward Fancie. Sir (quoth shee), whither walke you? Friend (quoth Wit), tell her whither Wit and Reason shall carrie me with Content from Fancie? Lorde, at this aunswere how shee scould. Canst thou not passe by mee (quoth shee), but thou must robbe me of my Content? Well, thou must aske Love leave, yet ere he goe, and if he will let him go, take him to thee; and away she flung to Follie. Now as I came by Love: Friend (quoth shee), whither now? let us have a little talke with you. Say (quoth Wit) your tale will bee too long, I cannot tarrie: I am going whither carefull Wisedome, wilde Wit and Reason, to lead me with Content from Love. Oh how he frowned. What (quoth hee) wilt thou not leave me my Content? Well, Patience hath a part in him. See what shee will say to thee, since I cannot keepe him: so away hee ranne to Rage, and so I lost him. Now must I come by Frenzie, who lookt on me so terribly, that without giving eares to his speeches, I fetched a leape, almost from Wit and Reason too, but, thanked bee God, when I came to Patience, I found them both againe. How now (quoth she), whither will you? Tell her (quoth Wit) whither Wisedome with Care, hath commaunded Wit with Reason to take Content from Patience, and so to accompanie me til I returne againe. Alas! (quoth Patience), *ultra posse non est esse.* I can not hold him, thou must have him: and so heavily she went to wofull Discontent, with whom shee abode, til our returne againe. Now was I in most daunger: wee must passe along by the spirits, whom as I came by with Content in hand, they snatcht and caught at us. When Wit and Reason, by careful Wisedomes warning, kept us aloofe from their fingers: then when they sawe they could not catch us, Lord what meanes they made to allure us. Vanitie had a million of toyes, which so pleased mine eye, that Wit and Reason had much adoo to hold me from her: she would shewe mee such gallant inchaunted glasses, and in them such sweete ladies, such heavenly faces, and such singular bodies, with such excellent graces, that if I had had Fancie with mee, shee had bene fast for starting: if Love, he had beene lurckt: if Frenzie, he had bene in his kinde: if Patience, shee would have forgot her selfe. I may tell you, that Wit and Reason had never so much in their lives to doo to keepe Content and me from them: but carefull Wisedome may doo much.

Now when Beautie could doo nothing, then did she fill out dilicate wines into artificiall glasses, and set daintie junkets to moove mee to that vaine delight. But my stomacke was full, what could I wish more then Content? When this would doo no good with mee, then brought shee forth a sight of gallant horses, their heads full of feathers. Tush, Content could go on foote: then thought shee, now or never: Oh shee had a citterne, on which she plaid me a fine peece of Italian musick, and sung, *Che compradi Muttonne.* Tush, I was not then fasting, and therefore I cared not for her flesh.

Then did she open a pretie chest, out of which shee drew out rich jewelles, rare pearles, precious stones; and after them, silks of all colours, fine ribbons, cut-worke ruffes, strings, laces, purses, points, pinnes, gloves, and a thousand things, with What do you lacke, syr. None of these (quoth Wit), Reason would be gone.

Now suddenly began the blacke sprite to sound his trumpet, but Lord what an unpleasant noise it made! Now it was time, for I began to be afraide, which Wit and Reason seeing, comforted me with Content, of hope to see the end of my happie journey.

Now, when I was past them, I askt of Wit what they were? Why (quoth he), we shall heare by and by. Knowledge here before, keepes the key of Vurtues gates, he will tell us.

Now when we came to him, he told me, the one was a pyper, and the other a pedler: now Knowledge not ignorant of my travaile, nor my guides, brought us all before the two ladies, Vertue and Fame. Before whom we fell on knee: and first to Vertue, beseeching favour: she demaunded of Knowledge, what and whence we were? who reported no other then truth: and she considering the friends that sent us, her chiefe counsellours, and Wit and Reason their chiefe servants, badde Content be of good cheere, hee should receive Courtesie: so in short, she did vouchsafe us her favour: now was I become servant to Vertue.

But (quoth she) for mine elder sister Fame, favour you may have promise of, but not entertainement, untill you have fulfilled certaine of my commaundements.

Which are these, heare them: let Wit note them, Reason remember, and Wisdome take care, to see thee execute them. The first is, when you passe by Vanitie, tell her you are sworne to Vertue. And ere you go, sweare to shunne Vanitie, and eschew her vices: looke in her glasses, but love not her painted faces: come not on the backe of her pampered palfrayes, and give a puffe at her foolish feathers: delight not in her glasses: drinke not of her wine, nor feede of her dainties: stoppe thine eares from her fidling musicke, and close thine eyes from her trumperies: shake the head at the shamefull sound of Infamie, and so passe that jeopardie.

Passe along by Patience with pleasure, flie by Frenzie with feare, looke away from Love, with loyaltie to Vertue, frowne on Fancie, with fidelitie to Fame: make much of Wit, and love Reason, honour Wisedome, by careful wisdome seeke wealth sufficient: let Wealth not make thee covetous, least that thou loose Content. This is the sum of my will, which, as Wisdome writes me word, hee sees with Care performed: at your returne I promise you preferment to Fame, and thus fare you well.

Thus backe againe went I, through all the perillous passages that I had gone through before. Now, first I must passe by the two spirits, which, as I came by, the pied spirit first began thus to play the trull with mee: shee held mee out a glasse, wherein she did lively showe me such entising toyes, as would have made a man that had any life in him to have lookt towards them.

First, she shewed me a troupe of faire ladies, everie one her lover, colling and kissing, chinning and embracing, and looking babies in one anothers eyes. Anon they were set downe, every lady with her lover hard by her, with his head in her lap, and his hand in her purse. By them a sight of sweete soules, sitting by a candle, catching of fleas.

There were other sights of more effect then all these, to set a younge mans heart on fire: but let them all go, when I wisht my selfe a lover. What! (quoth Reason). Love hath no Reason, wouldst thou lose me, when I wisht my selfe a flea? Why (quoth Wit) wilt thou be a beast? want Reason, and be subject to every sluttes fingers? then, I had done. When I wisht my selfe somewhat else, not to be named. I must rule you (quoth Reason), else I see you would quickly runne to ruine.

Now, when Vanitie saw she could do nothing with me this way, she beganne to use villanie with me: Come, slave (quoth shee), doost thou thinke scorne to looke towards her, whome princes do so dearly account of? thou art my slave, and darest thou denie mee service? Yea (quoth I), I dare and doo denie thee; I am sworn servant to Vertue. Therefore a poynt for thee and thy villanies: doost thou challenge mee for a servant, that do scorne thy slaverie? prate to patches: when thou findest a foole for thy diet, feede him with a dish of diddledomes, for I have done with thee: if ever I served thee, I am sorrie for it: and since my wages was but lost, I meane to live no longer by it. As Will brought me to thee, so hath Wit by Reason brought me from you both.

At these words her cake was dowe, shee hung the head, her trumpetter sounded *Tout est Moote:* thus I past the first perrill. Now must I come by Patience, who sate with Discontent, whome I onelie smiled on, as I went by, to see her simplicitie. Promise (quoth shee), let mee have my Content. Tell her (quoth Wit), Reason sayes, enemies are too neere: send away Discontent, and as wisdome allowes of it, you shall heare more of him: till then, perforce Patience be still, and so adieu. Shee aunswered nothing, but putting finger in the eye, let mee passe.

Then came I by Frenzie, whose madde countenance so amazed me, as that nowe it was no boote, to bidde me leape lightly, till I were beyond him: for Wit tolde mee before, that Frenzie was an enemie to Reason. Then escaping his clutches, I must come by Love: nowe began I to looke away, as it were over the shoulder, towards my mistresse, who had commaunded mee to take heede of looking towards Love. Yet did I heare him utter these speeches: Is Wit and Reason not sufficient to deale with Love? Why, art thou afrayed to looke? Why Cupid will not strike thee blinde. Tush (quoth Wit), tell him, Reason sayes, Love is too loftie for Reason to rule: and Wit too weake when Reason must yeeld. I would bee loath to venter mine eye sight. At this answer, Love with Rage kept such a reakes, that I thought they would have gone mad togither. Well, thus leaving them not farre from Frenzie, I must passe by Fancie, whom I frowned on so, that she had little minde to flatter me: and, therefore, brutely she askt mee: What, friend, are you angrie with me? and wherefore? For that (quoth I) thou art a blocke in my way to Fame. I would (quoth shee), Fancie were no body. Yes (quoth Wit), tell her Reason doth admit her one with Love, but not with Wisdome: and so bid her farewell. Thus, thanked be God, I had well overgone this companie, and with Wit and Reason, I brought my Content to Wisdome. To whom, when I had delivered my message from Vertue, Well (quoth he), now shalt thou once passe backe again, through this companie, and then thou shalt have entertainment of thy desired lady. My selfe will so accompany thee, that though great will be thy daunger, yet little shall be thy harme, and easie thy passage.

Now thou hast passed hitherto with Wit and Reason,

I will this give thee to understand, that I have a friende and a servant, both of one name. My friend is Reason, and so do I call my servant: my friend is Reason, given me by divine grace, who helpes mee to see how high the power of God is, above the greatest potentate upon the earth: how much naturall Reason is subject to divine judgment, by the dutie that Nature doth owe unto her Creator.

Now as thou goest by Fancie, perhappes shee will get helpe by naturall Reason, to bring her to thy bowe: but I will be by thee, to keepe thee from her bent. So will Love use Reason, to bring thee to his lure, but let me alone to keepe thee from his lewdnesse. Frenzie there is no talking with, let us flie him speedily. Patience will persuade thee with Reason, but I will pleade with her so for thee, that thou shalt passe her well inough. Now, if Vanitie get Reason, wee shall doo ill inough with her: yet will I find her vaine so, as that if I lette her bloud, I will strike her so dead, as that shee shall have no stomacke to strive longer with us: nor Infamie for sorrow have power to sound his trumpet.

And therefore now rejoyce, that though thou hast long runne astray, yet that now at last, thou hast hit on a happie way: well time trudgeth away, thou wouldest fain be gon, and I would as faine preferre my servants, therefore let us be going.

Now, anon wee came to Fancie, who had gotten Wit and Reason: and as soone as shee had espied me, Friend (quoth she), welcome, better late then never. Now I trust wee shall not part so soone as we have done. Yes (quoth I), for anything that I can see: What shall I doo with thee? What (quoth shee), wilt thou not yeelde to Reason? Yes (quoth I), so Wisdome will mee. Why (quoth Reason), am not I servant to Wisedome? Yes (quoth I), so is Wisedome thy maister. And (quoth he), hath not my maister sent me hither to tell thee, that there is no man but must yeeld to his Fancie. Tell him (quoth Wisedome), where Grace doth governe, Fancie must obey. Yea, but tell him (quoth Reason), Nature Fancie. Yea, but tell him (quoth Wisedome), divine grace bridles Nature. Yea, but (quoth Reason), Nature will have her course. Tell him (quoth Wisedome), with leave of divine power, else not. Why then (quoth Reason), shal Fancie be nothing? Yes (quoth I), with naturall Reason, but not with divine judgement. Why then (quoth Reason), what doo I with her? Tell him (quoth Wisedome), helpe her to cosin fooles, and so farewell.

Now, Love, we must passe by, who thus saluted mee: Why, now I trust we shall be friends, for all our falling out. Not a whit (quoth I), I have done with Love: gramercie, I will no more of thy companie. What? (quoth Love), wilt thou not be ruled by Reason? Yes (quoth I), so he be not ruled by Nature. Why (quoth he), wilt thou not allowe Reason to yeelde to Nature? Yes (quoth I), Naturall Reason. And (quoth hee), wilt thou take Reason for nobodie? Yes (quoth I), when I am without Wisedome: and when you are with him, what doo you thinke him?—a line to leade a foole to Love, and a jest for Wisedome to laugh at. Then (quoth hee), I see thou art out of liking with Love, or out of Love with mee. With both (quoth I), but with thee never so much, as when thou wouldest bring mee in liking with Love: therefore leave thy illusions, for I like neither them, thee, nor thy Love; farewell. Nowe was hee skipt from Frenzie, and got to Patience, with whome (when we had escaped) Frenzie, wee found sitting togither. Nowe (quoth Patience) at last I trust (though long first) we shall bee friends. Come, let us live togither. Soft (quoth I), no haste but good, I remember an Italian proverbe: *Pacienccia e cosà de Poltrone*, Patience is the patterne of a Peasaunt. Peace (quoth Reason), you will not be against mee, will you? Yes (quoth I), if I like you not? Why (quoth hee), dooth not Reason affirme Patience a remedie in all perplexities? —A remedie? (quoth I). No: shee is a rest betwixt Rage and Reason, in a discontented minde. Why (quoth hee), is shee not a vertue? Not (quoth I), as thou canst consider her. Why (quoth he), dooth she not set the discontented minde at quiet? No (quoth I), but shee makes the minde that would ease the bodie, with outward rage, kill the heart with inwarde freatting. No (quoth hee), Patience is a Content. Yea (quoth I), with a Discontent. What? (quoth he), will you admit her nobodie? Yea, (quoth Wisedome), with naturall Reason, but with Wisedome a forced Content, in effect, an unwelcome rest to a wofull minde, a Vertue amisse conceyved, yet better so taken then refused for Rage: but when bad is the best, let both alone. Thus Wisedome deemes her a Vertue, that waites on Villanies, and such a Vertue, as the vertuous mind doth not love to trouble it selfe withal. Adieu. I have no more to say to thee, nor will I have to do with thee. Well, now was our first passage past over: now must we passe by Vanitie: there was a peece of worke.

Now forsoothe began Vanitie to reach out her hand. Freend (quoth shee), welcome, I thought I had lost thee. Soft (quoth I), hand off, triumph not before the victorie. Why (quoth shee), shall not Reason stay thee? No (quoth Wisedome), tell her, not when I see him so near Vanitie. Why (quoth Reason), is not the beautie of ladies, the braverie of apparell, the sweete sound of musicke, the pleasant taste of wines and delicate dainties, the gallant shewe of stamping steeds, with flaunting feathers, rich jewels, and such like, sufficient to perswade thee to keepe us companie? Then art thou obstinate, I thinke. No (quoth I), I see a sentence over your heads,

sufficient to set mee farre inough from you. What is it? (quoth Reason). Oh (quoth I), ***Vanitas vanitatum, et omnia vanitas.*** Nowe (quoth hee), I have no more to saye: I see my maister is too neare thee: Vanitie, farewell, I must away with my maister. So away went we by Infamie, who was readie to weepe for sorrow, to see that now his lady had gotten nere a servant, nor hee nere a companion to make him so merrie, as to sound his trumpet.

Now passing alone, towards the Gates of Vertue wee came to Knowledge, who presently as hee had espied Wisedome, vaylde his bonnet, fell at his feete, and having done his duetie, rose off his knee, and led us through the base-court, and so to the hall: where first we met with Courtesie, who conducted us to the starre chamber: there was Learning with his Artes, which led us to Experience, who brought us to Time: whom as we caught hold of, they brought us to Vertue. Who first welcomming Wisedome, and shewing good countenance to Wit and Reason, gave me a friendly nodde, and so staying a while, talking with Wisedome, She came at last to mee, with this sweete and favourable speech. Servaunt (quoth shee), I see thy dutie discharged, my commandement kept, and my will observed: for thy continuance, Wisedome, hath given hie words, and I am content to take it. Now promise is to be performed, thou shalt have entertainment of my elder sister, who I know, at mine and Wisedomes requestes, will not refuse thee. So onwards we go, towards this goodly ladie, whom when I came before, and fel on knee, she bad me welcome, with these words: Youth (quoth shee), the good report that Wisedome hath made of thee, the good mind that my sister Vertue hath to thee, doo make me desirous to doo thee good: I wish thee well with all my heart, and uppon Wisedomes word I could be content to entertaine thee. But there comes no man to me without he have done some notable acte worthie memorie: If thou hast done any such thing, let us understand it, thou shalt be presently admitted: if not, beeing servant to my sister Vertue, thou maiest soone attempt it, (and once begunne) quickly finishe it: till then, content thy selfe with her entertainment, and thinke thou hast attained no little honour. So turning from me, shee went to her sister, to whom she used these words: Come, let us talke a little with Wisedome, touching the travaile of this fellow. Content (quoth shee), so away they goe togither to the Garden of Delight, a place of such pleasure as passeth my skill to set out. Now as they were going thither, I hoping to heare some good newes of entertainment: at the comming backe againe of Wisdome, I heard the suddaine sound of such a trumpet, as with the loude noyse thereof I started, and so awaked. Oh good dreame, oh sweete sleepe, oh blessed vision, to give so good instruction, to keep me from destruction, from which God deliver me, my well willers, my friends and foes, and all one another that will thereto say, Amen.

Now I have beene entertained at the hands of Vertue, sworne her servant (though in sleepe), I must now (according to the commaundement of Fame) attempt some such enterprise, either by Learning or Valiancie, as may (by Vertues knowledge) purchase mee entertainment of Fame. Now for a young man it is hard, for now a dayes the gallantest youths become so amorous, as that in long time, they have much to doo, and a great grace of God, if ever they growe vertuous. Wel, yet have I (better late then never) being warned in sleep, taken care now awake, to devise which way to worke, and what to take in hand, to deserve my ladies favour: and this I will promise you, there is mettalls in the fire, which though they came from many countries, yet are they heere so mingled, and abide so well togither, as that if it shall please God to let me finish it, I hope to bring to such perfection, as shall be worthie to bee put in memorie. Till when, beseeching God to grant me His heavenlie and favourable aide, and all good mindes to pray for the same: I pray for them, and all other, that it will please God to graunt us all His grace, that wee may not attempt any thing but vertuous, that to His glorie may make us famous on earth, and in heaven acceptable to His omnipotent mercie. So be it.

N. BRETON.

FINIS.

The Scholler and The Souldiour.

A Disputation pithily pas-
sed between them, the one defending
Learning, the other Martiall
Discipline.

Written by N. B., Gentleman.

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1599.

To the courteous and gentle Reader.

GENTLE Reader, reade no further then you like: if you finde any thing to your content, thinke well of me for my paines. If there be nothing that likes you, my lucke is naught: in nothing there can be nothing, yet something may be found, though nothing to any great purpose. Well, there are divers nothings, which you shall read further off, if you will take paines to turne over the leafe, and peruse the rest that followes. Now, though I will wish you looke for no mervailous, or worthie thing, yet shall you finde something; though in effect (as it were) nothing, yet in conceit a pretie thing to passe away the time withall. Well, if you stand content with this nothing, it may be ere long, I will send you something more to your liking: till when, I wish you nothing but well. And so I bid you farewell, from my chamber at the Blacke Fryers.

N. B.

A DISCOURSE OF A SCHOLLER AND A SOULDIER, &c.

The Scholler alone, talking to himselfe.

ON a countrey unknowne, travailed certain persons unnamed, of which two onely unacquainted, met togither unlookt for, the one a Scholler, the other a Souldiour: which ere they met, had passed many a wearie walk. Among which, one day about three or foure of the clocke in the afternoone, the Scholler almost tyred with extream travaile, sate himselfe down on a banck side, under a shady tree, where, with a hungrie stomack (having not dined nor supped well many a day before), he fell to sucking of certaine rootes, which he had gathered in the fields as he went: and finding no better fare, to fil his belly withall, he thought good to feed his fancie with some contentive conceit or other: but finding no occasion to make himselfe merrie, all comfortlesse and solitary to himselfe, he used this speech.

Oh, what a wearie life it is to travaile! Knowledge (I see) is hardly come by, and hardnesse is unpleasant to the heart: when the heart is ill, all the body is the worse: the body not well, how can the mind be at quiet? And the mind disturbed, what case is man in! Ah, moulde of mishappe, framed to so many miseries! Oh, cursed fortune, that bringest out of frame a thing so blessedly framed! Oh, fond will, to crie out upon fortune: oh, wilfull wit, that dost not see thy folly: oh, vaine folly, that so hast led my fancie: oh, foolish fancie, that so hast followed folly: and oh, foole I, so much to follow fancie!

But why do I make this mone? I see nothing to dislike me: alas, so see I nothing to like me. Why? am I discontent with nothing? No, but that I see nothing to my content. Why? doth it dislike me, that nothing contents me? No, but that nothing doth neither please nor displease mee. Why? in nothing is nothing, then what so disturbes mee? That what must be nothing, for some thing it cannot be, yet some thing it is. And what is it, trow I? It is *Aliquid nihil*, that some nothing know I. What! do I know nothing? No: yes, I know this thing, that nothing is something: and what is that something? Why nought else but nothing. Then since tis but nothing that breeds my disliking, let me see what something is, in this same nothing, which nothing seemes something, and yet is but nothing! It is my conceit. Conceit. What is that? A secret gift unto the mind. What secrets are hidden? Whats hidden is not knowen, but that it is hidden. What is that is hidden? Something unknowen: then till it be knowen, what is it? Nothing in knowledge, yet something unknown, then something tis nothing, as was before shewen: in truth little something, but prooves to be nothing: and yet that same nothing, no little sore something to breede mans disliking. Beautie, riches, honour, vertue, friendship, love, time, &c.

Beautie, what is it?—a deception of sight, a secret gyft of nature given to the body above captivitie, saving that it may be conceived to be nothing; yet is it something in shewe, though in substance nothing, yet thus much to disliking, that it breeds a liking, whereby growes a greater disliking, yet both as much as nothing. For beautie is but a secret allurement of the eye, to liking of the person where it is placed. Now that liking grows to love of the person beautifull: which but for beautie (sometime) were more worthie hate; then, in this it falles out to bee an illusion, a deceit of conceit, by allurement of the eie. But whereof growes this? but of the fault of conceit: which I shewed before, is (though something) nothing. Then of nothing growes nothing, but nothing: if then this deceit grow of the fault of conceit, which is something, the fault can be no something, and then cannot beautie be any thing but a shadow: which in substance is nothing, though in conceit something: but in knowledge nothinge. But let mee leave this vaine nothing, and thinke of something else: which well considered, may come to as little, or as much nothing.

Riches, that must needes be something: and yet let me see, is there no mo nothings then one? Oh yes, how many are there? and what are they? Oh, there are seven nothings, one in respect nothing: another nothing, in a

maner: another nothing, to trust too: another nothing, durable: the sixt, a new nothing, called nothing at all. Nowe let mee see which of these nothings is riches: in effect it is something, and that thing that worketh great things: it purchaseth love, friendship, and contrarily hate and envy: it buyeth honour, and selleth honestie: it maketh things of nothing wonderfull, and wonders, things of nothing. It is a comfort to the mind, and a corrupter of the conscience: it releeveth the poore, and pleaseth the wealthie: it is a help to obtaine vertues, so it is an occasion of vices: it is a worker of warres: it maketh peace: it is the occasion of much treason: it makes truth come to light: it makes the travailer: it keeps some at home: it makes the fine workman: it breeds idlenes: it makes the brave court: it beggers the countrey. What should I stay any longer upon it? It is such a thing as hath such a sway in many things, as almost there is no worldly thing to be counted a greater: and can this then be nothing? Yea:-and how? Why, it is nothing in this, it is nothing durable: it is a gift of Fortune, who gives nothing but mutable: for a rich man to day, to morrow is poore: it is subject to many casualties: and in that it is so uncertaine a thing, it is nothing certaine, not certainly nothing, but nothing durable, then in this it is nothing, though otherwayes something: but inough of this nothing, and now to some other, which seemeth something, but in fine, falles out nothing.

Honour: that is a thing greatly sought, little found, and much made account of, not for the Vertue of the substance it carrieth with it, but for the majestie of the matter, which in substance is nothing: it purchaseth to the person honourable reverence of his inferiours, familiaritie with the nobilitie, and favour of the soveraigntie. Now there are divers honours: one honour is gotten by riches, which is a thing nothing durable: of nothing growes nothing, then riches decaied, dies the honour, then that honour is nothing, in that it is a riches nothing durable.

Another honour is got by valiancie, and that is in warre, whereby the captaine winneth the armes, that after during life, he to his honor, and after him his posteritie, to his and their honour, do honourably beare: yet for all this, well considered, it is nothing, for that it is not certaine: for that in warres today is got, that tomorrow is lost: today hee gets an ensigne, that tomorrow looseth his owne armes, body and all: if hee come home well with his victorie, yet *Virtutis comes invidia*: hee that did clime by vertue may be overthrown by villainie: hee may bee accosed and attainted that never did amisse: perjurie may make forgerie to seeme no knaverie: many times might overcommeth right, and then executed upon condemnation, his house is come to destruction: then this honor, I see likewise is the nothing, that is the nothing durable.

But leaving this, there is now another honour, got by learning, which gaineth the knowledge of many things, and the use of the same. The best things it sheweth, and descries the woorst: it teacheth to know God, and how to serve, love, and honour Him: it teacheth to knowe the divell, and howe to blesse us from him. By learning comes wisedome, by learning ill used comes folly: by learning comes fame: by learning comes favour of the highest: by learning comes all goodnesse: by learning comes that honour, that longest dooth endure: for after death, fame of learning is an honour to the person dead: and yet that honour nothing durable, for fame indeede is but a fained thing by fancie: and nothing fayned can be true, which proves fame to bee no true thing: then in trueth it must be nothing. If then fame bee the chiefe honour of the learned, which, well considered, is neither any thing in substaunce, nor yet durable: then this honour (though many wayes something), yet in some it is nothing.

Wherefore, leaving honour, let me see what thing is vertue. Oh, a heavenly thing, it is that which maketh the souldiour by valure honourable, and by the helpe of learning famous. It is the enemie to vice, it is that which advaunceth the poore, and makes the rich honoured: it is an honour that the most honourable doo most honour: it is, in summe, the woonder of the worlde, the staye of wisedome, and the high-way to heaven: and can this so worthie a thing be thought nothing? Oh yea, and howe? Alas, money is such a thing, as without that thing, there is nothing accounted in a manner anie thing. Vertue is a jewell they say, but it is of small price: who will give any money for it? Nay more, who will not for money become vicious of vertuous? Alas, too fewe: then, by this I see, that vertue in respect of riches is nothing, which riches in respect of vertue ought rather to be counted nothing: but beeing as it is (in respect of riches), nothing, I see it is the nothing, that is termed nothing in respect: and dooth not this nothing breede sufficient disliking in that, in respect of a thing of nothing, it should bee thought nothing? Yes, sure, but when nothing will helpe it, let mee see some other thing which found out in kinde, in fine comes to be nothing.

Friendship, what is that thing: To bee short, it is such a thing as I have found so much deceite in the thing, as I care to say no more of the thing, then that it is nothing to trust to: then for me it shall stand for nothing. Some will say, it is that keepes princes in peace, and countreys in quiet: of peace comes plentie, of plentie pleasure: pleasure maintaines health, and health makes a merry heart, and all this comes of

heartie friendship. Yea, but where is that? *Nescio.* I can not tell, for the world is full of falsehood: that there is almost *nulla fides* left in *terris*: and where there is no faith, freendship is nothing to trust too; and so let it rest that nothing, and to some other thing as much as nothing.

Love, what is that? Oh it is a marvellous thing. Some say it is a god, called Cupid, but that is but a fonde thing that Fancie faines: and no fained thing can be thought anything, but nothing. Some other say it is a straunge thing devised by desire, found out by fancie, followed with affection, obtained with friendly liking, and kept with faithfull care: But what thing is all this thing? I never coulde see, heare or reade any thing, that found it more than nothing. Some say, it is no god, it is rather a divell, that sets mindes on madding, and then it is a madde thing; God blesse us from such a thing, that is woorse then nothing. Some say it is a common thing, and yet it is such a thing, as is past mans conceiving, and all mens descrying, at least without faining, and fained things nothing, howe can this bee any thing (but in a manner) nothing? then leaving this nothing in a manner, let mee go to some other thing, which yet will prove nothing.

Time, what may that be? a straunge thing that ruleth all things, and yet itselfe nothing. Some faine it to be a thing like a man, with a balde head, saving a locke before on the forehead, with a pair of wings on his shoulders, like an angell, and with a sithe in his hande like a mower, fetching his stroke, as though he had alwayes some worke before him: but this is but a fained thing, which they set out balde behinde, and with a locke of hayre before, for this reason; that time, when it is once past, is not to be caught; it is to bee used as it comes, and narrowly to be watched, that it slippe not away unawares, lest when it is past, repentance findes it too late to wish for. His wings betoken speede, that he makes where hee goes, according to the old proverbe, 'Time tarrieth no man.' His sithe shewes his labour, that hee never stands idle: for Time will bee ever set about some thing, and if Wit want discretion to set him to some good worke, Will is not without some toy or another to turne him to. Happie is hee that can use him well when he hath him, and twice happie he that doth alwayes warily watch him, to turne him to good use.

But who is he that ever sawe him indeede, as he is set out in shewe? *Nemo.* None that ever I could beare of. Then being but a fained thing (as many other are), let it passe as those things, for a thing of nothing: which being knowne to be nothing but a fained thing, let it rest in substance nothing, (though in conceite, a secret thing), which may proove in a manner (well considered) nothing. But nowe there is a newe nothing (as yet) unspoken of, which if a wise man heard mee keep such a prating to my selfe about nothing, hee would hang it on my sleeve for a rewarde, for him that deserves no better thing. Well, the cheefe nothing of all, which is the nothing at all, that is the nothing that I see here to delight me; which made me use all this speech of nothing.

But whom do I see yonder before mee? What, is it a man? why then there is some companie to comfort mee in this calamitie: then that is some thing yet to drive mee out of this nothing. Well, I will rise to him, to see what he is, and whither he travailes: whence he came, and what he intends to doo: it seems a stout fellow, by his sterne looke: it seemeth by his warlike countenance, hee should be a souldiour. A souldiour? what should hee doo heere abouts without a captaine, farre from any towne, and alone without company? Is he not some outlaw, that liveth here in the wildernesse, who takes the spoile of such poore travailers as my selfe? and heerby, it may bee, he hath more company at hand, eyther in their caves, or in the wooddes heereby, God knoweth. Well, I hope the best, that he may yet be some man that travailes this way in Gods peace, meaning neither me nor any else harme. Therefore, towards him I will. And therwithall up he rose, and to him he went. But what countreyman may he bee? I will see. And so when he came somewhat neere unto him, he used his speech.

The Scholler to the Souldiour.

Ben trovate, signore; bien trouve, mounsieur; buene balaco, es la vuestra merced. Salve, Domine. Countreyman, well met.

The Souldiour.

Well met, good friend. *Che sete voi? Inglese? Dou venes vous, Amigo? dic mihi quæso.*

The Scholler.

Oh, syr, for that I see you understand the English tongue, and my travailes in these countreyes hath not beene long: leaving other languages, you shall understand, that first for my countrey, I was borne in Isola Beata; I come from I know not whence, and am going I know not whither; by profession, I am a scholler: now what are you?

The Souldiour.

Friend, I professe armes; and to aunswere thee otherwise, I was borne in Terra Fortunata; I come from a combat, and am going to a challenge. But what a fantasticall fellow art thou, to tell me thou commest thou knowest not from whence, and art going thou

knowest not whither? What? hast thou studied thy selfe starke mad, thou speakest so undiscreetly?

The Scholler.

No, syr, but indeed I am somewhat wilde headed with want of companie, and almost halfe mad for lacke of meat, so that blame mee not if I speake wildely: for indeed when a man hath bene long fasting, the braines will be out of temper, and when the head is ill, all the body is the worse, and the wits not at best: and yet schollers are hardly brought up, therefore they should away with hardnesse the better: their allowance in colledges is but small, therefore little meate should content them.

The Souldiour.

Schollers brought up hardly! No, it is the souldiour that hath the body to beare hardnesse: he is seasoned (as the carpenter says by his boords) for all weathers; he can go further with a crust and a cuppe of colde water then the scholler with his pound of beefe and his potte of beere: the scholler must have his diet at due times, or else his stomacke will wamble, and hee must be sick like a woman with childe: and oh, it must be well dressed, or else it goes against his stomacke, and if hee fare ill once a weeke, he lives hardly. Alas for him, the souldiour must have his meate when he can get it, and take pains himselfe to dresse it, and eate it perhaps at midnight, disgest it as he may, give God thanks for it, and thinke himselfe happie if he so may have it. Therefore in respect of the souldiours life, for his fare, the scholler is at farre better state then the souldiour: but then for honour, the life of the souldiour!

The Scholler.

And why so?

The Souldiour.

For that the scholler sits alwayes crowding at home in his chamber, eating up the wealth of his countrey, with his nose over the fire, or lapped up in a furred gowne, to defend him from the cold of the Winter: and in Summer plucking uppe the flowers that should bewtifie the ground, and so goes he plodding up and downe, with his eyes bended downwards as though hee were seeking pearles among pybles, or else staring into the element, as though he watched when the man in the moone would come out among the starres: and when they come in againe, then they fall to reading of one booke or other; sometime they reade the famous acts of gallant souldiours, such as Cæsar, Alexander, Hanniball, Hector, Achilles, (and many other that I leave to recount), whose victorious deedes they take pleasure to peruse: but the base-minded fellowes are never the more ready or willing to stirre their owne foote out of the countrey to see an inch of service.

The Scholler.

Oh, good sir, speake not so in discommendation of a scholler: for why, if he sit at home (as you say) he is not idle; when he is reading on his booke, and when hee looketh downwards, it is because (his braine being busied about studie) hee would not lift up his eyes, least the beholding of some vaine thing or other (which the world is full of) should carrie away his wittes with a wanton delight from his desire otherwise determined. If he lift them up into the heavens, it is either for heartie repentance he makes unto God for his offences, or else for His grace, to studie no higher causes, then may be granted with His favour.

Now, though hee stare, as you tearme, upon the moone and starres, to marke their courses, and by them to discerne and note further causes, it argues not therefore that he watcheth a man in the moone: for indeed I have studied somewhat myselfe, and I have contemplated the skie, the sunne, the moone, and starres, and this I will say, I have divers times seene a man or two in the sunne, but in the moone never any: therefore he was too simple to be a scholler, whatsoever he was, that would stare upon the moone to looke for a man in it.

Now for your noble captaines, whose triumphant deeds you speake of, that schollers take delight to reade, but not to follow, you are deceived: for there bee schollers that beare as high minds and as valiant hearts as any men, and to tell truth, a good captaine was first a scholler, who perusing the valiant deeds of other men, hath beene by them set on to attempt the like enterprises.

Besides, sometime you will graunt mee (I think) that counsaile and words dooth much in warres: is not pollicie one of the chiefest poynts in warres? Experience doth well, but with art it doth better. What said Cicero? *Plus ego togatus, quam armati decem.* Hee did more in his gowne than ten in their coate armours. *Cedant arma togæ concedant laurea linguæ.* Let the gunne give place to the gowne, and give the brave tongue the bay tree. Was not Cicero *oratorum prestantissimus?* an excellent scholler? Cataline was a brave souldiour, but yet Cicero and his side gave the overthrow. Again, how should the fame of your gallant souldiours remain in memorie, had there not bene schollers willing (for the good will they bare them), to set them out with such a grace of glorie, that all men shuld be glad to read and heare them, yea, and a number to follow them? But every man must not, nor can bee a souldiour: for some must be at home for divers

causes of importance appertinent unto the Common wealth, which in their kinds are as worthy honour as the souldiour.

The Souldiour.

Not so. I graunt that it is necessarie for some to sit by the fire-side while the other fetch wood and cole. But they are slouthfull, while the other take paines; and whether is more worthy honour, labour or idlenesse? Againe, when the souldiours of Rome had plaide the men, in the overthrowe of Cataline, was it not a fault in Cicero to show such arrogancie in his speeches, to take upon him more effect then ten men in armour? Eyther he meant it merrily, by some odde tenne persons, that never came out of the towne to the battaile, because yet he said somewhat unto the souldiours to encourage them: and they that were away neither sayde nor did any thing. And so hee meant it to the discommendation of their cowardise, in keeping farre enough from the fight: or else he meant, hee prated more himselfe then any ten souldiours in the campe. But happie it was for him that the day went of his side, though the victorie came not by his eloquence: I graunt hee did great good with his perswasions, for indeede good wordes will move much, especially in good causes as that was: besides God is good, and He dooth commonly give the good, victorie: and if He suffer them to be overthrowen, it is for a further good He meanes them.

Now therefore, if he had given the chiefe glorie to God, and the rest to the valiaunt captaines and souldiours, in my judgment he had done wel: but to come out with *plus ego*, methinkes he played the foole, *ipse*. Againe, whereas you speake of the great favour of schollers, that they doo unto souldiours, in setting foorth their famous deedes, I must give them commendation for their paines, but for honour, confesse who deserves more honour, the man that dooth the deede, or he that wrytes of it when it is done.

I graunt learning an ornament and a necessarie appertinent unto a souldiour. Otherwise indeede, it is hard for him to be a good captaine; for by learning he knowes upon what cause it is good to beginne warre: and warre offered, upon what cause it growes, and if it bee without cause, howe good then is the defence. Else if a souldiour will upon a fagarie or madde humour in the head goe showe his great businesse and little wit, hee knowes not, nor cares not, upon whome, where, or for what cause: I will say his foolishnesse makes him unworthie of the name of a souldiour: his deedes worthie to bee put in oblivion, and himselfe unworthie honour. Therefore I confesse, a good captaine had neede to bee somewhat a scholler, ere he take armes in hand; but yet in his schollership, not so worthie honor, as when he hath shewed him selfe a souldiour. Marrie this I allowe of the unlearned, the scholler is to be honoured, and the souldiour to be beloved. But yet I say still, the souldiour is to bee honoured, both of the scholler and the unlearned: of the scholler for his wisedome with valure, and of the other for his stoutnesse with vertue. Now what say you for the scholler?

The Scholler.

This I say: the grounde I think was before the grasse, the tree before the fruit, the plaine-song before the deskant, and so foorth. The ground I must confesse, is worthie love, for bringing foorth grasse: so is grasse to be loved for the cattailes sake that it feedes, which wee live by. Now if the ground brought out nothing but mosse, then were it little to be loved; againe, the grasse cut, and not well handled, would do little good, and were worthie as little love. The tree were ill, would beare no fruite: and the fruite ill, would please no taste: the plaine-song, were plaine stuffe, without deskant, and the deskant were a madde peece of musicke, without plaine song to be the ground.

But as the ground for the grasse, so the grasse for his sweete juyce: the tree for the fruite, and the fruite for the sweete taste: the plaine-song for sweete deskant, and the deskant for skill, are loved. So is the scholler for his learning, and the souldiour for vertue, to bee honoured alike: and if any more then other, the schollar, for that hee findes by learning, what is honour, howe it is to bee gotten, howe maintained, and what to be esteemed. Hee sees whether his bodie be to his minde, and if it bee, then if both be fit to abide the life of a souldiour, then dooth hee proove a famous fellowe, if God send him good fortune. If not, why then he takes in hand, law, phisicke, or divinitie, the most excellent study, whereby to winne no less honour during life, then fame after death. By learning comes knowledge, by learned knowledge comes a man of meane countenance to give counsaile unto princes: by learning is seene what sinne is, howe it is hated of God, and what hurt it doth to man: by learning is vertue founde, and howe it is beloved of God, and honoured of the best minds, and so ought to be of all men: by learning comes the knowledge of the nature of many things, and the use of the same: by learning can the phisition cure the souldiour beeing sicke or hurt: by learning dooth the man of peace knowe the law of armes. In summe, I know no man excellent in anie thing without learning, which is the ground of all excellencie. If then learning be excellent, the time that is spent in that, is most excellently well bestowed, which time may be well called the schollers time, and the scholler for so well

bestowing that time, most worthie to bee honoured. Now what say you for the souldiour?

The Souldiour.

Marrie this I say, the better the grasse, the more is the ground esteemed: and till the ground beare grasse, what was it to be esteemed, but as barrain, and therefore a thing of little worth? but when it brings forth good grasse, then it is called a fat grounde, good ground, and so forth. Marrie if this grounde lie in a colde corner, it will be long ere the grasse spring, and being come up, it commonly proves sower, and doth not so soone nor so well fatten the cattell, as other that lyeth somewhat neere the sunne. Againe, if the grounde lye verie high, and neere the sunne, then is the grasse so parched with the heate, that there is little sweetenesse left in it for the cattell. Then must it be kept with watering to coole the heate, and to refresh the roote of the grasse withall. Againe, the cold ground must be often dunged, thereby to give it more heat, and with that warmth, to comfort the roote of the grasse, that it may the better come up.

Now I do not denie but these grounds may bee both indifferent good in their kindes, after they have bene well used as I say. But the ground is to be considered of according to his nature: and if the ground bee of nature to beare grasse, and such common hearbs as will feede cattell, it is not to bee despised. But if it bee of nature to bring forth flowers, hearbes, rootes, and fruites for man himselfe to feede on, is it not to be made account off, farre above the other? Yes, surely. And this mind am I of, that at the first creation, when God had made the earth, He gave it a secret nature to bring forth fruites, but many sundrie grounds, sundrie kinds of natures, which according to the same are to be esteemed. God, when He had made the ground, Hee said, let us garnish it with grasse, flowers, hearbs, trees and fruits, and so forth.

Now He thought it not worthy the looking on, till it had brought forth the fruites, flowers, and hearbes, which His heavenly majestie had given it a secret nature to bring forthe, to beautifie it selfe withall. Which flowers and fruites, some Hee sawe heere, some there, and according to the fruites, Hee esteemed the plotte of ground whereon they grew; therefore say I, the ground is to be thought off according to the goodnesse of the fruits, which naturally and not by helpe, it brings foorth. The tree was before the fruite, but till such time as it brought forth fruite, what was it but a stocke, not worthy the proyning?

Now there are divers trees, which according to the nature of the soyle wherein they grow, bring foorth fruits; nutmegs, cloves, cinamon, ginger, mace, pepper, orenges, limons, pound-citrons, pomegranets, grapes, and suger in canes, melones, abricockes, artichockes, prunes, raysons: and for rootes, eringos, potatoes, and a number of other, too long to recite. The colde countries yeeld waterish fruit, as plumbs, peares, apples, berries, and such like. The temperate soile brings forth fruit, neither too waterish, nor yet too drie, but betwixt both. Now the trees are to be thought off according to their fruits: is not the cinamon tree to be esteemed above ye apple tree? is not the damson tree to be accounted off above the blackthorn tree? Is not the pippen tree to be esteemed above the crab tree? The abricock, above the common plum? and the cherrie above hauthorne berrie? Yes out of doubt, according to the sweetnesse of the taste, is the fruit to be beloved. In the garden of Paradize, there were divers fruit trees and fruits, but one chief that was to be honored above al other: for feeding wherof man was driven out of the ground, and forst with toile to get his living abroad in the world, with Gods high displeasure. Therefore some trees are above other to be honored. Plaine-song is good musicke, but not so good as when the deskant is made to go with it.

Now there are divers grounds, which according to the deskants are to be esteemed: what sweeter hermonie, then among the byrds of the field? what byrd so much honoured as the nightingale? and why? but for her sweet change of notes: when she first begins to record, it is a pretie byrd. But when she sings out in the midst of May, about midnight, the weather faire, and she in a fine bush: oh tis a heavenly noise, to heare the sweete wretch.

So the scholler is to bee made account of for his learning, for his sight in divers arts. But now men are borne under divers planets: as some under Jupiter, those are imperious fellows, those are good to be princes: some under Saturne, they are froward of nature, and good to make lawiers: some under Venus, and they are good to make solicitors of love: some under Mercurie, and they are good to be secretaries, for they are (commonly) ingenious: some under Sol, those are hot fellowes, those are good to make marriners, they may best abide the cold of the water: some under Luna, and they are weake of nature, and subject to much sicknesse, those are good to make phisitians, to helpe themselves and other that have need of them: some under Mars, and they are the men that prove the gallant souldiers. Now if the scholler be borne under that planet of prowes, and in his time of studie be addicted to follow that which he sees worthy honour, which both reason perswades his minde, and nature leads his body too: is not he worthy to be honoured above the scholler that is weake of nature, and unfit for any exercise of great honor? Yes, surely. My selfe have studied a

little in divers arts: but ever I was most bent to this art of warre, when I scarce knew what a gun meant; methought it did me good to looke on a sword blade, ere I knew whether it should have a hilt or not.

What shall I say? I loved a drum and a fyfe, better then all the fiddling musicke in the world: and growing to some yeares, I would practise now and then a little of warlike exercises, till in the end, the delight therein, drew me quite from my booke: so that when I had learned first to serve God, and how to serve Him, to do no man wrong, and take as little as I might; I left my schoole fellowes, and foorth I go to seeke adventures. Now [of] law I have inough, for myselfe (as I said) I will doo no wrong, and take little. And among souldiours, Stafford law, martiall law, killing or hanging is soone learned. For phisicke I have inough, I know a little turpentine will heale a greate cut: a cobweb and salt, or bole armonick, will stint a bleeding. If I be ill at ease, I fast it out: I doo as hogs doo, never eate meate, till they see whether they shall live or die. Tush, sicknesse comes by ill diet; then learn by one surfet to use the better order twise for it: but souldiers use, is to keepe no dyet, but to abide all hardnesse; therefore they commonly are not sicke, but upon the bullet, which, if it light in the breast, they lie not long on it: so that they have no need but of the heavenly Phisitian, to crave His heavenly mercie, to purge their soules from sinne, that it may appeare pure and acceptable before Him, at the day of judgement. And now minding not to say much more in this matter: what say you for the scholler?

Schol. Sir, I must needs say, you have said well for the souldier: but yet I must say, that note the lives of them both, and you shall see the schollers life most worthy honor; and why? the scholler findeth (as you say) by discretion, whether his body be to his mind, and both apt for arms: if not, yet he is readie and able to instruct those that are able, in those chiefe poynts that do most appertaine unto that art. Whereby the willing mind (having but little knowledge) may speedily purchase great perfection by small experience.

Further, the schollers booke will not let him be ydle, but to fall to some honourable studie or other. As if he study phisicke, I fetch my authoritie out of Scripture: doth not Christ bid us honour the phisitian? if he studie law, what thing is more honorable, then that which keeps countreys in good order, the prince in peace, and the subjects in awe, the well dooers in continuance, and the offenders in feare? And is not law then, an honourable studie? If hee studie divinitie, who in the world more worthy honour, then he that pronounceth the Word of God, to the comfort of the penitent, and the perdition of the obstinate? In that studie is seene, who is the good souldiour, what is the good quarrell, against whom it is good to fight, and who gives the overthrow. The true Christian is the good souldier, which with onely faith, fights against the foule fiend Sathan, and all his filthie and hellish crew, whom Christ hath overthrowne, and troden under his feete; this is the good fight: to God be given the glorie of the overthrow.

And is there any time more happily spent, then in this war? is there any man so worthie honor as he that spends his time so happily? no sure, this is the good souldiour, and this souldiour is the scholler. Againe, the schollers life is civil, modest, content with litle, desiring no mans hurt, and wishing all men well, loath to have his hands embrued with blood, and sorrie to see the crueltie of the bloudie souldier. The scholler studies how to set out the souldier, how to keepe the subject at home in order, the countrey in quiet, and himself in health: the scholler seeks by law, to redresse the poore mans wrong: the scholler studies to knowe all good, and eschew all ill. If the souldiour do so too, then is he as worthy honor, as ye scholler, but no more. But in truth, I have not heard many such like souldiours as your selfe seeme to be: for you were an old scholler I perceive, before you were a yong souldiour: if your practise in armes hath beene as great as your studie in arts, I must thinke you a rare souldier, yea, a captaine worthie to lead a great armie: but if you will confesse a truth, I thinke you will not any longer defend your opinion, in that the souldiour should deserve honor above the scholler.

Soul. Yes surely, though I must confesse, I see in you the mind of a souldier, and the perfect points of a good scholler, and for your learning worthie honor, yet will I (though unworthie of any commendation, having never done any famous exployts) give the chief honor to the souldier. For though the scholler do find by reading, what is the good fight, who is the good souldier, who is the enemie to be overthrowne, and who gets the victorie: yet if he know this and will not put it in action, it is then but for others instruction, and not for his owne soules health. Againe, he that hath read litle, by grace may have sufficient knowledge, that the divell is naught, and faith is the onely defence for him: God is the onely victor, and His be the glorie.

But further, he that is borne under Mars (as I said before) and hath any thing studied the Scriptures: he will in the honour of God, go travaile the world, seeke out such obstinate rebels to Christ, as take them unto Antichrist, leave God, and serve the divell: such when he findes, he will destroy them, that they may not live to infect other. What better death, then in such a quarrell? What life so worthy honor, as such a death? What action so famous, as such an enterprise? Oh good souldier, that so honors his God: sweete Christ, that upon the crosse lost His hart bloud for his sake, that he will in his quarrel, to do him service, adventure, and willingly loose his heart bloud, and his life in this

world for His sake: knowing assuredly, that he shall find it again, with ten times more blessed joy in the world to come. The souldier seeketh adventures here and there, slayeth wild beasts, and would destroy the simple traveller: the souldier challengeth and slayeth the villaine that slaundereth the vertuous: the souldier is courteous to all men; he is modest, with modestie, to shew the height of his mind: the souldier is content with any thing, and sometime with nothing: the souldiour doth helpe the oppressed in a rightful cause, and doth hurt no man but enemies: the souldiour imbrues neither his hands nor his blade, in the bloud of any, but those that would do the like in his breast: the souldier hath a martiall law, for such carelesse persons as will not obey the law of armes, appointed to maintaine good laws, and to cut off the offenders of the same. In sum, the souldier, is the servant of God onely, the scholler waites too much of our lady to do God good service. I say not all schollers are so, but I wish that the souldiers were so, but as God is above our lady, so His souldier above her scholler to be honored. How say you, scholler, will you allow me this or not?

Schol. Syr, I cannot but allow you this, that the woorthy souldier is to be honored above the wanton scholler; but I must say the wise and carefull scholler is more worthy honour, then the wild and carelesse souldier. But I will a little speake of the scholler, and so I will either have it, give it, or gree upon it. You must consider, sir, we are by nature all the children of sinne, but by adoption the children of God.

Now for the planets, indeed the child that is borne under Mars, is most fit for battaile, and under Mercurie, for studie. But he, say I, that is borne under Jupiter, whose parents were borne, the one under Mars, the other Mercurie, he shall have the operation of Jupiter, wholy, and partly each of the other in him, and such a fellow say I, will prove the man of honour in deed of all other.

As for example, was not Marcus Aurelius a gallant and worthie souldier? did he not bestow great time in his studie? who wrote his works but himselfe? I will not stand upon examples: was not David a brave souldier? A man worthie of great honor? did he not bestow great time in his Psalmes? had he not as great a delight in his booke, as in battell? Well, was he not in love with Berseba? and was he not sorie for it? Well, though he served our lady a litle, he loved God best, and God loved him for all his offence: and why? for that he left his follie, was sorie for his sinne, and was ashamed of himselfe: he craved mercie in heart, and was therefore received into favour.

Wherefore, good sir, condemne not schollers for serving ladies, which indeed is your meaning: for Bersebaes beautie, bewitched the wits of king David, and made him quite forget his wisedome. Now there are fewe king Davids left for their wisedome: but for beautie, many Bersabaes. If then the world be as full of faire ladies as ever it was, and not men of so rare wisedome, blame not schollers for their service, nor make souldiers saints for their mindes to God-ward.

But as David was both a good souldier and no worse scholler, and Marcus Aurelius as good a scholler as a souldiour, and were therefore more honored then the unlearned captains: so I pray you grant that the valiant scholler, in honour, is to be preferred before the unlearned souldier: and that the scholler is so fit a companion for the souldiour, as they cannot well be one without the other: and being togither, do deserve the greatest honor of all men living. There is such a love and union betwixt them, and the one is so necessarie unto the other, that some men think, the one and the other is as it were *alter ipse:* so that they doo deserve like honour, and not one to be higher then the other. Now, sir, what say you? Will you thinke so well of the scholler or not?

Soul. Beleeve me, scholler, since thou commest so neare me, welcome: this I must say to thee, I see thou hast a good minde to a souldiour: and therefore since thou art entered into travaile, and I have bin in some skirmishes, let us both forget we are at home, and being here, let us determine to season ourselves for all weathers; let our faithful praier be our defence against the divell and all his temptations: my sword be our defence against bodily enemies, and thy wise counsell my comfort, to arme my selfe with patience. Let us feare neither fire nor water, care for no weather, faire nor fowle: stick not for night, nor day: take what we finde thankfullie, part it friendly, and spend it merrily: live togither lovingly, and die vertuously: so shall we be spoken of on earth famously, and live in heaven eternally: which that God may graunt willingly, let us fall downe presently, and pray heartily, that we may rise roundly, walke wisely, and speed luckely. What sayest thou, scholler?

Schol. Oh, sir, right gladly: and since you have so courteously vouchsafed me your companie, I here sweare my selfe, your owne at commaundement alwaies, and as much as may bee.

I rejoyce to have found you,
I hope to live with you,
And never to leave you;
So dearely I love you,
That I will die with you,
Ere I will forsake you:
And as you doo love me,
So put your trust in me,
And this bee sure of me;
That you shall commaund mee,
Till lives ende, beleeve me.

Now that we may togither,
To the heavenly place thither,
The only place whither
The scholler espieth,
The good souldier hieth :
With humble hearts lette us pray,
That we may walke the way,
That at the latter day,
We may have cause to say,
Truth will not lead astray.
To which good and blessed place,
God grant us all his grace,
That when we have runne this race,
That we may walke apace ;
That within little space,
We may all face to face,
Behold our blessed Lord,
Whose name with one accord,
Let us with laud record.
And so let the souldier
Make much of the scholler,
And trust to the scholler,
That he loves the souldier ;
And let us be sure of this,
When we do pray, I wis,
Gods hand doth never misse,
To work for our availe.

Thus did the souldiour put the scholler out of his nothing : and togither they are gon about something : but for that I know not what, till I see them againe, I wil here bid them farewell, and with my selfe wish you well : promising, that if I do meete them, you shall heare what became of them.

Till when, and ever;
God so blesse us here,
That we with joyful cheare,
May all at once appeare,
Before his heavenly throne :
To which his grace alone,
Guide us right everie one,
Both men, women and children :
I would hee were hanged that will not say, Amen.

Marti Mercurius

N. B.

FINIS.

The Miseries of

MAUILLIA.

The most unfortunate Ladie, that ever lived.

First found by the said Author N. BRETON, Gentleman.

LONDON:
Printed by THOMAS CREEDE,
1599.

To the courteous and gentle Reader.

ME thinks I heare a number say, What meanes this fellowe to fill our eares with miseries? Why? our eyes are full ynough alreadie: tell us some merry tale, if thou wilt have any money of us. Such I answere, A Christmasse song is worth a cup of ale: I am no hyreling for halfe-pence. And this I will tell you, it will do you no harme, but keep you from worse exercises. It may be, you may think it well done; if not, I wish it better, and you well.

FINIS.

N. BRETON, *Gent.*

THE ARGUMENT.

SWEET *young soule, in time of tender yeeres,*
In souldiours hands, eskaped killing neere:
And growing on, did run through many breers,
As in the booke, do plainly follow heere.
Long wandering, in a world of miseries:
Loathing her life, she lamentably dies.

Her miseries, in number are but five,
Yet in those five, five thousand haps of hate:
Which she endurde, whiles that she was alive,
And dide at last, in miserable state:
What need more words, the rest here followes on:
For mourning minds, to sit and muse upon.

FINIS.

THE MISERIES OF MAUILLIA.

WHAT, shall I write the chronicle of mine owne calamities? Why? The greefe is so great to remember them, as my heart must needs burst ere I can halfe make an end of them. Sorrow sokes long ere it slayes; care consumes before it killes; and destinie drives the body into much miserie before the heart be strooken dead. Oh, ladies, looke upon me; princes, pittie mee; lords and gentlemen, let some remorse move you to bemone the marvellous mishaps of no base person, whom losse nor gaine, wealth nor want, pleasure nor paine, greefe nor ease, feare nor hope, weale nor woe, one thing nor other, could once bring downe to submit her minde to the slaverie of the world: but in spite of fortune, both moone and starres against her, and none but one to comfort her, wandred through this wretched worlde, escaping the poysoned snares of most pestilent and subtile mindes, breaking the force of wanton affection, and conquering the crueltie of cankred Cupid: conteining her selfe with all discontent, lived till all worldly mindes were wearie of her companie, and dyed long after shee was wearie of the world, wherein shee had passed such innumerable woes, as fewe will beleeve, lesse can indure, none but her onely selfe can recount.

But why shall I tell this tale? who takes pleasure in a tragedie? Why? myrth is in many places, and sorrow is no where welcome. Then let me holde my peace: alas! I cannot. And why? I have sworne to my selfe, the worlde shall see my miserie but what am I the better? Oh yes, should I sit still and weepe? so shall I but spill mine eyes, and marre mine head. Sit still and sigh? Alas, so shall I but abide more sorrow, wilfully then wilfully: and can my griefe be any thing eased by laying my miseries before me? Why? They say, that the eye sees not, the heart rues not. Oh, thought is the torment of torments: and can I chuse but see my selfe? and by sight of my selfe, to bring in memorie the sorrowes that I never put out of my mind. What need I then to record, that I cannot but remember? I must keepe mine oath, how shall the world wonder at me? Some mindes pittie me, and other bee warned by me, and all mindes erne when they thinke uppon mee, if I say nothing.

Wherefore, sweete friends, that faire ladies wish their welfare to you and all the worlde besides, I will here unfolde a trunke full of such torments, as no minde can well beare, nor any heart but would burst with the carriage: the verie sight will affray the eye to looke on it, and the heart will pant with griefe to thinke on it. But since I now am gone, that to my lives ende have borne it, and none I thinke now wil dare to meddle with it, nor if they were enforced were able to abide it, I will heere set it downe to the pittifull viewe of all good people, whose wits will conceive, and wills peruse, judgements beleeve, and harts lament, the summe of such sorrow as never was heard of.

In the troublesome time of a king unnamed, in a countrie too well knowne, a certaine towne sacked by suche souldiours as hadde little mercie uppon the harmelesse enemies; it was my unhappie parents hap (among many other) to fall into the hands of these bloudie fellowes, who, embrewing their blades in the aged breasts of my poore father and mother, caring no whit to heare me crie at this cruell act, nor pittying the teares that bitterly fell from an infants eyes, spurned me at their feete, spet in my face, flung me out of doores to goe seeke my fortune. Whereas I laie weeping, hearing some say, Knocke the elfe on the head; Peace, squall (quoth another); Let her bawle, sayes a vile boy; Be stil, you were best, baggage (quoth a hard hearted man), with a drawne sword in his hand. Not one would say, Alas! poore girle, take her up; but still must lye uppon the bare earth, till some good mind would looke upon me, or mercilesse mind wold make an end of me, or else God of His mercy would some way comfort me.

And being then betwixt foure and five yeares of age, well able to bring out a word, I cryed, Oh Jesu, Jesu,

and said, sweet God, though He had many to helpe besides me, yet, as in the Scripture you may reade, Christ ever loved the little ones; so surely (beeing little and unable to helpe my selfe) He shewed His great mercifull might in helping me to the handes of a poore laundresse that followed the campe, who taking me into a cabin where she kept her vitling, so intreated with her friend, a souldiour of the campe, that he gave her leave to keepe me (though hardly), yet better than to lie in the streetes.

But Lorde, what miserie did I then abide! When my houres of breakefast, dinner, or supper came, then (as I was wont) I called Mother, but I heard no sounde of Daughter. I was wont to be set in lap, and dandled and danced, and colled about the necke, with many a swete kisse: my father would take me by the chinne, teach me to holde up my head like a prettie maide, and then call mee good gyrle, sweete mouse, owne wenche, and dads byrd, and in the ende with a prettie smile, please mee with an apple or peare, or some such childrens joy or other. When I came out of the parler, happy are they in the hall, could first catch me in their armes, with God blesse my sweete mistresse: love me? yea, oh it is a faire gentlewoman! who could finde in their heart, to hurt such a sweete soule? The maidens would sing mee, the neighbours would give me prettie things, and straungers that I never sawe, would make much of me: and every prettie childe would be glad when they might play with mee. In summe, the world went with me.

But nowe, this (something) kinde, but greatly curst woman, with whome I must now make an ill chaunge to take her for my mother; when I would crie A little drinke, Some bread and butter, I would go to bed: Peace, you little whore, would she say; learne to lie in the strawe, you are like: tarrie and be hanged, is meate so good cheape? I will make you grate on a crust, ha, you monkie, you shall have butter with a birchen rod: then if I cried, take me up, clap, clap, clap, clap, set me downe againe, crie till thy heart burst, I thinke it longs to bee knocked on the head, you were not best to keepe such a wrawling, heere is a trouble with a monkie.

Oh, heere was a miserable metamorphosies; then got shee me a booke, and a feskew: now began a new miserie; when I woulde bee at play, either with the catte, or a little dogge, or making of a babie, of an olde ragged cloute: then woulde shee come with a rodde, Come on, you urchen, you will never come to good; pull the clout out of my hand, slapt it in my face, tosse mee by the shoulders, and squatte mee downe so mischievouslie, that I had more mind to crie, then to my Christs crosse rowe.

But yet at last, with much adoo, it pleased God to make mee somewhat apt to my booke, that within a while I had learned to reade any place in the Byble, so that then she tooke some delight in mee, and then she would use mee somewhat more kindly.

Then did she set mee to my needle: there was another miserie. I must learne to make a waterflower, in an old ragge, good enough for a sampler for mee.

But many a time did shee make me prick my fingers, with suddaine shoving my hands togither, before shee would learne me to hold my needle: many a whyrrit on the eare had I, before I could learne to take two stitches, and leave two: with Thou untoward apes face, wilt thou never be handsome?

But see how good was God unto me yet in these my miseries, He made me so cunning at my worke, that within a while, I could make a pretie hemme, gather a plaine ruffe, and make plaine worke pretelie, so that then she began indeede to make very much of mee, with Thats a good gyrle.

But, oh! what a miserie of minde it was to me, to heare that woord: alas! then I remembred my good father, who commonly was wont to say so, when I held up my head at his bidding.

But with that miserie, see another: nowe was I set to my worke, and if I wrought well and apace, so that I got her any money, then I had a peece of the better bread, and a cuppe of indifferent drinke, or else bread and water, and many an unhappy bang had I, poore wretch.

And thus continued I, seelie wenche in this miserie, till it pleased God to graunt mee deliverance by this blessed meane.

The towne was besieged, the walls were scaled, the souldiours entred, slewe a number, some they raunsommed. This poore lawndresse I saved the life of by my humble suite to the captaines: which being my countreymen, and knowing my parentage, hearing my tale of her kindnesse (not as I tel it nowe), but otherwise to their content, graunted her life, and with a hundreth crownes, sent her by water away with a poore fisherman, with commaundement upon paine of death to see her safely conducted to the chiefe citie that she desired to go too. Thus was I now rid of my first miseries, in my time of infancie, which continued with me for the space of three yeares and upwards.

The end of the first Miserie.

The second miserie.

Now when I had sent away this olde vitler with more crownes then shee was mistresse of many a day before, I now fell to worke to mend the captaines ruffes, to draw up a brack, or a broken stitch: which done, I would to

my booke, which both pleased God, and the captaine liked very well of: and so well, as seeing me oftentimes sit sighing by my selfe, to thinke upon my parents death, my losse of wealth, my hard life with the laundresse, and my present unhappie estate, nothing to my hearts content: one day in the morning, walking about a garden, he called me to him, and there used this speech unto me. Mistresse, &c., I am sorie to see your sad and heavie countenance. I perceive, though you be yoong of yeares, God hath blessed you with a good wit: crave His grace to use it well: take thankfully the crosse that He hath laide upon you, and give Him thanks for His great mercie, in delivering you out of the hands of your enemies: no man is sure of life, the worlde is variable, you see to day a man, tomorrow none: this scourge of warre is a plague for our sinnes, and a warning to penitencie. We now have wonne the towne, but God knowes how long we shall keepe it.

Wherefore, seeing that I see you growe in yeares, likely in short time to proove a propper woman, and that now having escaped the handes of enemies, I would bee loth you should rest neare them, I will send you to such a place with my page, and such and such gentlemen my friends, that I know will (for my sake) safely conduct you thither.

What I said to him, I have now forgot, save I remember this, that (yeelding him thankes) I beseeched his speedie dispatch from thence: where being but a foolish girle, I should bee eyther attempted to vanitie, or fall in some too good liking, which (perhaps) one unworthie, or else in the captaines absence (the souldiours somewhat overseene) I might be offered some villanie.

Therefore I had no minde to staie, but thinking every day a yeare till I was gone, I remember within two or three dayes after, I was sent away, with two or three gallant gentlemen and the little page: by whome the captaine had sent a letter unto a brother of my fathers there in the countrey, to whom he wrote for me, in earnest and friendly sort, as you shall see hereafter.

But first I will tell you of a newe miserie, that by great mishappe befell mee. As wee were travelling towardes the towne that wee were determined to goe too, about foure score myles distant from the place whence the captaine sent mee, suddainly, at unawares, there issued out of a woodde a horseman or two, verie well appointed, who, drawing somewhat neare us, began to charge uppon us: and to bee short, sette uppon us, and for the time, (O Lorde!) mee thought it was the sorest fight that ever was: the speares flewe in peeces, then went the swoordes clish clash: anon they were unarmed, downe were their horsses, and the men on foote fell to it so fiercely, that now one, and then another, were cut and mangled so sore, that I was even halfe dead to behold them.

What shall I say? long lasted this combate: but at last none had the better bargaine, for first the horsses, and then their maisters, were forced to give the world a farewell.

Oh Lord, that ever seely wench should be borne to see such a day! Judge nowe what miseries was I fallen into? my parents dead, their goods gone, I in enemies handes: yet once escaped, and safe in the captaines guard. Nowe, looking more libertie, am falne into further daunger: in the enemies countrey deprived of my company, manned but with a poore boye, and in perill of my life, farre from any towne, my horse runne from mee, and I on foote. How shall I doo? a hungry stomack will call for meate, meate will not be had without money, money is none heere, except with the dead souldiours: and alas! my heart will not serve mee to rifle a carkasse; but see what is use? The page is in theyr pockettes, hee is filching for crownes. But come away, boye; alas! what good will money doo, where there is no meate to get?

Yes, mistresse (quoth hee), you shall see, God will send us some odde pesaunt or other this way, with a bagge of bread and cheese, who will gladly sell his dinner for crownes: if not, I hope to kill some odde pigeon in the feelde, or one thing or other, that we will roste finely and quickly, and away. Why, alas! boye, howe shall wee doo for fire? Oh, mistresse, the fire-locke of my pistoll, my match and a little powder in my flaske, and light my match; and then a fewe rotten stickes out of the hedge, and a few of these drie sedges, oh, they will burne roundly.

Thus did the poore boye awhile comfort me, but having wandered all that day, that night, and the next morning, without either meeting any man, or seeing anything to shoote at for our releefe, sighing with sorrow, I prayed God yet to provide us some poore repast or other.

Who heard our prayer, and gratiously graunted our requests: for having past a little further, wee espied comming towards us a cowe, which had a goodly udder, to whom wee came neerer and neerer, praying God that shee would stand still till we had gotten of her milke to comfort our selves withall: and (as God would) the poore beast made no haste away, but seemed glad to be milked, her udder was so full: well, thanked be God, heere we sped well.

For in steede of a payle, I took my hatte, and though shee was the first cowe that ever I milked, yet I fell to it so handsomly, that I got my hat full: out of which, first my selfe, and then the page, drunke so heartily, that it sufficed us for that day, and that we left in the hatte served us till the next day at night. When the poore page laying him downe upon a banke side to take a little rest, being heavie with great weari-

nesse, forgot to looke to his little dagge that hee had under his girdle, the spring whereof beeing started up, and hee leaning on it, made it of it selfe discharge a bullet into his right hippe, so that hee was not able to rise alone, but lay in such torments, as that I was ready to swounde with sodaine greefe to beholde him. But the little wretch bearing a better heart then his poore mistresse, made little bones at it. Mistresse (quoth he), the hurt greeves me not so much, as to thinke how I am hindered from my heartie desire to shew mine humble duty in conducting you to your uncles house. But since God hath laide His punishments upon me, I beseech Him to graunt mee His grace to take it patiently: alas! I thinke I am the most unhappie villaine in the worlde. But, mistresse, this is the worlde; a man that hath travelled many countreyes, and passed great perilles, being tossed in many tempestes, among the boyling billowes of sore seas, in the ende comes home, and perhappes, walking but through his owne ground, his foote slippes off a bridge, and is drowned in a ditch: Though I bee but a boy, I have beene among men, I have carried my maisters peece and target in hote skirmishes, when the bullets have flyen about mine eares, yet alwayes I thanke God escaped hurt: and see, now am halfe spoyled, and no enemie neare mee. But, alas! goode sweete mistresse, weepe not so, then you will kill me outright, for the griefe of your sorrowe will goe nearer my heart then the hurt by a great deale; you shall see it will do well.

Was not this a wise boy? Yes, surely, and such a kinde hearted wretch, as it would have made a heart of stone to have bewayled his miserie. But nowe in this extremitie, what was to bee done? Alas! howe did I devise to helpe this poore maimed page: first, the blood must bee stinched, and howe was that done? I remembred, that in time that I lived with the lawndresse, I saw a souldiour come in one day, with a wipe over the shinnes, that hee lay by ten dayes, ere hee could go on it. Nowe a surgeon of the campe, to stinch his bleeding, tooke certaine droppes of his bloud that fell uppon a hotte bricke, which beeing dryed, he pared off the bricke, and strewed it into the wound, which dust did quickly stinch the bleeding: so tooke I the drops of blood, which being dried against the sunne, fel to powder: which I used in like maner, and so helpt the poore boy.

His bleeding stencht, the ladde began to looke somewhat chearely, and with the water in his eyes, for kinde dutiful love, with humble thanks, thus spake unto me. Oh deare mistresse, how shall I ever live to deserve this sweete favour? surely, if I may live to do you good, I shall thinke my selfe a happie man: surely, mistresse, the world is neere at an ende, when things fall out so contrarie, the mistresse to serve her servant. Well, God reward you, I will pray for you, and if I live I will somewhat deserve this your singular goodnesse. Alas! mistresse, I remember my maister was wont to use a kinde of leafe, that growes neare the grounde; there be great strings in it, I thinke they call it a Planten: will you see if there growe any here abouts? I will make shift to put it into the wound; it will draw it and keepe it cleane, till wee come to some towne, where we may meete with some surgeon.

No, boy (quoth I) looke heere growes wilde isope, and that is good indeede, for the olde woman that I was withall, I see once heale her hand with it, which shee thrust through with a knife, as shee was opening of oysters. Even as you thinke good mistresse (quoth the boy). So now wee have got some helpe for the hurt, our meate was farre to seeke: but God is a good God, and ever will be.

In this miserie, as we sate sighing to thinke how wee should do for meate, comes by a foxe with a little lambe on his back, whom first the boy espied, and cried, Mistresse, mistresse, looke yonder is a fox with a lamb on his back; for Gods sake run to him, and crie Now, now, and the foxe will be afraide, and leave the lambe behinde him: and as the boy said it fell out: the waight of the lambe beeing too much for him to run withall, I overtooke him, and fraying him with a loude crie, hee let fall the lambe, and away he went: thinke how glad was I of this lambe. Which bringing to the boy, Good mistresse (quoth hee) let mee helpe to flea him: and so kindly togither wee sate, plucking off the skinne, and cutting the quarters one from another: which with the boyes devise of powder and match, and the fire-locke of his dagge, wee made fire and roosted finely. And I remember oftentimes as I went for sticks to make the fire, the poore boye would somewhat yet shewe his kinde honest dutie. He would entreate me yet to let him turne the spit, that we made of an old sticke, and as he was turning, to make mee laugh (which was hard to doo in this miserable case) he would say, Mistresse, you are cooke, and I am skullion; if I burne the meate, beate me for my labour: who would thinke that such a young gentlewoman could play the cooke so pretily? Alas! do not burne your selfe in the fire: God deliver us quickly of this miserie, and defend us from all other. Amen (quoth I). Anon he would sing one merrie song or other: now he would whistle in his fist, and by and by tell mee a tale of a rosted horse, onely to make me merrie withall, but when he saw nothing could make me leave my heavie thoughts, then fell he to sighing with mee for company, and I might perceive by litle and litle, how his sorrow of heart more and more increased, by the teares that did ever distil downe his cheekes, [and] I was forst to force a smile. Why, weepe not for mee, boy

(quoth I), I am well enough, and I hope shall do better ere long; I am sorie to see thee in this case.

Alas! mistresse (quoth the boy), it were better I were hanged, then you should be so sadde for mee: for Gods sake let me see you merrie, and I shall bee even whole withall. Will ye have an olde song? Then would hee have up a peece of stuffe, that would make a dog halfe dead to laugh at it: thus with a little pleasure, we lived in this great miserie a long time. But oh good God, that sent us the good lambe, to doo us so much good, the flesh served us many a day, and the skinne served to lap about the boyes lame legge to keepe it warme. Which beeing dressed orderly, evening and morning everie day, within a fewe dayes grew so wel, as that he was able to set his foote on ground, and then leaning on my shoulder with one hand, and resting on a staffe with the other, we went onwards through a great forrest, where when we had travelled many a wearie steppe; at last we came to a great hill, which when he had gone over, at the foote thereof, lay a wilde bore, who when he had espied us, came running with open mouth, and at the poor page he strooke, who with the pistoll that hee had charged, shot him full in the head, but not before he was sore wounded in the legge: I, poor soule, was in such a case, as that heart I had not to fight with the bore, nor power to leave the lame boy. But abyding still the ende of the combat, I stinched the bloud, bound up the hurts, and tooke of the grease of the bore, to annoint the olde hurt withall. Which done, we wandred on, till anon we came to a poore cottage, where dwelt a poore sheepheard, to whose house when we came, and finding none about the house, we knocked at the house, and not remembring common country speech, God be heere: we heard none ask who is there, a great while. At last, comes out a crabbed old woman with her daughter: How now, what would you have? heere is not for you. The daughter being of somewhat younger sight than the mother, puld her by the arme: Mother, mother (quoth she) it is a gentlewoman, she is in silke, and fine, she is as brave as our young landlady. Is she? then let us go see what she is, I will goe talke with her: and so with a countrey curtsie, Mistresse (quoth she) whence come you? and whither will you? what doo you lacke? and what young boy is that you leade so? Good mother (quoth I) a poor mistresse as it falles out. I came from the campe, and am going I know not whither.

This poore boy was a page unto a captaine, a friend of my fathers, who with two other gentlemen, was sent with me to mine uncles house, a gentleman heere in the countrey. But my friends are both slaine by the enemies, who likewise at one instant, took al their leaves of the world togither. This little lad onely escaped away with me alive, who by misfortune caught a hurt first in the thigh with a bullet, and scarce able to go alone, hath here bene hurt againe by a wilde bore, at the foote of the hill, yonder by the woodside: but he hath slaine him: for witnesse, behold here is some of his greace. But because the poor boy is somewhat stiffe, with the hurt of his legge, I beseech you let me have a chamber, and a bed for him, and not of the woorst, I will content you well for it. Yes, mistresse (quoth she), with all my heart, come neare, God be thanked that the wilde beast is dead: oh it was a vengeable theefe, hee did much hurt heere in the country, many a time hath he made me leave my burthen of sticks behinde mee: hee once fraide my childe here, almost out of her wits.

Well mother (quoth the page), I warrant you now he shall do no more hurt; I am the last, I warrant you, that is, or will be slaine by the wilde bore here abouts. Wherefore good mother, let us go in quickly; I find my selfe somewhat faint with bleeding: Marrie come (quoth she), mine owne sweete boy, and therewith she kist his cheeke. Oh, mother (quoth I), I thanke you; believe mee, it is the best natured boy on earth.

Thus in we went with him, had him to bed, opened his wounds, washed them with milke, for lacke of white wine: and then asked counsaile of the old woman, what was best to lay to the hurt? Tarre, mistresse (quoth shee), we commonly use when the wound is not deepe: but, berlady, for this I can tell you what we will doo, a little flagre, and the white of a new laid egge, mingled with a little honey, you shall see, I will make a medicine for him: but let him take a sleepe first, oh it will do him good, and against he awake, wee will have some warme thing made for him. Content, good mother (quoth I), with twentie thankes: holde here is five crownes, take them to you, lay out what you will for Gods sake; if any good toune bee neare send for some white wine and suger, and a bottle of good ale. Yes, mistresse (quoth she), and God His blessing on you: whiles this holds, you shall not want any thing, and when this is gone, ile sell all the sheep I have, before ile see you miscarrie. Gramercie, good mother (quoth I), God reward you, and if I live, and ever be able, I will make you amends. I thanke you, sweete mistresse (quoth she). But see the boy is fast asleepe. Let him alone; my daughter shall sit here at the doore to watch when hee wakes, and if he need any thing, she shall see him have it.

Will you go a little into the garden and gather a flower? (or cockes my bones) I have not bid you drinke yet. Come, shall we have a messe of milke and a peece of cheese? I tell you, though I be but a poore woman, I have a cup of good ale in my house; my good man loves it, and hee will have it, and he is worthie, for why? he gets it. Thus went this old woman and I to our

vittailes, which I fell too full savourly: but as we were sitting, being in summer time, the window open against us, the old woman espied her husband comming home, through his field afore the doore: now under his arme he had a burthen, which the old woman mervailing at: Mistresse (quoth she), looke, yonder comes my good man with somewhat under his arme; I muse what it is, shall we go see? Yea, mother (quoth I), and so we went to meete the olde man, whom when we came neare, we perceived it was a hogs head. Nailes, mistres (quoth she), what have my man brought home, on Gods name, a hogs head? hath he come by it trome? Thus at last as we were talking, the olde man put off his cap, and made a leg or two. What, landlady (quoth he), how doo your mustriship? I have good news for you to carrie mine old mistresse; the wilde bore is dead, and here is the head of him.

Gramercie father (quoth I), for thy good newes; but I pray thee be covered, thou art deceived. No, faith, man (quoth she), but it is a good gentlewoman; looke here, man, what gold she hath given me; she knowes of the wilde bores death: here is a litle lad within that kild him; he is asleepe. Oh he is sore hurt. When he wakes, we will give him some warme drinke. Is it true, woman? (quoth he). Yea, man (quoth she), I pray you bid this gentlewoman welcome, and to morrow go to my landladies, and tell her of her; I know she will send for her, and make much of her, and for the boy too: there he shall be well tended, and have better things made him then we can devise for him. Yes (quoth he), I care not if I goe to morrowe morning. Welcome, mistresse (quoth he), I pray you if you lack any thing here, call for it.

Thus as we were talking togither, in comes the little gyrle. Mother (quoth she), the gentlewomans boy would have his mistresse. Oh Lord (quoth I), let me go to him. So to him we went all, asked him how he did? Mistresse (quoth he), well; and better (quoth he), I shall be shortly, for I feele my selfe at a good poynt. I am content to go whither God doth cal me. With that word, I sunk presently downe to the ground, and living in a traunce a pretie while, at last I came to my selfe againe: when looking on the poore boy, I was ready to fall dead againe. Good mistresse (quoth he), be contented; doth it greeve you to thinke I should go to heaven? believe me, but for you, I would not wish to live any longer. Mother (quoth he to the olde woman), here, hold this purse full of gold; I tooke it out of the dead captains pockets: take it, spend it, but let not my mistresse want. And here is another for my mistresse; lay it up for her till she demaund it, but do not koope it from her, for Gods sake. Father, looke well to my good mistresse, it is the best gentlewoman that ever was borne: oh what paines she hath taken with me, in dressing my wounds, in leading mee up and downe, not able to helpe my selfe. Alas! her parents are dead, and she farre from her friends, her yeares but young, her sorrows great, her comfort small, and she alone: if you should not use her well, you will soone kill her, and God will plague you. Good father, remember my words; and, good mistresse, since I must needs bid you farewell, let me kisse your hand, for the honour I beare unto that most noble and vertuous heart of yours, which I knowe will pray unto God for me. Here, my sweete mistresse, take this pearle joye, set it in the ring that hangeth at mine eare; weare it for my sake, and God send you great joy withall.

Heere is the letter that my maister sent unto your uncle, the waxe is so dried, that it is almost open: I beseech you reade it. Though my capacitie bee but grosse, yet sure I had a great delight in hearing of my maisters talke, or to heare divers of his letters reade. Therefore, since this is the last that ever I looke to hear, good mistres, leave your teares weeping, and do me this favour. With much sobbing and sighing, at last, as I could, I read him these lines.

To the right worshipful his very good friend, Maister H. F., Governour of such a towne, This with all speed possible.

Commendations considered, with thanks not forgotten, for continuall courtesies, present good will doth send you this newes of our late good hap. So it is, that we have had a sore conflict with the enemie, lost many of our men, and put to hard pushes. But in the ende we drove them to retire, followed them to their fort, drove them out of their skonce home to their doores, laid batterie to the walls, made breaches in many places, entred the towne, and by Gods helpe got the victorie; to God be given the glorie.

Now in the towne we found none of our countreymen nor women, but this litle soule, your neare neece: whose hazards and hard unhappie life, I referre it to her owne report. God hath done His part in her, and the wench is well minded; I am glad to have found her, I loved her parents well: for whose and for my sake, I pray you use her well; she is worthie to be made much of: let this page attend on her, and send these gentlemen back againe to me with all speed, that I may heare of her safetie, which I greatly desire. No more, but God keepe you. From the campe, this present and alwaies.

Your friend to commaund, F. W.

Oh Lorde, what a world of miseries brought this letter to my minde! First, the remembrance of my parents

death, then my hard life with the lawndresse, my libertie got by the captain, his favour so greatly extended so little to my good, the death of the gallant gentlemen, my hard escape with the boy, our perplexitie for lack of meate, the boyes unhappie hurt, and last of all, this deadlie wound by the wilde bore: which of these was the most grievous thought? And then what griefe was it to thinke of them all togither? Well, to set me in further extremitie of sorrow.

When I had read the letter: Mistresse (quoth the poore boy), now I thanke you; I see I was sent purposely to attend upon you; now, I trust, I have performed my dutie, I can but ende my life with you. Farewell, good mistresse, once againe let me kiss your hand: which when I gave him, hee clapt it earnestly to his lippes, and kist it twentie times togither. And fetching a deepe sigh, held up his eyes, and called to God for mercie: and with these last words, Farewell, good mistresse, the good poore wretch let go my hand, and gave up the ghost. But, Lord how I cried! Jesus, how the old folkes wept, and with teares intreated me to take it patiently! Good God! how the little girle cried, Mother, mother, father, father. And oh, sweete Christ, howe then my heart throbbed, and was readie to burst with griefe to thinke I had no father, no mother, no companion, no page, no freend, nobody, to have any comfort in! Well, this was such an houre of sorrow, as never poore soule endured: and thus I continued, till what with entreatie of the olde folkes, that had me out of the roome where the boy lay, with pittie to see the olde folkes lament with mee: and with crying so much, I could crie no longer, and with Gods gratious perswasion, I tooke it as quietlie as I coulde, and for that night I got mee to bedde, where how little I slept, I leave to indifferent judgements.

The ende of the second Miserie.

The third time of Miserie with the Sheepheards wife.

Now, the next morning when I awaked (having had little rest all night), comes the old woman to call me up. Mistresse (quoth she), you will but hurt your selfe with lying in bed; come, you must learne to rise a litle earlier shortly. Oh God, thought I, now doo I feare that afterwards fell out: the boy they carried out to buriall to a church a mile off, but would not let me follow him, except I would put off my apparell, and put on an old russet peticoate of her daughters: which I was contented to doo; for the good will I bare unto the boy in his life, I would see him buried, though I had gone in a peece of an olde sacke, as (alas!) that was a little better. Well, now began a new miserie: after I had (with sorrowe enough), seene the boy buried, I returned home, as one as ready to go to the grave as he. But, Lord, to see the villany of these olde folkes; the olde woman had devised, and so had schoolde her husband, to say as shee sayde, that I and the poore boye were brother and sister, that walking up the forrest, shee found lying in a highe way, begging of almes; and for that we were a couple of pretie children, shee had a minde to us, and for pittie tooke us home. Nowe the boye was somewhat sickly with fruite, berries, plummes, and such geare that he had eaten abroade, that when he came to good lodging and good dyet, he even turned up his heeles. This was I also threatned to say, or else I were as good, &c. Nowe thinke of my extreame miserie, my last worldly comfort, my good companion, the poore page gone. Alas! That ever I was borne; I dye to thinke what woes I now was to endure.

Now being come home, I was even faire set to hemming of such hempen stuffe, and with such needle and thread as my tender fingers were never used too: but now must of force learne to acquaint my selfe withall. But it was even a peece of worke [not] fit for mee at that time, for mine eyes were so sore with weeping for the death of the poore boye, that I was not able scarce to see the threads, as great as they were. Oh, vilde creatures, of such cankred mindes, who could be so hard hearted! Now was my poore pages words forgotten. Now were my crownes that should have bin my comfort fallen out to be the ground of all my calamitie.

For not many days after, when the olde woman and her good man had tolde over their golde, and sawe well what summe it did amount unto, then fell the olde fellowe to purchase a peece of lande and a fayre house uppon it. And nowe Jacke will bee gentleman, no longer a sheepheard: now sheepheards must make a legge, and doo reverence to this fellowe. But, Lord, how ilfavouredlie the olde woman could gentlewoman it. Well, now began my miserie indeede, to see my money laide out for others commoditie, and I nothing the better, but a great deale the worse for it: oh, it kilde my heart, and yet I could not dye, and kill my selfe I would not, for feare of Gods displeasure: for desperation is the high way to damnation: God deliver mee from that ill thought. So then passing on the time as well as I could, I was now sent into a miserie of miseries; I must both become a double servant, and halfe a mistresse. I must serve the olde woman, I must learne to spinne, to reele, to carde, to knit, to wash buckes; and by hande brew, bake, make mault, reape, binde sheaves, weede in the garden, milke, serve

hogges, make cleane theyr houses within doores, make beddes, sweepe filthy houses, rubbe dirtie ragges, beate out the olde coverlets, drawe up olde holes: then to the kitchin, turne the spitte, although it was but seldome, for we had not rost meate often: then scoure pottes, wash dishes, fetch in wood, make a fire, scalde milke pannes, wash the cherne and butter dishes, wring up a cheese clout, set every thing in good order. And, alas! to all this was but another maid and I, and it was such an idle droyle, that shee would almost do nothing but sleepe, so that the greatest part of the worke was turned to my hand.

Nowe for all my paines, I was faine to content my selfe with a cup of sowre whigge, or a dish of sowre milke, and a crust of browne blacke bread: lye upon a matte at night, in one sheete, and that so course, as everie threed was readie to runne through my ribbes. Judge, gentlewomen, how little was my rest; yet use made mee in time (too long) abide it a little better then at first.

This life continued I, till the peece of land and the fayre house was purchased: then was other maides taken in, and I put to another office, a greater miserie to my mind than that before.

Nowe, forsooth, I must attend uppon my young mistresse, the olde womans daughter, the most ilfavoured and untowarde urchin that ever was borne: This baggage must I go teach her booke, and forsooth touch her I must not, but Good mistresse, looke on your booke: Yea, that is a fayre gentlewoman, when shee saide never a word, but I was faine to speake for her. If I complained of her, then, Oh you thinke much of your paynes; would you have her reade as well as you the first daye? Go, come not to mee with such twittle twattle; then go to the gyrle, Ha, mouse, doth she say thou wilt not learne? Marrie she lyes. Holde heere, wilt thou have a plum or an apple? yea marrie, it is a good gyrle: then was I glad to get apples and peares, and such geere, to bring her to the booke. And then the apish elfe for my heart would not say a word, so that I could not for my life but give her a little slap on the shoulders: and if I did but even touch her, the monkie would set out the throate, and crie so vengeouslie, that to it must the mother come: and then, How now gyrle? tell me, doth shee beate thee: Minion, you were best not touch her, see you? the wench would learne well enough, and you were willing to teach her; well, you were best use her gently, least yee fare the worse for it; and so away shee goes.

Nowe would I sit weeping for greefe, that the squall woulde learne no faster: and if the hilding had got out of my sight, that then shee had runne padling out of my sight, and by chaunce spotted any of her cloathes, or taken a fall, (and yet it was olde inough, beeing betwixt seven and eight yeeres of age, to go alone); yet, as I say, if ought were amisse with her, I was checkt, snibd, called proud minks, rated like a dogge, and nowe and then beaten so extreamely, if the old crone were in an angrie moode, as shee was seldome little better. But yet the olde man (I remember) many times, when shee was laying on mee with a faggot stick, he would come and pluck her off me, and say: Why, wife, forbear her: doo not use her so cruelly; let us not alltogether forgette our selves: wife, we are the better for her, remember the boyes wordes, surely God will plague us for it. Tush, woulde shee say, meddle with your men, let me alone with my maides, you are a foole, you were best prate that all the worlde may heare you. Foole, I thinke you are madde; and I be plagued, you shall not be the worse for it, I warrant you. Thus woulde the olde man, yet somewhat speake for mee, and if I were in the way, then was I the better at quiet: and many times I did marke the olde fellow, who for kind heart, yet to thinke of my abuse, he would fetch a deepe sigh or two, and so, with the water in his eyes, he would go his way from her.

Now when she was out of doores, he would come to me, and sometime out of his pocket he would pluck a peece of white bread and rost meate, that he would steale from his wife, and give me in secret, and now and then he would pluck me forth a peece of gold or two, and bid me lay it up for my marriage, if he should die before his wife. Why? shee was so hard hearted, that hee was afrayde I should have nothing. Thus was yet the good olde man somewhat kinder hearted of the two, and the money that I had of him from time to time, I would lay uppe as he bade me. But in his absence, thus continued I in the olde womans handling, till it pleased God for her wicked mind, to laye His plague upon her. After I had passed away three or foure yeares with her in this miseries, then fell the olde woman sicke of the goute, which held her so sore in the feete, toes, fingers, knees, and almost all her joynts, that shee could neither go, sit, stand, nor lie in rest: oh, shee was so extremely tormented, that (notwithstanding all her crueltie towards me), it greeved me even at the heart, and made me shed many a teare to see her in such taking: but yet I had such a miserie with her in this time of her sicknesse, and almost would have killed any but mee: such an ill sent of oyntments and medicines, that she layde to her lame joyntes, such adoo in making her ready and having her to bedde, such a filthy sight to see her spitting upon the walles, such a vile ayre as was in her chamber: what with her filthie fleame that she spitte about the chamber, and with the beastly sweate of her unholsome flesh, that a dogge would have scarce beene able to abide the roome. Yet was I enforced still to tarrie, sometimes so long, till I was almost stifled, and oft constrained to make all her medicines, so loathsome to my stomacke, that I was oft ready to swound with fulnesse of the ill ayre, that it did halfe overcome me.

This wearie life lead I, till it pleased God to take away this cursed creature out of the world, whose covetous minde, even at the houre of death, called for the keyes of her chest, and scarce contenting her selfe to call to God for mercie, without either minde of the pages wordes, or my good service, or cheefely of Gods displeasure: her husband, her daughter, and one or two of her neighbours about her, with the keyes in her hand, not giving me one groat, in a suddaine sore pang (halfe franticke) dyed.

This miserable life continued with mee for the space of foure yeare, or there abouts, and longer had continued, had not God by her death sent me comfort, which lasted not long. For that now having passed a few dayes in some better estate with this olde widower, then I had done, in the time of his wives (it goes against my stomack to tearm her mine olde mistresse) life. This old man, beeing as it were betwixt fiftie and threescore yeares of age, and somewhat sickly, made mee his nurse; I must looke to him, make him brothes, have him to bedde, make him readie in the morning, warme his slippers, and his staffe end, keepe his chamber cleane, which was so filthie with his spitting, that it greeved me to come into it. Beleeve me, it is no little miserie to a yong minde to be an olde mans nurse: well, yet for his kinde and honest usage of me, I could farre better away with him, then with the olde woman, which hee seeing, made verie much of mee, and committed unto my charge the keyes of his counting house, where his money lay, the keyes of his chests, and in a manner the charge of all his house.

Nowe in this good life, I continued but two monthes, when the olde man fell verie sore sicke, and beeing in great daunger of death, sent for one or two of his neighbours: of which in one hee did repose his speciall trust, for performaunce of his will. Which finding himselfe verie weake, and faint, he made verie short: but I remember thus much he sayde of mee. Good cosen, I beseech you bee good to this wench; let her have the five hundreth poundes, that I give her: my daughter shall have a good portion enough, besides her landes. I pray you take care to see this wench doo well, let her not lacke any thing: I and mine have beene the better for her, so God blesse her, and all you: God have mercie upon mee; and so calling mee to him, taking mee by one hande, tooke his daughter by the other, and willed her take mee by the hand. Which done, first he kist her, and then me, and after uttered his last speech. Daughter, thou knowest howe well this wench hath deserved at our handes: as your handes, so let your hearts be joyned; shee hath brought you that you are the better for, and taught you that you are bound unto her for. As either thou lovest me now, or ever doost thinke to have love at Gods hand, make much of her, and in all respects use her as thy selfe: I am not able to talke any longer unto you; God blesse you both. Good cosen, remember my woordes; for Gods sake, looke well to this wench, and make much of her: Lord, have mercie uppon mee, and so fare you well. Thus dyed the good olde man, and thus sprung anew my sorrowfull miseries, which fell out as followeth.

The ende of the third Miserie.

The fourth Miserie.

While I was weeping almost mine eyes out, with sorrow of this good old mans death, the executors, as careless of his words, as he and his wife of my poore pages speech, no sooner was the life well out of the body of him, and he scarcely cold, but they came to me for the keyes of all the chests in the houses: and presently tooke an inventorie of all things belonging to the houses. Which (while they were dooing) what conspiracie was wrought against me! The covetous villains (loath to let me have the sum bequeathed unto me), went unto a maide in the house, who envying my litle favour, and credit with the old man, did agree (by their perswasions, and bribes togither) to accuse me of fellony in this sort. So out she comes among them.

Syr (quoth she), to the trusted carelesse man, the chiefe executor, have you not the keye of such a chest, pointing to mine? No (quoth they), not yet. Well, (quoth shee), there is something in it worth the searching for. So then they came to me for the keye, which in that sorrow of minde, making as little account of the chest, keye, or that was in it, as of myselfe, I tooke it to them: wherewith presently they went unto the chest, and the maide with them. To whom (before my face) they gave the one halfe part of my mony, and the other to the poore, calling me hippocriticall queane, I mought leave my weeping well inough: ah, young whore, had she cozoned the old man of so much money?

So then they came to me, and asked me how I came by all that money? I tolde them (as it was) by gift of the olde man, and wherefore. For that (quoth I) he thought me worthie of no lesse, as was well seene by that hee had further bequeathed me. Yea (quoth the vile maide), much giving: I will tell you what, my mistresse knew her fashions well inough, she was the death of her; you may see how she loved her, she would not give her a groate. But she had the vaine of mine olde maister; aske my young mistresse heere, she was so proude after mine olde mistresse death, that she would be haile fellow with her. Yea (quoth she), that she would.

How now, minks (quoth the cheefe executor, the author of all this villanie), how like you this geare?

You shall have five hundred pounds, yea marrie shall you, for robbing the olde man of his goods. Oh, you will make a trimme peece, if you hold on as you begin. This is well for a beginning; I see you love to begin betimes. Yea, syr (quoth the arrant honest mayde againe), I am sure she stole it from my maister: for divers times when he had sent her into his counting house, she would serve her selfe as shee list: now shee thought because hee had inough, it would never be mist. I had tolde him of it long ago, but that nobody might be welcome to him with any ill tale of her. And therefore till now I never said any thing; but because I see her have so much bequeathed her, and yet will not confesse it of her selfe, I have thought good thus to bring it to light.

I have seene her my selfe, when shee hath put three or foure peeces of golde into her chest at once. And therefore now you see what shee is, thinke of her accordinglie.

Yes, marrie (quoth the executor), that I will. And so sending for the constable, who with mine accuser this maide, sent mee before an unjust justice, who having heard my accusation, when I began to aunswere for myself, cut me off short: and with Ha! idle huswife, the world is too full of such, bidde away with mee to the gayle, whither (in hope of death, wearie of life), I went as willingly as to a place of greater pleasure: where, how wofully I passed the time, I leave to the judgements of such as have escaped thraldome and live at libertie.

This onley I will recite, the filthy ayre of the place, pestered with infectious persons, the losse of light (the comfort of the minde), in so dark a hole as one could scarce see one another, the hard lodging upon the bare earth: the hearing of songs, laughings, and other tokens of mirth of passengers by the doore that lived at libertie: the hunger and thirst so great, and releefe so little: and, last of all, the companie of such accursed creatures as in their offences had passed the boundes of Christianitie: such vile behaviour among them, such blaspheming of God, such cursing of the world, such desperate inventions, such filthy complections, and such beastly conditions, such sighing on one side, and sobbing on the other: such weeping, such wayling, such wringing of hands, and sometime such terrible cries, as were enough to pearce through the walls, or at the least, breake the hearts of them that were within them: oh, most miserable life.

Well, this life continued so long till the time of Sessions came, the prisons should be emptied, prisoners should be called, the guiltie condemned and executed, and the guiltlesse discharged.

Now when the time was come, and I among the prisoners sent for to the barre, and my accuser there readie to tell her tale against me, the sheepheards daughter (by me made the young gentlewoman, in time of my imprisonment being married) came with her husband to see and heare mine arraingnment.

Now as I stoode at the barre, so soone as I beheld her, I swounded, but anon being called to the barre againe, I held up my hand, and being asked Guiltie or not, looking againe upon this young gentlewoman, being great with childe, Oh my Lord, (quoth I), let that young gentlewoman with the great belly answere for me: for I can say nothing for my selfe: Guiltie? I should condemn my selfe. Not? you would aske, how I would be tryed: and I would answere, by God and this young gentlewoman, and none else. Susanna was accused by two of the Elders: litle Daniel delivered her, by the just will of God. The olde miser, and this maide my accuser, God by this gentlewoman may show to be as untrue as they. Gods will be done, I will say no more, use your authoritie, I feare not death.

This gentlewoman hearing my speech, considering my case, remembring what good shee had got by mee, not forgetting her fathers words: and last of all fearing Gods high displeasure, suddenly stept downe unto the barre, beseeching the judges to cause my irons to bee knocked off, which they granted: tooke me by the hand, and falling on knee before the judges, pronounced these words.

My lords, to dally with the world in some causes, is daunger of death: but in such a cause as this, to dallie with God, may purchase damnation: oh my Lords, I am to aske God great forgivenesse, for my hainous offence, in seeing her miserie so great, without redresse or releefe unto this houre. Her imprisonment for mine offence, her arraignement for my fellony, and her discredit and defame, for my default. My lord, indeede the money was my fathers, and I stole it: the day before I fell sicke, I found the keyes of his cubborde, I tooke out the money, and finding the chest open, threw it into it, and covered it with the fowle napkin, as it was found, minding to have carried it to mine owne chest: but hearing one come up the stayres, I flung it in thyther, for haste, fearing to be discried before I should get to mine owne chest, standing two chambers off, but meant, when they that came up the stayres were gone, to have taken it out, and caried it into mine owne chest: but up comes shee her selfe, and as she past by her chest, (finding it open) she clapt downe the lid, and so lockt it.

Now my father coming home verie sicke, she went to him, made a fire in his chamber, watcht by him all night, and untill he died, never stirde from him. Nowe the maide perhaps, seeing me, and thinking that wee two had beene halfes in this bootie, envying this poore gentlewomans deserved favour, and yet not daring to

accuse me, hath heere wrongfully accused her, utterly guiltlesse of the matter, or knowing of the money. Though being taken of suddaine, in extremitie of sorrow, she said shee knew not what.

But now, my lordes, that you have the offendour, discharge the prisoner; and if the daughter for robbing of her father deserve death, let me have judgement without further lawe? Now were the judges appalde, the people amazed, the husbande astonished at his wives tale, mine accusers afraide, my selfe a little comforted.

But yet seeing the kinde nature of the yong gentlewoman, that would rather wrongfully cast her selfe, and her little one, both away, then see judgement passe uppon mee unjustly, my heart was so full of sorrowe, with a deepe sighe, I brought out these wordes: My lord, the Lord of lordes dooth knowe this tale to bee untrue, and her unguiltie. For indeede I tooke the money, but given, not stolne: I laide it in my selfe: not given mee, I vowe for any ill desert, but uppon good will, and that upon good cause. Shall I say mine accusers have doone me wrong? yea, they have accused mee of money stolne, found in my chest; the money they founde, I not denie, the stealing let them approve. I am but a young wench, God be on my side, I care not who be against mee, now let mine accusers say their mindes. With that came the maide to the bar. My lords (quoth she), to cleare both these persons, of this fellonious crime, I heere craving pardon of God for wrongful accusation of this guiltlesse prisoner, forgivenesse at her hand, for the wrong I have done her, and of my young mistresse, for the hurt I have wrought her, being with childe, to bring her to this arraignment, where she would bring her selfe unto as untimely as undeserved a death, and with confession of offence, shame of the same, of you my lord, and all the world besides, humblie beseeching pardon I will heere unfolde the secret of all this endightment.

My lord, it is not unknowne to a number here present, that I have bene a long time servant of the sheepheards: this prisoner I knew, since the first houre of her comming to this house, not brought home (as mine olde mistresse saide) but comming to her doore by chance, travelling with a page with her, who was the death of the wilde bore in the sandie hill: which combat cost him his life. It were a tragedie to tell you the discourse of her comming thither: but this in breefe: the boy that was buried heere at Whitsuntide last, was hee who brought with him such store of crownes, as purchased the land that my maister left my mistresse. Now whether he had good cause to love her or not I referre to your judgements.

My lord, the money my maister gave her, in her curst mistresse time, to help her yet toward her marriage, if he should chaunce to die before his wife, whose covetous minde (he feared) would affoord her litle or nothing: shee hath beene a good mistresse they might say (if they were now living) unto them: and I will now say, for a servant, there was never a truer, more painefull, nor kinde hearted wench in the world; no fault in her, but too much sorrow (which well considered) was cause too much for any good gentlewoman in the world. And, my lord, a gentlewoman she is; for proofe, heere is a letter that shee brought with her to the house; she lost it, and I found it, and until this day have kept it. Therewith shee gave him the letter, which as hee perusing, My lord (quoth she), if there be any theefe, it is I, who by false accusation of another, would openly steale her money out of her chest, honestly come by. Wherefore, if law passe upon any, let me have it, that most justly have deserved it. With that, stept unto the barre the olde executor, the author of all the accusation. My lords (quoth he), the maide hath told a true tale, and sufficient to approove both the other guiltlesse, yet hath she not tolde what she might: she is not onele guiltie, but another more worthy death, which is the author of all this mischiefe, and that is I, who seeking to defeate the gentlewoman of the summe bequeathed her, with faire woords entised, and with bribes perswaded this maide unto this villanie. Who beeing poore, and having received the half of that I found in the chest, was content heere to confirme her accusation. But now having the feare of God before her eyes, repents her of the fact, and craving pardon, hath bewrayed the whole effect of our most villainous trecherie: if then, a theefe that would rob a virgin of her dowrie, entise a maide to folly, and seek the death of a guiltlesse person, by such unchristian conspiracie, be worthie to deserve death, let me have my desert, for I desire it.

Jesus blesse us (quoth a number of the people), who ever heard such an arraignment? A great while there was such a noise among them, that till silence was cryed, wee could not heare the judges: at last, when all was still.

Gentlewoman (quoth the judge), by your letter that I have read, I see what you are, and whence you come; of your travaile, I will talke more at home with you.

From your accusation I discharge you, and this order I take before you. The gentlewoman there with you, for that shee is with childe, I commit to your judgement: after her deliverance, what punishment shee shall have to content you: her landes and goods (as your owne of right), I give you. The mayde for her accusation shall presently as you will, be handled before you; her money received, she shall repay you. The executor shall pay you double the summe bequeathed you: his lands and goods shall be confiscate for the conspiracie against you,

and his death you shall see (if you will) to satisfie you: if not, say what you will, it shall be done, we will graunt it you.

Then, my lords (quoth I), the gentlewoman shall have her land and living still, in recompence of her kinde love in offering her life for me. The mayde shall have her money still, for revealing the villany; her pardon I graunt, for confession of offence, and henceforth I will that shee shall attend upon me. And the executor shall pay me my money bequeathed me, and hee and the mayden shall aske me forgivenesse before all this companie, and I will heartily forgive her conspiracie. Good my lord, graunt me this favour, and so tomorrow, or sometime ere long, this gentlewoman and I will waite upon you; till when, and alwayes, God preserve you.

Content (quoth he); so order was taken, the offendors asked forgivenesse, pardon was graunted: other prisoners were called, and I with the gentlewoman departed: and into the countrey we came to a fayre house of her husbands, who made mee great welcome, and used mee verie well. But see, I was borne in an unhappie houre, and under an unhappie planet, for not long this good hap lasted with me, but an ill and sore ill hap befell me as followeth.

The end of the fourth Miserie.

The fifth Miserie.

After I had passed away in indifferent pleasure the space of two yeares with this gentlewoman, now did divers gentlemen become suters unto me; one must be servant, another my fellow, one my friend, another my friendly enemie: another my selfe, another my trust, another my love, one this, another that. Now among all these was one (that I called my servant), by birth a gentleman, and of no worse behavior, of personage a proper man, and for his vertues a rare man as could be found in a whole realme: this gentleman began in jest to make love unto me, perswaded mee he loved me dearely, and that so entirely, as that except I would affoord him favour, he would fall into such desperation as I should be sorie to behold. Now began I to think this of myselfe, I am here a straunger in this countrey, this gentleman is well knowne: I have beene in great disgrace, though wrongfully: he was never dishonoured that I could heare off, his personage is sufficient to please a daintie eye, his qualities are of the best to bee commended, his speech is such as may allure a wiser then myselfe to give eare unto it: the contents of his words well considered would move a hard heart to compassion: and what a grief were it to a good mind to drive a man into desperation! Surely he cannot dissemble with me so deeply, his vowes are sufficient to perswade me to a good beleefe, yet young men can use faire words: why? foule words are not worth the hearing. Oh, faire words come of flatterie, and lovers can lie vilely.

When it is full sea, sweete baites for fishe, but the fish that are fraide will swimme along by the line: though some foolish fish will leape at a flie, and be caught with a hooke. The world is so full of craft, that I know not what to doo, say nor thinke almost, to avoyde the snares of subtill mindes. I have heard much talking of love, and no litle harme that hath befallen lovers. Let mee then take heede betimes; if fancie be once caught, it is but folly to repent. What shall I doo? Graunt him love, then when he hath it, he will make no account of it: for the rarest thinge in the world once obtained, within a little while is litle set by. And love of all other things lasteth the least while, for today I love dearely, tomorrow reasonably, next day indifferently, next day a litle, tomorrow I am not in love, next day almost out of love, and one day more, farewell love.

But now let me see, whereupon doth he now move his sute? What? have I played the wanton in smiling lookes, which might give suspition of lightnesse? and so hee thinks good (being a proper man) to set in foote first before another? thinking, perhaps, that a lustie gyrle is soone got with gallant speeches: no, sure, I doo not thinke but I have more care of my credit then to shew such ill countenance: then that is no ground of his sute. What then? am I so proper a woman of personage, or so faire of face, as that every man that sees me should be in love with me? Much, in faith, then this is no cause of it. Is he in love with my money? Alas! what is five hundreth pounde to make a man mad for? money is good ware, and much made off. But what then? if he shoote at my money, he will make the more of me for it. Why? if I had nothing, who would care for me? Doth he see any vertues in me for which he doth honour me? Perhaps he gesseth I have a good minde, and he is not deceived in me.

I gesse likewise of him; I pray God he doo not deceive me: as for my money, surely hee needes it not, he may well enough live without me. Well, good mindes will thinke the best; God forgive him if hee halt with mee, his good nature is such he cannot abuse me.

Thus was I one day in a garden, prating to my selfe, when walking all alone in an arbour, hee espied me, and in this sort saluted mee. Mistresse, I hope you have made an ende of your *Pater noster*, and if you have put me in your creede, you shall have me at more then ten commaundements: I heard you at your prayers, I hope I was not quite out of your minde. If you prayed for me, I hope I shall thrive the better; and if you thought of mee, I hope it was for no harme; and if you forgot

me, it was because I deserve no good thought. Now I thought it not manners to trouble you at your devotion, but when I sawe you rise from your seate, beholding your sadde countenaunce, I thought good to make you merie with this mad salutation.

Welcome, good servant (quoth I), but as I was not at prayer, and yet in a Beleefe, in which you were not left out, so, I pray you, let me intreate you to jest no more with commandements; what you doo at my request, I will requite you with courtesie: my sadnesse was not such but may be soone laide aside, and for your merie salutation, good servant, I thanke you.

Good Mistresse (quoth he), a thanke well deserved might be as heartily given as happily received: I am sorie I have deserved no more, and you can give no lesse. Now though the gift be but little, the cost not great, yet is the receit not small, the desert no greater, to have a thanke for a thing of nothing, where dutie could not well deserve a greater thing, I must consider it your courtesie, and honor you accordingly. But if good hap would give good occasion to shew my good minde, you should see my good nature in deserving your goodnesse.

Good servant (quoth I), your speech is good, and if your meaning be as good, then shall I thinke as much good of you, as a good mistresse may of her good servant. But since I have yet no good occasion to try your good will, I will be so good as to thinke the best of you, till I have cause to think the contrarie: wishing you as much good as you can wish your selfe, and sorie that I am not able to doo you as much good as I wish you: ready to doo you what good I may.

I thanke you for your good company, good mistresse (quoth hee); if my company, my selfe, my service, my swoord, my love, or my life, may doo you pleasure, or halfe that good that your goodnesse deserves, I should thanke God for my good happe, and wishe for no better. Good Lorde, what a world it is to desire, and not deserve! and what a miserie to deserve, and goe without desire! Alas! to use glosing speeches gives suspicion of little good meaning: to speake groselie to a person of so fine capacitie will make my wordes not woorth the hearing: plaine Dunstable is the high way, and yet there are many holes in it; by a circumstaunce is found an effect. Who dare not speake must looke as hee may: hee that desireth to please is afraide to offende: servantes must not bee saucie, leest they be shent for their labour: ladies may give leave, and servants so be bolde. I would if I durst, and dare if I would: but because I dare, I will not: and because I would, I dare not. These speeches are darke, and yet they carrie light with them: you may understand them, and as it please you answere them, or thinke of them at your pleasure.

Good servant (quoth I), of darke speeches I must not give light judgement: suffiseth as I saide before, I will thinke the best: and for that by a little I gesse at a great deale, I pray you in plaine speeches say your mind plainly. I promise you pardon, if you say that which may dislike me, and thankes for any thing that shall content me.

Mistresse (quoth he), upon pardon a man may be bold to say his minde: and therefore, not to trouble you with any long talke, thus it is. You know I have a long time beene your servant, yet never did you service. How long you have beene my mistresse, and yet would never set me to worke, wherby I might deserve your favour: I have often merilie (fearing to drive you into a melancholie) mooved a sute to you in jest, which now in earnest, I am to beseech you to graunt mee: thus it is. The comfort of my minde, the joy of my heart, the staye of my health, and the onelie savegard of my life, lyes in your hands. I mourne with feare to misse my faithfull desire, I joy in heart to thinke what I desire, this joy maintaines my health. Now my life lies in your handes, which by the love that at your handes I desire, (which desire is nothing but love, that craves but like,) with humble sute obtained, my health may be maintained, my life preserved, or (my sute disdained) my selfe soone dispatched.

Alas! good servant, I am sorie to see your extremitie, so doo I pittie your perplexitie: and if you meane but honestly, you may speede happily. Otherwise, your dissimulation will soone be descried, and your selfe accordingly esteemed. I will not use many words unto you, company comes, and therfore now let this suffise you. Write me your mind, I will answere you; deliver it me wisely, I will returne you my resolution speedily. Meane time, I pray you absent your selfe, for yonder comes mine olde woer, your adversarie: I must handle him kindlie, give him faire words, and send the foole packing: to morrow let me heare from you. Thus with as humble as heartie thanks tooke my servant his leave, and to me comes mine olde doting lover, a rich chuffe in the countrey, who having lately buried his olde Jone, would now faine play the young gentleman with me. But no, it would not be, contraries can never agree: age is froward, and youth foolish: age is lame, and youth lustie: age sickly, youth healthfull: age is melancholie, and youth merrie: age is modest, youth mad: age is towards death, and youth lookes for life: age is jealous, that cannot youth away withall. How then, is it likely that we two should agree hardly, yet I can do little if I cannot speake him faire, give him good words, and let him goe. But the foole will be kissing, and the stubble of his olde shaven beard new come up so pricks mee and tickles my lippes, that I am ready to scratch them after every kisse: but yet his nose is so great that hee hath

much a do to kisse kindly: besides, he hath a stinking breath and a hollow eye.

Further, I feare by his complexion, he hath bene a traveller into some lowe countreys, where he hath bene infected with some unholesome ayre: I gesse it the more by his speaking in the nose, and never a good tooth in his head. Hee is as deafe as a doore; I must tell him a tale in his eare, that all the towne must be privie to, or else hee cannot heare mee. He hath the goute in one of his legges, and blinde of one of his eyes: hee hath almost no hayre on his head, and he hath lost one of his eares: hee goes crup shouldred, and sits downe by leisure: hee is continually coughing, and betwixt everie three words spitting: hee never playes at tables nor cards without a paire of spectacles. Oh, what sporte I have to deale him the knave of clubbes: his play is not great, thirteene games for three farthings, and yet wrangle too, and in the ende looke uppon both sides, whether it be a penny or no: yet will hee have his purse full of golde to make a brave shew withall, and a faire chaine about his necke to set out a filthy body withall: a brooche in his hatte with a good deale of golde in it, and a seale ring on his finger with an ounce of golde at least. Marrie, sir, who would not be glad of such a bargaine? Faith, not I. Oh, this filthy fellow now must I meete, and have a little talke withall, and a kisse as good, saving your reverence. But patience, we must now to the matter.

Mistresse (quoth he), what all alone? lacke you any good company? Yea, thought I, farre better then yours, else none for Gods sake. But yet I answered, Oh, syr, you are welcome; how have you done this great while? Well (quoth hee), good sweete lady. And then the old horse would have a young fillie: and, for all the worlde, like an olde horses neyghing, would he be smoyling. And then must one hand go about my middle, which if I did but put away with my hand, he would be ready to fall on his nose, for hee had but one good legge to stand on, and therefore my side was a good rest for him.

Nowe when I sawe his foolishnesse, I would merily say: Oh, syr, you are a merie man, I pray you talke of somewhat else. To be short, I could not away with his stale jestes, and therefore making little answere to his propositions, I came out of the garden into the parler, where we found sitting at his booke the gentlewomans father of the house, a goodly, welfavoured, well coloured, and well spoken olde man: who marking the doting love of this olde dizard, notwithstanding that he made great account of him, he would say to him: In faith, sir, you doo but loose your labour, shee is not for you; you and I are past the world. Tush, syr, would the olde foole answere, you knowe not what may hit, I have a graunt already. Oh, shamelesse villaine, thought I; and therewithall, sir (quoth I), I hope you are in jest. Jest? (quoth hee) nay, I hope you will not goe from your worde so soone. Why, syr (quoth I), what word have I spoken for you to take holde by? Why (quoth hee), did you not plight me your troath, even now in the garden? No, sir (quoth I), I thanke God, I never meant it. Yes (quoth hee), but you did meane it, and you did it, and you shal performe it, or I will know why to the contrarie. Oh, shamelesse sir (quoth I), can you so much abuse a poore gentlewoman? God will plague you for your villany.

No (quoth he), not a whit: but I will plague you for your lustinesse; and therefore resolve to make mee amends with courtesie, or I will requite thee with such crueltie as thou shalt repent thy pride, I warrant thee. O wretch (quoth I), what art thou a Christian, and canst deale thus dishonestly? Fie upon thee (quoth I); I defie thee, I curse the time that ever I saw thee, and while I live I will never looke upon thee.

Good words, gentlewoman (quoth the good olde man of the house). And, sir, though you bee my freende, and welcome to my house, I pray you abuse not anie heere: if the gentlewoman had given you her word, I doo thinke so well of her, as that I dare undertake shee would not have denied it. What? (quoth the olde theefe) will you give credit to this young baggage before mee; you doo abuse me. But a fig for you, and your house too; I will never come more in it, and yet I will have her out of it. What? sir (quoth he), good words, or get you packing out of doores.

Thus were the olde men ready to fall out for mee: now away in a heate, without farewell to one or other, goes this olde gander. And the olde man of the house fell to straight examination of mee, whither it were so or not: to whome, when I had upon solemne oath tolde it was nothing so, he bade me be of good cheere, he should doo me no harme. Now yet my heart beeing sore agreeved to see the villanie of this olde fornicator, and joying to see the kinde heart of this other olde gentleman, sorie to be an occasion of such anger to himselfe, and trouble to his house, betwixt a merrie, go sorie, I fell to such weeping, as quite spilde mine eyes, and had almost burst my heart. But comforting my selfe alwaies in God, I tooke it, and brookt it as well as I could: so sometime sighing and sobbing for sorrowe to see my hard happe, and sometime comforting my selfe with the hope of my servants fidelity, I past away the time as well as I could till the next morning, when comes my servant to me with my letter; which being delivered unto me in the garden all alone, I perused the contents thereof, as followeth.

My good, sweet, deare, and onely mistresse, the confort of your courtesie, at your last time of company, hath made me remember my charge, for which I longed for

leave a great while. To trouble you with many words I will not: let this suffice. My sute is humble, my meaning honest, my love heartie, and my heart yours: my hope happie, by your high favour. My selfe yours alwaies, and onely to commaund. R. G.

When I had perused this letter: Servant (quoth I), whereas I thought to answere you by letter, it shall be now by word of mouth. If my company did comfort you, I am glad of your amendment: in your performance of promise, you have showne the dutie of a friend: let your humilitie henceforth become familiaritie: and for your honest meaning, I grant you heartie favour: for your heartie good will, I thinke my selfe highly in your debt: your hope shall have what hap with honour I may grant you, and I alwaies and onely will rest yours, as mine owne: my sorrow that I see you dismaide at, came by the accursed dealing of the olde youth, that would bee: the matter is, he claimes promise at my hand, which I vowe contrarie: he hath threatned me villanie, and I feare it shrewdly. But to avoid this extremitie, I will tell you what you do for mee: I will reveale this unto the olde gentleman of the house, he is a very wise, courteous, and kinde hearted man. If he be made privie to the matter, I knowe he will pittie the case: and for that he sees your living not great, during the life of your father, I know he will let us one of his farmes good cheape. And so with my stocke of money, with Gods favour, care, and good usage, we may thrive and come forwards well.

Mistresse (quoth he), I like your advisement well; do as you wil, I am contented. Then went I to the olde man, and tolde him the matter; which heard, he presently promised us his favour: and willed him to provide all things readie, he with his son and his daughter would accompany us, and he would give me himselfe unto my sweete servant.

Now the day appointed, appointment kept, all things in readinesse, and we in the church, comes this old villainous lover, or enemie of mine, who having heard of the matter, met us at the church doore, and there with threatning words, swore to be revenged of us, which in most horrible sort he thus performed.

My husband and I walking abroade one day into a fielde, a pretie way from our house, to see certaine sheepe of ours, this olde villaine, watching to have his will on us, beset us suddainly with two mercilesse knaves, who staying there for the purpose, ran upon us, with each of them a sword drawne in his hand, and he on horseback by them.

Now to my husband they came, and him they tooke by the shoulders, shaking him like a dogge, and reviling him with these words: Thou traytour, raskall, begger, knave and boy, thou shalt dearely buy this thy saucie part with my maister. Would none serve thy turne but his sworne wife? she shall not be glad of her bargaine neither: and therewith, turning them to the olde man, they askt, Sir, whom will ye haye first dispatcht? The queane is with childe (quoth he) spare her a while, and let mee heare what the scab can say for himselfe, and then you shall use him, as I will tell you. Then fell my husband on his knees: Sir (quoth he), I can say no more, but that I have offended you, if this gentlewoman have made you any former promise: if not, let your conscience accuse you of wrong to us and offence to God: and if you have either feare of Him, or love to Him, change your minde in this murdrous enterprise. God is mercifull, and here we vow not to bewray you, but during life to do you what service we may be able. If you do vouchsafe us this favour, it is more then wee looke for: and if you graunt us it not, it is no lesse then you will bee damned for. Let my wives great bellie moove you to compassion, and let my humilitie perswade your clemencie. This is all I have to say, to use your discretion and shewe your good nature.

Now, mistresse (quoth hee), what can you say for your selfe? Oh, syr (quoth I), you know that you have done me wrong, and by your countenance I see you do confesse it: I am sure in heart you are sorie for it, and assure your selfe, God will therefore forgive it: if there be any humanitie in you, looke upon the bellie that is to bring forth a humane creature: let the pittie of the infant perswade you to mercie: if there be any sparke of good nature in you, lament these bitter teares, that shewe the sharpe sorrowes of an unhappie heart. If none of these, if there be any wisedome in thee, look upon thy litle discretion, in this unwise and ungodly pretence.

If thou doest either know God, feare Him, or love Him, or beleeve that He is, and such a just God as will plague thee in the infernall pit for this thy unchristian pretence, looke up to the heavens, see how God doth frowne on thee, and threaten thee, in His high displeasure: turne from this divellish determination, looke how God doth freely forgive thee. What should I say? God will have no murther hidden, and when it comes to light, thou wouldst be hated of God and man: the byrds of the ayre will bewray thee, the children in the streets will throw stones at thee, and every woman will be ready to scratch out thine eyes. Now use thy will, I will say no more.

Well, dame (quoth he), I promise thee, thou hast turned me from my wicked devise: some revenge I will have of thee, yet not such as I entended. Therefore chuse, whether thou wilt loose thy husband, or thy nose: the one is a disgrace to thy face, the other a discontent to thy mind: chuse which thou wilt, for one of them I will see before I goe, and make haste for I may not tarrie.

Alas (quoth I), my husband spare, whether I live or die, and if my life may content you, I pray you take it: I rather chuse to die, then to be disgraced. Well, then (quoth he), come hither, let me have a kisse for all the love I have borne thee, and so I will bid thee farewell. I with teares in mine eyes, leaping in heart for joy of this good promise, ranne to him, and taking him about the necke to kisse him, the cankred olde villaine (with the ilfavoured teeth that hee had) bit off my nose, and so with his two villaines like himselfe, away he goes.

Oh raskall, begotten in an ill houre, borne to mischiefe, brought up in villanie, and continuing in the same. God wil plague thee, and those teeth that tare my harmlesse face, will the divel teare out with a hot fire-hooke.

Wel, yet God forgive thee: and gramercie, yet for saving my husbands life: since I am borne to miserie, Gods will be done. Thus went I away with my good husband, who notwithstanding my disgrace, made so deare account of me, as first taking great paines and care, in procuring medicines for my hurt, and being whole, keeping mee alwaies within doores, or not letting me goe further then the garden without sufficient garde; loved mee, tendered me, and used mee in all respects as well as my heart could desire. Now but himselfe all men loathed my company, for my ilfavoured face: and he himselfe would often sigh when he lookt upon me, yet would he not say or make any shew of disliking.

Well, in this miserie, passing foorth a wearie life, I took my pen and ynck, and oftentimes sitting alone in my chamber, when I had not much to doo, I penned this tragicall discourse: which, scarcely ended, my husband one day going abroade, met with this olde miser that had done me this mischiefe, and not being able to brooke the sight of him, suddainly ran to him, and with his dagger slew him, and then with sore hurts escaping the hands of his company, came running home, and almost windlesse, revealed unto me this tragedie. Now I beeing great with childe, fell in a traunce, and recovered againe, I fell to dressing of his wounds, which bleeding sore, and he fainting, I was in no good case to behold. Let this suffice, hitherto I have written the tragicall discourse of my unhappy life. Now going to my husband, to see how he fares, [I saw] that he [was] left speechlesse, [and I am] so weake my selfe, as that mine eyes doo faile mee. In hope to goe to God, I bid you all farweell.

N. B. Gent.

Fide non Fortuna.

FINIS.

THE PRAISE
Of vertuous Ladies.

An Invective against the discourteous discourses of certaine malicious persons, written against Women, whom Nature, Wit, and Wisedome (well considered) would vs rather honour, then disgrace. For proofe whereof, reade what followes.

Written by the said Author N. BRETON, Gentleman.

Hic et hæc homo.
Considera quid mulier?

LONDON:
Printed by THOMAS CREEDE,
1599.

To the courteous and gentle Reader.

GENTLEMEN and others, to whose view shal come this wonderful peece of work of the Praise of Women, considering how little cause of commendation is found in a number of them ; I beseech you, before you begin to read, resolve with your selves to take in good part what you think I have written against my conscience. And though I have, perhaps, as great cause to write the contrarie, in respect of the little good I have found in some : yet the hope of good that I have to find by favor of some one, (none such) hath made me in the behalfe of women generally, (for her sake) say as much as I wish to approve, and I would as gladly affirme. In the meane time, I hope I have offered none injurie, in doing them a courtesie : I crave pardon of none for saying my minde, and good thoughts of them, of whom I deserve it. Meaning, to deserve as wel as I may of al the world, and desiring too, as little ill to any as may be. Thus wishing you to wish women no better then you see them worthy, I pray you wish mee no worse then your selves, as I wish all you. From my chamber in the Blacke Fryers : this present and alwaies.

Your friend, N. BRETON,
Gentleman.

The Author to the vertuous Ladies and Gentlewomen.

LADIES *and Gentlewomen, or other well disposed whatsoever : I have (in your commendations) said as much as I hope you will deserve : and more then I thinke hath beene said for you this great while. Now if ye thinke that I have said is said for flatterie, you should shew me litle favour. For to flatter all, I should but have a floute of a number : and to speake well of all, I hope will make none mine enemie. I crave no further friendship then I deserve, nor greater thanks then may requite good will, which wisheth well to ye all that are well minded : and if you thinke I have said trulie, in that I have written, thanke your selves for giving so good occasion : if contrarie, do your endeavour to make good what I have said, and will be glad to see : and so rest, readie to do you a greater service : from my chamber, in the Blacke Fryers.*

N. B. *Gent.*

FINIS.

THE PRAISE OF VERTUOUS LADIES AND GENTLEWOMEN.

WHEN I peruse and consider of the strange discourses of divers fantasticall fellowes, that have no grace but in disgracing of women, in invectives against them, in most despiteful description of their dissimulations, in such shamefull setting out of their sexe; whereby for a few mad-headed wenches, they seek to bring all, yea, most modest matrons, and almost all women in contempt: surely, meethinks, I can terme them by no name fitter for their folly then madde men, that faine would bee authors of somewhat, and knowing not what to take in hand, runne headlong into such absurdities as redounde to their utter dishonor. For let a man not quite forget himselfe, and but a litle looke into himselfe, hee shall see so great a part of a woman in himselfe, as that, except hee will runne from himselfe, hee cannot but with as great honour account of them as of himselfe. Let me goe to the beginning: was not the first woman made out of man? and was shee then any thing else but a peece of himselfe? Now when some would envie against her for her deceit, did she it of her selfe? No, it was by the serpent. And further, if a man should consider narrowly of it, was shee any other then himselfe that deceived himselfe? Furthermore, if it were but for the paines they take in bringing us into the worlde, besides the pleasure that we have in the world, we ought rather to cover any crime or cause that might breede their discredit, then of our selves unworthily to seeke their defame.

Some men may thinke that some one woman hath hired me to flatter all, or else by flattering of all I shuld hope of favour of some one. Some will say, perhaps hee hath a woman to his mother: some other, a woman to his mistresse: some other, he is sworne to the candlesticke: other, it is pittie he was not made a woman: and some, oh he is a good womans man.

Now, all these I answere in their kindes: as all women are not of one nature, so neither are all natures of one disposition: as one loves to be flattered, so other love to stately dealt withall. Therefore, if I should seeke to flatter all, I should but floute my selfe: and commonly, the hyre of flatterie is but hate, which is so colde a comfort to any mans conscience, as hee were well worthy of a frumpe for his folly that would bee hyred to such a service. Further, they are fooles that love to bee flattered, and women have ever naturally had so much wit as to finde a falshood in a faire tale. But if faire words bee truly spoken, and by authoritie confirmed; they cannot but bee as friendlyly taken, as fully allowed. Wherefore, my words in their behalfe shall shew testimony of my true meaning, else let me abide the slander of such hypocrisie as is hatefull to an honest minde.

That I have a woman to my mother, I graunt, and am heartily glad off: for surely, he that is not borne of a woman, wants a peece of a man: and he that despiseth his mother, in that she is a woman, is to be disdained himselfe, in that he is no man. Are wee not commaunded by God, to honour father and mother? Is it not written in the Holy Scriptures, Thou shalt honour thy father, but thy mothers paines shalt thou never forget? Then remember the commaundement, and doo thy mother due reverence: disdaine her not, for feare of Gods displeasure: discredit her not, for God and mans disliking: defame her not, for feare of thy soules destruction.

Now some will say, that I have a woman to my mistresse; I will not denie it, for saints are none upon the earth, and divels I would be loath to doo service too. A woman of honour may well be mistresse to a man of worship: in reason consider, and graunt me this: what souldiour so valiant, what courtiour so fine, and what scholler so profound, but will use his armes, his allegeaunce, and his art to win the favour of his mistresse?

I have heard some talke theyr pleasure in a heate, that the fayrest lady in the world should not make them stoupe to there lure. But when (without an hostler) they walked themselves a-cold, oh then ere long recant all, it

was not I, and cry *peccavi*, for a favourable looke of an indifferent face.

Now some will say, that I am sworne to the candlestick; such I wish their noses in the socket. And this I say further, my faith was not yet so much had in question to bee called to the candlesticke: but if he that say so have beene brought to the like booke oath, I wish hee had eaten the strings for his labour.

Some will say, it is pittie he was not made a woman: I woonder why? My beautie is not such to allure a wanton eye, nor mine eye so wanton to allure a wicked mind; my qualities are not onely fit for a chamber, nor in my chamber alwayes in bed. Then what see these fellowes in mee? If they say so, they know not why; I answere them, I care not how.

Now some will saye, Oh, hee is a good womans man: beleeve mee, I thinke it better to bee thought a good womans man then an ill mans woman. But as no man can be counted a mans woman but figuratively, so then a good womans man I thinke a man cannot bee tearmed more fitly: but if any man speake it in scorne, I answere him in scoffe: if he speake it in despite of women, let them disdaine him: if in displeasure with me, as he is angrie without a cause, he shall be pleased without amends.

And to conclude, I am of this minde, that as nowe the world goes, he is verie precise, or little wise, that would not rather choose the favour of one woman then the friendship of any man. Now having made answere to these objections, I will go onwards with my opinion touching the worthinesse of women.

Let me see what man was ever so good, so just, so pittifull, so liberall, so learned, so famous for rare excellencies, but there may be found a woman everie waies his match? fetch authoritie out of scripture. Was not the blessed Virgin Marie a woman? how good did God thinke her, that Hee would vouchsafe to conjoyne in her most holy wombe, His divine Grace, with her humane nature? Mee thinkes there is no man of any good minde at all, but would think well of all women for her sake: and such as are not good, to wish them grace to amend, rather then so to disgrace them, as makes them never have heart to fall to good againe. Admitte Eve was ill, so was Adam too. Cruell was the woman that killed her childe, so was Cain in killing his owne brother Abell. But leaving discommendations: now to commend for particular causes. For beleefe, who before the woman of Canaan? For repentance, Marie Magdalen? And for causes touching salvation, what greater points then faith with penitencie? For worldlie causes touching fame. What greater vertue, then learning, the ground of all knowledge? howe better knowne then by apparance, and where? But where there is none such, I list not to trouble you with recounting the names of worthie ladies. Let this suffice, if there never were any so worthie commendation as men before this instant age, yet nowe is to be found a woman worthie a more worthie name (if more worthie might bee), who for repentant faith, with rare vertues, may be as well honoured of all godly mindes, as with woonderfull love woorshipped of all good mindes. Was there ever man learned? so is shee; and by his learning vertuous? no lesse is shee; and by his vertues famous? shee as much as hee. Now though there bee none such as shee, yet as she is of all most excellent, so are there some other for commendation, more then indifferent. But for that I will not give too much to anie, nor can give her sufficient: I say this for all women, that men are madde that seekes their dishonour. The proverbe sayes, "That it is an evill birde, will file its owne nest." Then let man consider the henne that hatcheth him, and would bee loath to have the cocke have all the meat from her.

Some disprayse virgins because they be obstinate. For my selfe, I thinke it a signe of ill nature in a woman to bee hard hearted; but if it come with care of credite, or content, I will allow it, say lovers what they list, for that fittes one man's eye is farre from fitting another man's fancie: he may like, and shee may loath; shee may love, and he not like. All are not of one mould, one minde, one nature, one complexion, nor one condition: love hath no reason in his choyse. Then such as have found such hard dealing in fayre damosels, let them consider of these clauses, and let them alone. Lucke is a great matter in love, and so let it rest.

Some will dispraise women for wantonnesse. Surely, I am perswaded, if the world were examined, we should find a Jacke an Apes as wanton as a monkie: we should find a young man as wanton, in looking babies in a ladies eyes, as her with flirting him on the lippes, with her little finger: him as wanton in wearing a toy, as her in wishing the like: him as wanton in his devices, as she in desyres: and he in desires, as much as shee in delights: hee as wanton in cost as shee in colours: hee as wanton in gift as shee in receit.

What shall I say? he as wanton as shee every way, and shee one way wiser then hee: if shee bee bragge of her beautie, hee is as proude of his proper personage: if she stretch out a fine hande, hee strouteth out a straight legge: if shee have her hand on the pette in her cheeke, he is twyrking of his mustachios: if shee play the wanton with a little dogge, hee will bee so wanton as to wish himselfe a whelpe. To bee short, if she bee vaine in one thing, hee will be as little vertuous in another.

Some will say women are covetous. Are not men as handfast? besides, liberalitie of courtesie breedes losse of credite. Let not men be niggards, if they will have

women franke-hearted. Some will say, women are yll mystresses, they give slender wages in deede. I have heard some called knave twentie tymes a daye, yet hath not had halfe that hee deserved. Some sawcie servaunt will looke for a favour, before he deserves a fayre looke. And some servauntes thinkes their mistresse is covetous, though they give them never so much, if they give not themselves also. But such as woulde have all, shall loose all.

Therefore, let men weigh liberalitie in kinde, and they shall finde women free-hearted, in extending favour (not fullie deserved), and themselves covetous, in beeing never contented. Some will say, women are foolish: hee never heard that the wisedome of a woman, should bee no more then to goe out of the raine when shee is in it, and know her husband's bed from another man's.

But now-a-dayes men be so phantasticall (I dare not say foolish), that if a woman be not so wise as to make a man a foole, shee is no wise woman: no forsooth, but he is a very wise man to match with such a woman. Women have witte naturally; wisedome must be had by grace, grace was given to our Lady: then who wiser then a woman? Weigh worldly wisdome by wit and experience, and let mee see who, with all the experiments he can devise, can make a woman a foole in any thing, but himselfe, in the same as unwise.

Some will say women are unconstant; but I say not all: for Penelope, and Cleopatra, Lucretia, with divers more too long to rehearse, shall stand for examples of such constancie, as no man (ever) more constant. And for folly in fancie: who wiser then Salomon? who more wanton in love.

Some will say women are deceitful, but they that say so, be such as deceive themselves in women, to thinke them trustie. For as well of men as women it is sayde, *Ferre nulla fides est in terris.* Lette not men cosen themselves with a wilfull conceite: beleeve no more then reason leades them too, and they shall finde women but like themselves, devising all meanes they may, and employing the best witte they have to worke theyr willes. And for deceit, what greater treason was ever found in any woman then in Judas when he betrayed Christ.

But leaving this, some will say a woman is a necessarie evill. That shee is necessarie I graunt, but evill I denie; except it be meant onely in respect of man, that desireth not any thing that is good, and so his desire makes her ill in estimation of minde, for that shee is the content of an ill conceit: but (indeed, well considered), he should finde that the ill were in his conceite onely, and not in the woman, who is no other substance then another himselfe. And if I must graunt, as I cannot choose, that there is none good but God: so indeed I must yeeld that woman is ill, and man no better; for if that woman be ill, how can man be good, unto whome ill is so necessarie? But whether may man bee thought worse then ill, that will use that ill worse then it should be? Therefore let man first mend his minde before he so discommend a substance of his owne naturall kinde.

Some will say women are pittifull. Howe is that knowne? by lookes and speeches. Men are more: which is showen as well in words of mouth as writing.

Some will say a woman is a wo to man. Who put in that to, did it of his owne authoritie, and therefore it is not to be allowed.

For consider right of the word, and the to is as well left out, as the worde falsely written; for indeede it ought to be written wooman, not woman, for that she dooth woo man with her vertues, who weddes her with vanitie. For man being of wit sufficient to consider of the vertues of a woman, is (as it were) ravished with the delight of those dainties, which do (after a sort), draw the senses of man to serve them.

Now a woman having not so deep a capacitie to conceive or judge of the conditions of man, is onely wedded to his will: which thing how vaine it is, is seene when it is bent to little vertue.

Some have a delight to tearme women by nickenames, as in the door shee is an image. But how wise is the man that hath his wittes so cosened, to take one thing for another? They be lunaticke, or in love, that worshippe such idols. And this I will say further, if shee be an image, shee is liker nothing then a man: in the house, she is a number of things: in the kitchen she is a cormorant: if she dresse meate, is shee not woorthy to eate? I have seene a man eate the meate that a woman hath dressed: and men liker cranes then women cormoraunts. In the milke house she is a cat: why, if she milke a cowe, is she not worthy to taste it for her labour? In the cheese shee is a mouse; why, if shee set the curds together, should she not taste the meate? In the bakehouse she is a bee, for busie stirring about; yet her sting is but her tongue, that hurts no body, except shee be troubled: then allow the bee her hive and let her rest. In the buttrie she is a sprite; but shee doth no hurt, but fray a mouse from the bread, and a theefe from the cubbord. In the seller she is a sow; and yet I have seene one Dutch man drinke more then five English women. In the hall she is a hare; but being tame, take heede how you hunt her. In the parler she is a parrat; she learnes but what is taught her, and an almond will please her. In the chamber shee is a birde; and who sings sweeter then the nightingale? In the bedde shee is a flea, if she laye on the blankets, shee is more woorthy to lye in the sheetes.

But well, if it were not for making women to be worse then they would be, I would tell them how they

might tearme men in sundrie places, both within and without the house. But let this suffice, I meane but onely to commend women, and not offend men; and if I have unwittingly offended any, I willingly aske pardon of all, with promise of amends if my power serve me.

For qualities worthie commendation, see who is to bee preferred, the man or the woman. Without the house for husbandrie: if he mowe, she can tedde: if hee tedde, she can turne: if he cocke, she can rake: if hee loade, she can laye abroade: if hee sowe, she can reape: if he can shocke, shee can binde sheafes: if hee can thresh, shee can fanne: if he grinde, she can boult: if hee lay leaven, shee can heate the oven: if hee knowe howe to buy a cowe, shee can milke her: if hee breake a horse, shee can ride to the market on him: if he buy a sowe, shee can serve her: if hee bring home the milke, she can sette it togither: if he make a panne, shee can fleete the milke: if he make a chearne, she can make butter: if hee make a presse, shee can make cheese: if hee dresse the garden, she can weede it: if he sowe good hearbes, shee can gather sallets: if he sette sweete flowers, shee can make a fine nosegay: if hee gather good hearbes, shee can make good pottage: if hee bee a good cooke, shee is a good dairie woman: if hee bee a good baker, shee is a good brewer: if hee bee good in the pantrie, shee is as good in the pastrie: if hee bee at his penne, shee is at her needle: if hee bee a good taylor, shee is a good sempster: and if he bee a good brusher, shee is a good laundrer. And which is more woorthie love, a cleane shyrte or a fine coat?

Nowe in higher causes: if hee be valiaunt, shee is vertuous: if hee can leape well, shee can daunce well: if hee can playe well, shee can sing well: if hee can commende, she can thankfully consider: and if hee can take it well, shee can thinke it well bestowed: if hee can write, shee can reade: if hee can sweare truely, shee can beleeve faythfully: if he can deserve, shee can give due: if hee can like honourably, shee can love heartily. In fine, if hee have any good qualitie, shee hath another.

It were but a follie to fill my booke with examples of this woman for constancie, and that for fidelitie, another for huswiferie, and the other woman for worthie wit. Let this suffice in breefe, there is in sicknesse no greater comfort, in health no better companion to a wise man, then a wittie woman.

Now for wise women, I thinke he should shew himselfe a verie unwise man that woulde wish for such a one. I remember a prettie speech once uttered by a verie wise man: when a man (as it seemed) not very wise came to him for his counsaile, what he might doo to come by a certaine jewell that was stollen from him out of his chamber, and (having told his losse) before he would heare of his advise: Sir (quoth he), were I not best to go to a wise woman? Yes, marry (quoth hee), if you knewe where any such were. Meaning that they were so hard to hit on, that it were but follie to seeke them. Now what pittie it is to see some men so unwise, to thinke such wisedome in any woman: after he had lost his jewell, if hee would have lookt into himselfe, and found his own follie, before hee had sought such wisedome in a woman, hee should have seene that it were more wisdome for a man to keepe that he hath warely, then unwisely to runne to a woman to seeke for wit how to finde it againe.

But I will stand no more upon this poynt; let it suffice that it is wisedome for a man to take heede that a woman be not wiser then himselfe: and how wise so ever he bee, to count them no fooles. For in deede, as the common proverbe is, The wit of a woman is a great matter: and true, when a man with all his wisedome, is sometime to learn wit of her.

In mine opinion, I heard a verie wise speech of a verie wittie woman, touching the wisedome (if any) that ought to bee in a woman. In a mayde, to take care in choyse of a husband; in a marryed woman, to love none but her husband: in a widow, to provide for her children: in an old woman, to have care of her end.

Now for men: if a batcheler take heede what wife hee takes, and having taken a wife, to love no other woman: a widdower, to looke for his children before a new wife, and an olde man his grave: is it amisse? No, I warrant yee. Nowe men must be wise in caring for women, and themselves too, and women no wyser then in caring for such men as care for them. But if a man bee so unwise to trouble a womans wit to care for him, how wise is hee? and what a wit hath shee? Confesse you that have guiltie consciences, and learne to bee wise: and thinke this sufficient commendation for a woman, if shee bee a virgin for chastitie, with virginitie vertuous, of condition courteous, and true of love: such a woman ought to bee, and if such they be not, pray for them as I doo, and such as are, honour them as worthie: and for their sakes, all other whatsoever they bee, judge the best till you see the contrarie: and where you knowe it, shake your head and say nothing, but It is pittie; God hath done his part in her, God amend her: put the fault in pride, and not in her, and you shall see such a chaunge, that it was not shee, no forsooth (as little children say) it was the bulbegger.

They say now the world is towardes the last yeare, and men towarde their last wittes: then let women bee towardes their first wisedome. And if they shew but little wisedome, yet let that have such commendation, that they may bee encouraged to continue and encrease the same. For surely (well considered) a man can not do honour to a more worthie person then a woman. Is it not an abuse in a man to disprayse his friende? What greater friend to a man then a woman? Who can discommend that he loves? except he dissemble sore?

Hypocrisie is as ill as heresie. What can a man love more then a woman? what, such love as betwixt them? Marrie, some will say, they must love deerely, or hate deadly. God forbidde that anie man should bee out of charitie: I would thinke it a harde matter to hate a woman. Yet since it is possible to doo little better, I thinke it wisdome to conceale it, for there is nothing gotten by revealing it.

Well, not to seeme tedious, let me drawe towards an ende: thinke well of as many as you may, love whome you have cause: hate none: whatsoever you thinke, say nothing in their dishonour, least you growe in their utter dislyking: and then your roome as good as your company. When you seeke for favour, take a flowte with you: I marvaile you can away so long with a womans companie, &c.

But well to avoyde the frumpes, flowtes, skowles, disdainefull speeches, quippes, tauntes, and angrie countenaunces, that women will soone bestow where they see cause, do this: if you cannot love, yet doo not loath: if you will not honour, yet doo not hate: if your conscience let you not commend them, yet let your courtesie not let you doo the contrarie. Remember your mother, forget not your friend: offend not your mistresse, and make much of your selfe: if you like my counsaile, followe it: if not, disdaine it not: if you love a woman, remember mee: if you care for none, wee will none of us trouble you: if wee doo it, it is against our willes. But who is hee that loves not a woman? and wherefore then will any looke awrie upon mee? I knowe not, and shall I say I care not? Well, let it goe, since it is not, I doo all for the best, and I trust the best will take it so: as for the rest, there lyes neither life nor death upon a looke, and therefore hoping the best, I will not doubt the contrarie. And if men be as well contented with me for this prayse of women, as I am determined to content them, with the like of them heereafter: it will be not froward, and wit faile me not, I trust the ace of diamonds will go to the stocke, and everie man will be pleased. In the meane time about some better worke, then I meane to make boast of: I must attend my harvest, ere I fall to hawking.

Thus if I said anything amisse, God forgive me: if I have sayde well, God bee thanked, take it among you: if I have said truly, it is not to be blamed: if otherwise, I have but spoken mine opinion, which I hope to see fully approved. And so sorie if I have sayd that the wise will mislike, and glad if I have written that the good will take well. I conclude of a suddaine with this short sentence, *Hic et hæc homo, considera quid mulier:* like of them as you list, love whom you can: when you seeke for favour, God send you good fortune. And so fare you well.

FINIS.—N. B. Gent.

A DIALOGUE BETWEENE ANGER AND PATIENCE.

Anger.

FIE on the world, the flesh, and the divell. *Patience.* What is the matter? *Anger.* The world is naught. *Patience.* It may amend. *Anger.* When it is too late. *Patience.* Better late than never. *Anger.* As good never a whit, as never the better. *Patience.* A crust is better then no bread at all. *Anger.* A crust is hard of disgestion. *Patience.* Not for a hungrie stomacke. *Anger.* Oh, it will aske vile chewing. *Patience.* Take time enough. *Anger.* My belly will thinke my throat cut that I feede no faster. *Patience.* A little sufficeth nature. *Anger.* When shee hath enough. *Patience.* Then shee needes no more. *Anger.* Yea, but where is that enough? *Patience.* In Gods grace. *Anger.* Why, I have the grace of God, but I want the wealth of the world to grace my selfe withall. *Patience.* Alas! the braverie of the world is but beggerie before God. And the rich man to heaven goes as a cammell through a needles eye. *Anger.* Yea, but begging is a vile life in the meane time. *Patience.* Then worke. *Anger.* That goes against the wooll. *Patience.* Paines brings profit. *Anger.* I have often lost my labour. *Patience.* Take heed, then, how you worke. *Anger.* Had I wist was a foole. *Patience.* Then learne to be wise.

Anger. But how? *Patience.* Not with haste. *Anger.* How much leysure. *Patience.* A little and a little. *Anger.* Wordes are good, but that they bring no substance. *Patience.* A colde winde is good in a hotte summer. *Anger.* Yea, but the winde of wordes is but a blast. *Patience.* I perceive one cooling card will not serve a hot gamester. *Anger.* Oh what a slave was I? *Patience.* Wherefore? *Anger.* Play, play. *Patience.* Play no more. *Anger.* Oh, *Primero.* *Patience.* Rest from rests. *Anger.* And what shall I do? *Patience.* Be quiet. *Anger.* I cannot. *Patience.* What troubles you? *Anger.* All things, men, women, and children: men be deceitful, women worse, and children costly. *Patience.* Condemne not all for a few, and take heede whome you trust. Men are wise, women wittie, and children must bee cared for. *Anger.*

Why doost thou crosse me? *Patience.* To turne thee to right. *Anger.* Why? whither was I going? *Patience.* From my selfe. *Anger.* Why, am I mad? *Patience.* No, but in a melancholy. *Anger.* That is but an humour. *Patience.* Know you whereof it comes. *Anger.* No; I pray you tell me. *Patience.* Of choller. *Anger.* How should I get helpe of it? *Patience.* It must be purged by patience. *Anger.* That is forst phisicke. *Patience.* Yet will it worke well. *Anger.* When shall I take it? *Patience.* Evening and morning, and every day. *Anger.* For how long? *Patience.* During life. *Anger.* What! wilt thou binde me to a diet? *Patience.* That shall doo thee good, refuse not. *Anger.* What shall I pay for it? *Patience.* Repentance. *Anger.* Who shall have it? *Patience.* Selfe will. *Anger.* Will that please him? *Patience.* Hee may not refuse it. *Anger.* When must I pay it? *Patience.* When you take your phisicke. *Anger.* What good will it doo me? *Patience.* Great: it will cleare you of choller, it will make you finde a new worlde: teach you to knowe your friends, and to beware of your foes: the way to a quiet life, a happie end, and heaven hereafter.

Anger. Oh, good phisick. *Patience.* None such. *Anger.* When is it good taking it? *Patience.* In the fall or spring, or at any other time. *Anger.* How shall I take it? *Patience.* Fasting in the morning, and eate what you can gette after: sleepe not before your eyes be together, and keepe you as warme as your cloathes will give you leave: walke up and downe about your businesse, and suppe not late, except you have not eaten anything all day before. Keepe this order, and my life for yours, this heate of yours will quite away: keepe it for an excellent peece of phisick: you may make it with a little cost, and no great labour.

Anger. Syr, for your good will I thanke you, but for your medicine I gesse it of meane effect; yet for that I am troubled with a meloncholie, I meane to trie your cunning. In the meane time I will fetch a sigh for my sinnes, and bid you farewell. I am but yong, and am going to age: he hath promised me to learne me some good lessons. *Patience.* And with him shall you finde me, and so till we meete, farewell.

Thus is youth gone to age, of whose meeting yee shall heare more ere long: In the meane time, I crave you patience to beare with that hath passed, and if heereafter you heare of any better stuffe, thinke of it as it deserves, and of mee as you have cause, in minde to give you as good cause as I can to thinke the best of me.

Meane time, hoping I have given no man cause to say ill by me, I wish all the worlde to thinke the best of everie man, and so of mee among the rest. Who wish none ill, but all as well as I desire them to wish me: and so fare you well.

Patientia Penitentia.

FINIS.—N. B. Gent.

Now, gentlemen, when I had finisht up my booke, and badde you farewell, came to my remembraunce an olde peece of Phisicke, good for sucke persons as are sicke like my selfe, which for that I gesse it as profitable as it may seeme pleasaunt, I am to desire you to reade a little more what followes. It was my happe (not many months since) to be verie sicke, when, so weake as I could not well walke abroad, I tooke my penne, and wrote unto my friends of such matters as stoode mee uppon not to let slip. Among which, my health beeing not the least thing that I tooke care of, I wrote unto a friend of mine, whom I counted a good phisition, to minister me some such phisicke as he thought good for the disease. Now the man, well acquainted with the cause, and minding rather to comfort mee with some merrie counsell then weaken mee with two many medicines, wrote me word to observe such a diet as I think is verie requisite for all men that shall fall into the like fever to take care to keepe: and when they have found as much ease as I have done in it, then I shall have as much thankes as hee had: but least I seem tedious ere I begin, thus it was.

A PHISITIONS LETTER.

COMMENDATIONS considered, sorie for your heavinesse, yet glad of your good remembrance (notwithstanding your great weaknesse): this is to let you understand, that now you are determined to take my counsaile, and trouble your selfe with no more phisicke. Upon Thursday fortnight (God willing) I meane to see you: till when, for that I see no daunger of death in you, I have heere written you word, what order you shall take, and when I come, we will talke further. First, considering that the cause growes of conceyte, which hath bredde such a hearts greefe in you, as will hardly bee cured without Gods great goodnesse: and yet by His grace is not past helpe. This you shall doo, thinke not of that you have lost, for the losse will gaine you nought but greefe: and cast not to get any thing ill

least the gaine breede as great an aftersorrow as the losse : and to recover your health and estate by such good meanes as it may continue, this you shall do. Observe this order.

In the morning when you rise, serve God, and He will see to you : wash your hands with running water, it is good for the heate of the liver : make your breakfast of a warme broath, which you shall make of hearbes in this sort. Take a handful of time, and put as much rewe into it : stampe with these two, a roote or two of repentance, and straine them into a fayre dish, with the juyce purseline ; let it stand on the fire till it be luke-warme, then taste it with your fingers ende, and if you like it not, throwe it out at the window : upon my word, it will never hurt you. For your meate, you may now and then, if your stomacke stande to flesh, eate of a little warme mutton, but take heede it be not laced, for that is ill for a sicke body : for chaunge now and then, eate of a rabbet, it is as restorative ; olde cunnies are too dry, and too hard of digestion. You may now and then eate of a larke, it is good and light meate ; but buntings are two bitter. A partridge is not amisse, but eate not of a pluct plover. A chicke now and then of a moneth olde, but Marche birds are too strong meate. A woodcocke manie sicke folkes may be bold withall, but a goose of all other is a vile bird, a perillous meate for a sicke person. And of all meates, foule or other flesh whatsoever, take heede of venison, as does flesh, and hares flesh, and such like ; they are stirring meates, and will distemper the body very much.

For fish, of all, beware of swallowing a gudgin whole, or a leaping whyting ; a coddes head is not verie good, and a salt eele is unholsome : if I lye, aske the ship boy. Drinke not too much wine, least it inflame the bloud, and bring the purse into a consumption.

Comfort your selfe with hope of better hap then you have had, considering you cannot well have woorse. Follow hard the good worke you have in hand, and finish it as well as you have begun ; it will make you amends for a great deale of mispent time, it will purchase you credit, payment for your paines, good thoughts of your betters, thanks of your freends, and content to your selfe.

Thus loth to trouble you with any more matter at this time, I pray you followe my counsaile, and when I come, tell mee what ease you finde : in the meane time, as the fidler sayes, I pray you bee merie, as you may (I meane) though not as you woulde, and so God keepe you, sende you your health, both of His grace, and all friends a merry meeting. In haste, from my chamber in Smithfield.

Your better friende,
then phisition.

R. S.

Il sano non ha bisogna del medico.

A FAREWELL.

WHEN I had received this Letter from this my friendly phisition, I tooke more comfort in the mirth of this order set downe then care for the observance of the same. But as now and then a sick mans spirits shall be somewhat more revived uppon a suddaine merrie jest then a sullen medicine, so was I more pleased with this merie counsel then I thinke I should have bene with this phisicke : but as in health no better company then a pleasant friende, so in sicknesse no better comfort then a merrie companion.

I must needs say, both doo well : for, as phisicke doth minister medicines to purge such ill humours as doo inflame the blood, infect the liver, and so bring the bodie into diseases : so doeth the pleasaunt speeche of an honest friende, purge the minde of such melancholicke conceits as bring the braine into such hurlie burlie, as that all the bodie is the worse for it. For make the bodie never so clean from all causes of infection, yet let the minde be disturbed, within a little time you shall see the bodie brought into such sickenesse, as is hardly to be cured. But let a man be never so sicke if he have the company of such a companion, as he may finde content with all : his sicknesse will by little and little so soone away, as all the art in the world is not able to doo without it.

What shall I further say? There is no sicknesse, no sore as that growes of sorrow, no better meane to cure it then the company of a contentive friend : and whereas company cannot be had, merrie counsell must serve the turne.

I speake by experience, in sorrow no man sicker, with phisicke no man weaker : desiring myrth, no man more ; enjoying no man lesse : by Gods good helpe in the middest of this miserie, found a friende unlooked for ; that seeing me in such extremitie, of a sudden fell into a great laughing, not for joy to see my sorow, but for a woonder to see me in such a wofull case : now knowing my friends nature, scarce able to force a smile, I laughed a litle for company.

Now to make mee merrie, the best medicine for a suddaine meeting, he begins to tell me what hap he had to visit sicke folkes: for that not an houre before, hee had beene with a very friend of mine and his too, whom he had left halfe franticke, of a fantasticall fever. Forsoothe he was so farre in love, as nothing would serve his turne but death.

No grace with him, but shaking the head with a terrible sigh or two: and not a woord, but ah, and oh, and now and then rise off his bed in a rage, knitting his brows with Cancro, and then he spake Italian, and by and by make obeysance to the window, downe on his knees, lift up his hands, kisse his hand, let fall a tear or two, with madame: and with that word, teare open his buttons, throw off his hat, fling away his pantoffles, breake all the strings of his lute, knocke the belly against the bedde poste and runne to his sworde: when then it was time to catch hold of him, and so with friendly perswasions, to bring him to better quiet. And in the ende of his tale, but thou art not so: when God knowes, he found me in far tamer taking. Yet to be short with this pleasant tale, he trifled out the time till my fit was over: when we fell to such friendly communication as merily passed away that day, and after many moe, till in the ende with Gods helpe I recovered, to whom bee given the glorie of all health: who indeed in health is the onely good friend, and in sicknesse, the onely phisition that comforteth and cureth the most sicke, that trusteth in His heavenly helpe.

Thus have you heard what good a merie friend doth in time of sicknesse: which (as you shall have occasion) send for to your comfort, alwaies accounting and honouring God as the chiefest phisition. To whom for our health, and other His benefits otherwise bestowed upon us, be given all glorie and praise, world without ende. Amen.

Medico del anima Idio,
Del corpo buon compagno.
N. B. Gent.

FINIS.

A TABLE OF THE DISCOURSES.

The first: *The Will of Wit.*
The second: *The Authors Dreame.*
The third: *The Scholler and the Souldiour.*
The fourth: *The Miseries of Mauillia.*
The fift: *The Praise of Women.*
The Farewell: *A merrie peace of Phisicke.*

What faults are escaped in the printing, finde by discretion, and excuse the Author, by other worke that let him from attendance to the Presse.

Non hà che non sà.

N. B. Gen.

FINIS.

NOTES AND ILLUSTRATIONS.

THE WIL OF WIT, etc.

P. 5, THE EPISTLE, etc., '*gentle*' = well-born: also kindly: col. 1, l. 10, '*then*' = than, and so throughout: l. 19, '*forbor-hood*' = for-bear-hood, or forbearance: col. 2, l. 2, '*suddaine warres*' = unawares.

P. 6, AD LECTOREM, etc., col. 1, l. 9, '*seuerall*' = specific: col. 2, l. 13, '*W. S.*' One should gladly accept this for W[illiam] S[hakespeare], and the openimg as a first jotting for the later enriched thought in *King John* iv. 2, 'gild refined gold.' etc.

A PRETTIE AND WITTIE DISCOURSE, etc.

P. 7, col. 1, l. 2, '*mickle*' = much: l. 28, '*dearling*' = darling: col. 2, l. 21, '*out of hand*' = instantly.

P. 8, col. 1, l. 10, '*fet*' = fetched or taken: l. 17, '*of amidde my blisse in bale, i.e.* woe: probably the refrain of a song: l. 32, '*quit*' = requite: l. 42, '*running* heads' = repentant, tear-shedding.

P. 9, col. 1, l. 32, '*fall*' = wrestle: col. 2, l. 33, '*base court:*' either basement or court on the under floor, or the first or outer court of a mansion or castle. See Glossarial Index, *s.v.* So Shakespeare,—'My lord, in the base-court . . . doth attend' (*Richard* II. iii. 3): l. 48, '*Grammercy:*' variously spelled: = great thanks—a minced oath: *ib.*, '*beshrow*' = beshrew, or curse (in a mild sense).

P. 10, col. 1, l. 4, '*sinke*' = cess-pool: l. 6, '*retchlesly*' = recklessly: ll. 12-24 *et seqq.*: Davies of Hereford has a similar play on 'but.' See his 'Scourge of Folly,' *A Conclusion*, p. 65 (our edition): col. 2, l. 12, '*posies*' = poesies or inscriptions: l. 37, '*wood*' = mad: l. 47, '*dumps*' = dulness or grief.

P. 11, col. 2, l. 6, '*freend:*' note spelling of 'friend': l. 5 from bottom, '*by hooke or crooke:*' early use of the proverbial saying.

P. 12, col. 1, l. 6, '*spill*' = spoil: col. 2, l. 6, '*hose*' = stocking,—curious use of word and thing.

P. 13, col. 1, l. 10, '*corsie*' = corrosive: l. 21, '*Keisar*' = Caesar, Czar: l. 29, '*cates*' = delicious viands: col. 2, l. 17, '*her Majestie:*' either Queen Mary or Elizabeth. See our Memorial-Introduction.

THE AUTHOR'S DREAME, etc.

P. 14, col. 1, l. 9, '*Recklesnes*' = recklessness: l. 17, '*vily*, as we say, 'villainously:' *ib.*, '*pide*' = pied or parti-coloured: col. 2, l. 15, '*trim*' = orderly (used ironically): l. 36, '*flincher*' = departer from his promise.

P. 15. col. 1, last line, '*at an inch with thee*' = very near—usually in the plural, 'at inches:' col. 2, l. 5, '*intreate*' = treat well: l. 24, '*waye*' = weigh: l. 32, '*least*' = lest.

P. 16, col. 1, l. 23, '*scould*' = scowled: l. 27, '*flung*' = threw herself away: l. 31, '*to* lead me:' qu. 'do?' col. 2, l. 7, '*lurcht*' = lurched? the lurch-line was the line by which the fowling-net was pulled over to enclose the game: l. 13, '*artificiall*' = skilfully-made: l. 14, '*junkets*' = sweetmeats: l. 18, '*feathers*' = plumes: l. 27, '*cut-worke*' = pierced: *ib.*, '*poinis*' = tagged laces: l. 38, '*Vertues:*' note the spelling.

P. 17, col. 1, l. 17, '*pied*' = parti-coloured, as before: *ib.*, '*trull*' = woman of loose character: l. 33, '*colling*' = embracing, clasping: *ib.*, '*chinning*' = chin-to-chin (in kissing): l. 34, '*babies:*' seeing each other's faces in the pupil of each other's eyes: l. 38, '*fleas*' = flies? l. 43, '*I misht my wife a flea:*' see our Memorial-Introduction on this: col. 2, l. 1, '*a fegrat*' = a dot, a nothing-at-all. l. 3, '*patches*' = fools: l. 5, '*diddle-dumme*' to 'diddle' is to cajole or trick: 'diddles' = young ducks. but this word the Editor has not met with elsewhere: qu. trifles? l. 22, '*boote*' = advantage: l. 33, '*reuches*' = perch: l. 39, '*brutely*' = roughly (as a brute). See Glossarial Index, *s.v.*

P. 18, col. 2, l. 28, '*frontting*' = fretting.

P. 19, col. 1, l. 12, '*rayfde*' = raised or uncovered.

A Discourse of a Scholler, etc.

P. 24, col. 1, l. 41, '*armes*' (in heraldry): col. 2, l. 25, '*valure*' = valour.

P. 25, col. 1, l. 9, '*fonde*' = foolish.

P. 26, col. 1, l. 27, '*mumbld*' = as wind in the stomach: l. 36, '*crowding:*' qu. 'crowdling' = sickly, dull: l. 43, '*pybles*' = pebbles.

P. 27, col. 1, l. 1, '*appertinent*' = appurtinant or belonging: l. 7, '*paines*' = carefulness: l. 9 from bottom, '*fagarie*' = vagary: col. 2, l. 11, '*plaine-song*' = simple melody: l. 12, '*descant*' = descant, or variation in music.

P. 28, col. 1, l. 23, '*indifferent good*' = without prejudice: l. 43, '*plotte*' = plat, or portion separated: l. 49, '*proyning*' = pruning: col. 2, l. 1, '*abricockes*' = apricocks: l. 3, '*syringes*' = provocative herbs: l. 28, '*record*' = chanter pro-perative: l. 32, '*wretch:*' see Glossarial Index, *s.v.*, and note its tender use: l. 49, '*prymer*' = prowess.

P. 29, col. 1, l. 15, '*stafford*' a pun on 'staff': l. 18, '*hale arramarich:*' an ancient medicinal prescription.

P. 30, col. 1, l. 20, '*our lady*' = Virgin Mary: l. 28, '*grue*' = agree: l. 45, '*Barseba*' = Bathsheba.

The Miseries of Mauillia, etc.

P. 33, The Argument, col. 1, l. 3, '*brocrye*' = briars.

P. 36, col. 1, l. 30, put: after maueria: l. 32, '*spill*' = spoil: col. 2, l. 1, put: after oath: l. 3, '*erue*' = yours: l. 27, '*spat*' = spat: l. 28, '*Wherreas*' = whereat. l. 29, '*spoall*' = crying child: l. 31, '*baggage*' = slut,—term of reproach.

P. 37, col. 1, l. 1. '*sweet* God.' note this use of 'sweet:' l. 7, '*victling*' = victualling: *ib.*, '*entreated*' = treated: l. 13, '*collied*' = embraced: l. 18, '*mouse*' = little one. see Glossarial Index, *s.v.*: l. 19, '*dads byrd*' = papa's pet: see *ibid.*: l. 21, '*joy*' = toy: *ib.*, '*parlor*' = parlour. l. 37, '*good cheape*' = extremely cheap: *ib.*, '*grate*' = tooth crunch. l. 42, '*ororling*' = bawling, outcry. l. 44, '*fetheru*' = fetcue, *i.e.* a pin or pointer to indicate the letters: l. 46, '*baddie*' = doll: l. 48, '*urchon*' = urchin, a hedge-hog,—term of reproach: but cf. p. 43, col. 1, l. 26, 'urchin': l. 51, '*Christe crosse*' = the alphabet—usually headed with a cross: col. 2, l. 6, '*sampler*' = wool-work ornamental sewing: l. 9, '*whyrrits*' = pinch and blow. l. 12, '*handsome*' = neat-handed. l. 27, '*bang*' = blow: l. 28, '*sodie*' = silly, innocent: l. 37, '*Annabroth*;' the contemporary spelling: l. 46, '*visitor*' = victualler: l. 49, '*brush*' = break or flaw.

P. 38, col. 1, l. 8, '*Mistresse*' = young unmarried woman: l. 29, '*attempted*' = tempted: l. 31, '*over-seene*' = superintended: col. 2, l. 5, '*sorly*' = silly, innocent,—as before: l. 9, '*looking more liberrie*' = (for) more liberty: l. 18, '*filching*' = thieving or plundering: l. 20, '*peasaunt*' = peasant: l. 6 from bottom, '*handsomly*' = neat-handedly. Cf. p. 35, col. 2, l. 12.

P. 39, col. 1, l. 1, '*daggre*' = pistol. l. 6, '*swounde*' = swoon: l. 8, '*boues*' = made no great matter of it: l. 27, '*great perilles,*' etc James Bruce, the great traveller, is an instance, who, after all his journeys and escapes, lost his life by falling down his own stair at house. l. 33, '*stinched*' = staunched: l. 38, '*coyle*' = blow or hurt,—this (now) vulgarism is ancient: col. 2, l. 6, '*Plantes*' = plantain: l. 10, '*coyle*' = byssop: l. 26, '*frayning*' = frightening. l. 33, '*daggre*' = pistol: l. 34, '*rounded*' = roasted.

P. 40, col. 1, l. 34, '*country spinch:*' note this usage: col. 2, l. 11, '*vnspeeable*' = fierce: l. 13, '*frotde*' = frightened: l. 26, '*lovinge*' = by-our-Lady, *i.e.* Virgin Mary: l. 29, '*flagre*' = a candle: l. 49, '*cocke my boues:*' a minced oath: see Glossarial Index, *s.v.*

P. 41, col. 1, l. 10, '*Nailes:*' evidently another minced oath in exclamation: see Glossarial Index, *s.v.*: l. 4 from bottom, '*hoope*' = hoop: spelling noticeable: col. 2, l. 11, '*fauorde foye*' = pearl for his 'soye,' his beloved: l. 32, '*shewes*' = fortifications,—walls or defences.

P. 42, col. 2, l. 20, '*vilde*' = vile: l. 53, '*buches*' = buchets.

P. 43, col. 1, l. 3, '*drowne*' = dara or mund: l. 10, '*droyde*' = drudge: l. 14, '*whaggy*' = butternilk or whey: l. 16, '*churne*' = churn: l. 26, '*urchin*.' Cf. on p. 37, col. 1, l. 48: *ib.*, '*haggage*' = slut or slattern: l. 48, '*spoall*' = bawling child: l. 49, '*holding*' = hinderling—lazy girl. l. 54, '*mulled*' = muffled: col. 2, l. 1, '*minde*' = mine: see Glossarial Index, *s.v.*: l. 13 from bottom, '*aunt*' = scant: l. 8, '*flaume*' = phlegm: l. 2, '*rumund*' = rheum.

P. 44, col. 2, l. 2 from bottom, '*minde*' = mine, as before: see Glossarial Index, *s.v.*

P. 45, col. 1, l. 5, '*servant*' = notorious (but not as now deteriorated): l. 26, '*gayle*' = gaol: col. 2, l. 18 from bottom, '*cubberde*' = cup-board.

P. 46, col. 1, l. 24, '*approue*' = prove: col. 2, l. 20, *ibid.*

P. 48, col. 1, l. 12, '*Dunstable,*'—the well-known seat of straw-plait manufacture. l. 7, '*shent*' = shamed, blamed: col. 2, l. 15, '*chuffe*' = old miser: see Glossarial Index, *s.v.*

P. 49, col. 1, l. 11, '*crup*' = round, short. l. 24, '*tables*' = back-gammon. l. 29, '*brouche*' = ornamental pin: l. 35, '*rowgling*' = smiling: l. 48, '*disard*' = fool: col. 2, l. 11 from bottom, '*brooke*' = bore or endured.

P. 50, col. 1, l. 20, '*shrewedly*' = sagaciously: l. 26, '*good cheap*' = extremely cheap: col. 2, l. 4, '*queane*' = young woman: l. 5, '*scab*,' term of reproach: l. 6 from bottom, '*entended:*' note the 'en-.'

P. 51, col. 2, l. 9, '*brooke*' = bear, endure: l. 21, '*forewent:*' note the spelling.

The Praise of Vertuous, etc.

P. 53, To the . . Reader, col. 2, l. 1, '*approue*' = prove, as before: The Author, etc., col. 1, l. 7, '*flouts*' = reproach.

P. 56, l. 6 from bottom, '*candlestick.*' See p. 57, col. 2, ll. 3-6: col. 2, l. 5, '*frumpe*' = ire, rudeness: l. 31, '*worshipt*' = of position and respect: l. 37, '*there here*' = their

P. 57, col. 1, l. 2 from bottom, '*appearance*' = appearance: l. 1, '*list*' = care not or wish not. col. 2, l. 3, '*mutinst*' = protest l. 19 from bottom, '*babies,*' as before: see Glossarial Index, *s.v.*: l. 12, '*braggs*' = boastful. l. 9, '*streuteth*' = streteth, stretcheth: l. 8, '*pytte*' = pit, *i.e.* dimple: l. 7, '*turrebing*' = twirling: last line, '*headfast*' = close-fisted.

P. 58, col. 2, l. 14 from bottom, '*buttrye*' = buttery: l. 12, '*seller*' = cellar: l. 8-7, '*parrant . . . shamed:*' gives title to one of the May-Prelate books: see Glossarial Index, *s.v.*

P. 59, col. 1, l. 8, '*tedde*' = gather up orderly: l. 9, '*corde*' = make into cocks or heaps. l. 11, '*shocke*' = make into bundles: l. 13, '*boult*' = bolt, sift: l. 18, '*flowte*' = skim: *ib.*, '*chourne*' = churn. l. 21, '*sullets*' = sullocks. l. 30, '*laundrye*' = laundress: col. 2, l. 11 from bottom, '*bathegger*' = bag-beast.

P. 60, col. 2, l. 14, '*flouts*' = flout, as before: l. 18, '*prefyppe*' = return: col. 2, l. 18, '*I have but spoken mine opinion:*' a proverbial saying.

A Dialogue, etc.

P. 60, col. 2, l. 4, '*Had I wist:*' see Glossarial Index, *s.v.*

P. 62, col. 1, l. 26, '*fall*' = autumn.

A Phisitions Letter.

P. 62, col. 1, l. 9, '*time . . . reume:*' a pun on the plant 'thyme' and 'time,' 'rue' or 'row' and 'rue,' to repent: l. 12, '*parsselane*' = purslane, a garden pot-herb, and used for garnishing: l. 18, '*laced*.' laced-mutton is a prostitute, as in Shakespeare (*Two Gentlemen of Verona*, i. 2): l. 20, '*conuies*' = conoys. col. 2, l. 20, '*knotgrasse*' = weed-herbs: l. 23, '*plant*' = plucked: l. 25, '*deue*' = female deer.

A Farewell.

P. 62, col. 2, l. 27, '*hurlie burlie*' = noisy tumult. So Shakespeare '*Macbeth* i. 1: 1 *Henry* IV. v. 1.

P. 63, col. 1, l. 11, '*Cancre*' = minced imprecation: l. 16, '*pantoffles*' = pattens or slippers.

A Table of the Discourse.—l. 8, '*let*' = hinder.—G.

THE STRANGE FORTUNES OF TWO EXCELLENT PRINCES,

ETC.

1600.

NOTE.

THE only copy known of 'The strange fortunes of two excellent princes,' etc., is in the Bodleian—from which our reproduction has been taken. It is Breton's usual small quarto and black letter. See our Memorial-Introduction for notice of this bright and characteristic little book.—G.

THE STRANGE FORTVNES OF TWO EXCELLENT PRINCES: IN THEIR liues and loues, to their e- *quall Ladies in all the* titles of true ho- *nour.*

Imprinted at London by
P. Short, for Nicholas
Ling. 1600.

To the woorshipfull my verie good *friend the fauourer of all good actions, and nourish*er of good spirits *Iohn Linewray*, Esquire, Clerke of the *deliueries and the deliuerance of all her Maiestie's Ordenance*, and other munition as well within and out of the Tower of London, as all other her Highnesse' Stores within the Realme of England, health, happines and heauen.

SIR, vnthankefulnesse is so neare to vnhonestie, as to auoid the touch of both, I haue been often desirous of some good meane, to deserue some one of your many receiued fauours, which loath to burie in such obliuion, that I should be thought vnworthie the regard of so good a minde, I haue thought good to acquaint your kindnesse with such occurrents, as haue lately come to my hands. Though they bee no matter of this state, yet were they such tracts in the fortunes of two Princes, as being read with that discretion, which, in your good leasure, can iudge of the labour of wit, in the honour of vertue, I doubt not but that you will fauourablie patronage this first apparant proofe of my loue, till in some better occasion of employment, you maie haue a more sufficient triall of my affection. The substance of my historie being loue, the subiects Princes, the nature honorable, the aduentures dangerous, the fortunes strange, and yet the ende happy; will suffice I hope, to perswade the wittie to reade, the wise to fauour, the learned to allow, the honest to commend, and your good mind to accept of: which being no more then I desire, nor lesse then I hope of, leauing my booke to your kind patience, with my selfe to your commandement I rest.

Yours, very much in assurance,

N. BRETON.

To the Reader.

COurteous Reader, for so I hope to find you, or else shall I bee sorie, to haue bestowed so good a tearme vpon you: Writers in these dayes haue so manie humors to censure their labours, that it is easier to runne mad with seeking to please euery body, then to be wise with displeasing of any: but since this is nothing to that which followeth, let me tell you, that if you will kindlie reade, that is friendlie offred you, and part with a little mony, for a matter of more worth; it maie be you shall haue more contentment, then you looke for: in briefe you shall reade of much varietie of matter, the fortunes of Princes, the true honour of Ladies, the vertue of loue, and the life of honor, the subtlety of a knaue, and the rewarding of a villaine: the constancie of affection, and the ioie of comfort. But I feare if I goe a little further I shall tell my storie without Booke: and therefore leauing you, through a little Doore, to go into a great House, hoping of your kind patience, to take al wel, that is ment no worse; and to speake as well of my labours, as my goodwill would be glad to deserue, I rest

Your friend, N. B.

The Historie of two Princes, Fan*tiro and Penillo.*

IN the Ilandes of Balino, neere vnto the Citie of Dolno, there liued a great Duke named Firento Sanelli, a great Lord I saie, for that he was great both in honor and possessions: he was wise, and therfore much honored; honorable and therefore much beloued; with his wealth he was full of charity, and therfore enuied of none but the couetous: hee was valiant, and therefore feared of the wicked: but courtous, and therfore followed with the kinde: and vertuous, and therfore blessed by the highest. This Lord had to wife a sweete Ladie, called Merilla, a creature of much worth, in the best construction of commendation; and if a woman might be like an Angell, she might be saincted for her vertues: her modestie with his grauity, her pittie with his valour, her loue with his charity, her bountie with his wealth, and her zeale with his vertue, made such a coniunction in perfections, as that vnder the heauens, there were hardlie found such creatures on the earth.

This blessed Lord and Ladie had issue male, onelie one sonne named Penillo, and female one onlie daughter named Merilla: the parents of these two children, liued till they sawe them both to followe their course in the best content of their affections: Penillo was of the age of foure and twentie yeares, of stature tall, ruddie of colour, well complexioned, but not too faire; his haire not blacke, but somewhat inclining thereto, his countenance milde, but not effeminate, his proportion in no part imperfect, & for his minde, it was of an excellent temper: he was silent, but vpon good cause, and then not to learne what to speake; resolute, vpon good aduisement, but not rash vpon anie aduenture: he was well read in histories, and well qualified in manie pointes, but especiallie in the varietie of languages, wherin he exceeded manie of his father's court: he was staied for his wit, gentle in nature, kinde with discretion, bountifull in rewards, not vaine in affection, and constant in friendship; in somme, he was amiable among Ladies, affable among Courtiers, sociable among souldiers, and honorable among all: such a one, as was a ioie to his Parents, a spectacle to his Court, a comfort to his friendes, and an honour to his country.

Now for his sister, as shee was exceeding faire, so was shee admirably wise, yet with such modest kindnesse, that she was so honored for the one, that she could not but bee loued for the other: For euerie part of her proportion, let it suffice, that nature shewed her Arte, in leauing nothing imperfect; for her stature not tall, nor verie low, but in a sweete meane; her countenance sober with such a sweetnesse, as rauished the loue of much discretion; her speech not much, but vttered with such gouernment, as amazed the hearers, that could iudge of the worthinesse of commendation; her affection chiefely carried vnto vertue, and her loue knowne but vnto one, of whome dependeth a great part of my historie, as hereafter you shall heare. But I will leaue further to talke either of her or her louer in this place: and onelie entreat of another Duke, who dwelt in the Ilandes of Cotasie, confining upon the aforesaid Ilandes of Balino.

This Duke had to name Ordillo, a man famous for much worth as well in wit as valour: who in all his warres against his enemies was neuer knowne to turne his backe, but with aduantage vpon retire, gaue ouer no assault till he had entred the strengths, nor surceased his warres till he had the honour of the field: he was at home a Lambe, and abroad a Lyon, where wisedome with clemencie so gouerned the nature of his disposition, that his subiectes no lesse loued him, then his enemies did honnor him: In particular, to laie downe his commendation were but tedious, and therfore in somme let it suffice that he was a Prince of that worth, that made him held worthie of his gouernment.

This Duke had to wife a gratious Ladie, whose goodnes was such in the worlde, as made her soone fit for the heauens: for such was her delight in diuine contemplations, and so little her ioie in anie earthlie substance, that languishing in the worlde with longing after heauen, shee liued not manie yeares with her louing Lord on the earth, but the Lorde of all loue tooke her vp into the heauens: yet before her departure from this life, she had by her Lorde the Duke, two blessed children, a sonne and a daughter; her sonne, named Fantiro, and her daughter Sinilla. The young

Lord, a man of excellent partes, both for bodie and mind, whose particular perfections would require a volume to describe in their true kindes; but for that by a little light, maie the whole daie be considered, let thus much suffice, that both for valour and vertue, he might well be called the Souldier's Dictionarie, and the Courtier's Looking glasse: And for his sister, if I coulde as briefelie set downe her excellencie, I would not thinke it the least point of eloquence; but for all those rare perfections that maie dignifie the name of an earthlie creature, I maie saie, shee was in the honour of reason, the wonder of nature. But least in my introduction into my historie, I growe more tedious then pleasing, I will leaue this Duke Ordillo with his blessed children for awhile, and I will returne to the Duke Firento, of the Ilands of Balino, and his sonne Penillo, one of the most gallant gentlemen in the world.

This Duke Firento finding his sonne of so noble a spirite, as could not containe his content within the confines of his father's countrey, but that as well by his delight in the reading of histories, his forwardnesse to the warres, his conuersation among strangers, and especiallie such as professed armes, noting I say his disposition so enclined to the trauailing life, that he feared he should not long keepe him at home, vpon good deliberation how best to aduise him either for his staie, or trauaile to his liking, finding him one daie by chance all alone walking in a close arbour in his garden, commanding apart all his attendantes, tooke occasion in great kindnesse thus to deale with him.

Penillo, what fondnesse it were in mee, to flatter thee, with thy much worthinesse of my loue, I had rather thou shouldest conceiue, then I explaine, although I reioice therein more of my knowledge, then I would haue thee prowd of my content: but my deere sonne, let me tell thee, that as I thinke my selfe not a little happie in my hope of thy good, as well for my priuat comfort, as the profit of my whole countrey: so, if by the indiscretion of thy disposition, or by the crueltie of fortune, crossing alwaies the course of vertue, thou shouldest not onely deceiue my hope, but destroie my happines, to the sorrow of mine age, and cutting off my daies, thinke with thy selfe my deare sonne, if it may lie in thy power to preuent the worst, and performe the best, shouldst not thou find thine owne vnkindnes, in prooving so vnnaturall, as to grieue the soule of him that deerely loueth thee, and to be an occasion of his death, who vnder heauen was the originall of thy life? Be not appauled my son, speake freely, I giue thee leaue; if thou canst imagine the cause of my speech, and as thou best likest, without the least doubt of my displeasure, I praie thee giue me thy answere.

The young Lorde, little expecting this kind of greeting with his good father, and neuer vnprouided to answere the darkest demand that might be made him, especiallie from his father, in whom he could not haue anie thought of the least dislike of him, with a staied humble countenance began thus to frame his replie. My gratious Lord, as I reioice not a little in the greatnes of your more naturall then deserued loue, which looking onelie into your owne goodnesse, haue builded your hope of my happines, so if I could finde in my selfe the least thought of vnthankfulnesse, whereby I might iustly purchase your harde opinion, surely, I should thinke my selfe worthy of death, that shoulde liue, to giue offence vnto the fairest comfort of my life: But, as my conscience doth assure me of no such criminall conceit, so do I protest that I doe not a little marueile what should leade you into this manner of question: for as I cannot bee vnnaturall so will I not feare you to be vnkinde, but humbly beseech you for the better accomplishing of your content, in some plainer method to acquaint me with your good meaning.

The olde man loath to mooue griefe in his sonne, whose deserued loue he was fullie assured of, and yet willing to be satisfied of his true resolution, touching his humour of trauaile, with much adoe brake into this speech with him. Penillo, I haue of late noted in thee, as well by thy studie in the languages, as by thy conuersation among strangers, and thy loue to souldiers, that the aduenture of thy fortune abroad will be more pleasing to thee, then thy best contentment at home: but if I might by the aduise of my experience, perswade thee to the care of my knowledge, I should easily make thee finde the sweete of the old prouerbe, that home is home, be it neuer so homely: The rowling stone gathereth no mosse, and that prospereth in one ground maie perish in another. Aduentures are dangerous, the seas boistrous, and the warres perilous, and great is the difference betweene strange companions, and home friendes: what canst thou see abroad, that is not here? The same earth, and little different in nature either for heat or cold; the same sunne shining there that shineth here; men and women in the same shape that thou seest here; in their vniuersities, the same kinde of scholers; in their cities, marchantes, and men of trade and traffique as we haue in ours; in their villages, such farmers and labourers; in their tribunall-seates, such iudges; in their warres, such men of armes; in their court such Lords and Ladies, and in all places such kinde of people as in some places of our dominion, thou maiest take notice of, if thou be circumspect: what shall I saie to perswade thee rather to staie at home, then stray abroad? Thou hast a father that loues thee more deerely, then any friend can doe; a sister, whose vertue with her beautie, deserueth an honorable fortune, and which I thinke not thy least charge in conscience to haue a care, in as much as maie lie in thee to accomplish, thy mother

boldes thee so deere as her life, thy friends make a iewell of thy kindnesse, thy followers in thine honour settle the hope of their fortune, and my subiectes in thy wisdome repose the happinesse of their whole state: All this and manie more particular causes of content, thou hast here at home, likelie euery day to encrease, where abroade, how bitter wil be thy change, I feare to thinke, should sorrowe to heare, and shall not liue to disgeste, though perhaps such maie bee the mercifull nature of the glorous height of the heauen's highest grace, as maie fauour thy disposition, prosper thy aduentures, and blesse thee in all thy actions. But as it is ill to distrust God, so is it not good to tempt him: answere me therefore truly to that I demand of thee, whether thy desire be to trauaile, or not, and what are y^e^ reasons that perswade thy resolution, howsoeuer it be, y^u^ shalt find in me that kindnes, that the condition of thy loue deserueth.

The young Prince caried no lesse in obedience to the loue of his father, then willing to aduenture his fortune, to atchieue the honor of his hope, in as good tearmes as he coulde, vppon the sodaine made his father this answere. If it maie become so vnworthie a son as my selfe, to so honourable a father as your maiestie, to stand vpon argumentes of controuersie, for the direction of his course of life; craiuing pardon for what soeuer I shall speake, that maie perhaps be vnpleasing to your expectation: I will not only deliuer you the truth of my intent, but the reasons that haue induced me into the determination of my resolution. I haue heard your maiestie often saie that nature begetteth no deformitie, but rather the true image of it selfe; and as in outwarde proportion, so do I thinke in the qualitie of the spirit, the sonne may participate with the father; and although that vertue be the gift onelie of God, yet in the inclination and disposition of the mind, the sonne maie take somewhat of the father's spirit. For proofe whereof, I haue often heard you saie that you were your father's sonne, such was your desire to see the world, for till he was maried he had no desire to liue at home, harde fare, colde lodging, bitter stormes, sharpe sightes in a forreine soile, or in the Ocean sea, were more pleasing to him, then the most daintie banquet, the softest bed, the calmest weather, and the sweetest peace, that either his father's court, his own chamber, or the most pleasant Paradise that his whole countrie at home could yeeld him: and such were your delightes, rather to heare a Trumpet in a fielde, then a Lute in a chamber, and to see the assault of a forte, then the dauncing of a maske. Your maiestie would euer preferre a trotting courser, before an ambling footecloth, a peale of ordinance, before a ring of belles, and a bloudie sword before a painted looking glasse: in somme, if in alsuch courses of your conceit, you followed the inclination of my Grandfather, will you think it strange in me to follow the steps of your affection? Haue you not allowed my reading of histories, and how many of any account are written onelie of home actions? Haue you not wisht me to make much of strangers? and shall I not studie languages wherewith to entertaine them? I must confesse there is no friend to a father, whose loue cannot be separated from the fruit of his own body. Home dwelling is full of ease, but not of honour, which is rather purchased by aduentures, then by nature inherited: friends are kind, so maie strangers be full of courtesie, and he that looketh not into the world, wanteth much wherein to glorifie the Lorde God. My sister's fortune I had rather leaue to the effect of your wisedome, then my weaknes: and knowing her discretion wil nothing feare the honor of her affection. My mother's tender care of me maie be more kind then commodious, for though I will not liue but to bee in all humblenes her childe, yet must I haue a care for my countrie's good not to be a babie to my selfe: for to reade of the noble aduentures of diuerse honourable spirits, what perilles they passed, what conquests they made, how they inriched their countries, enlarged the kingdomes, aduanced their followers, increased their titles, and left fame to their houses; shall I as one dull of witte not to vnderstande what I reede, or fearefull of spirit to followe the pathes of their passages, not like your sonne lie still at home, and blowe at a banquet, dance in a chamber, or tumble in a bed, where either sleepe maie dull my sences, musike maie drowne my spirite, or surfeiting maie kill my stomacke: farre be it from your son to shew so little of his father's nature, for dangers, they are the trials of the valiant, for aduentures they are the honor of the resolute, and for labours, they are the praises of the patient, and where are these at home? No, by trauaile is gotten knowledge, and to answeare to some points of your propositions: Indeede the same sunne shineth in one place that shineth in another, but not at one and the same time; men and women are of the same proportion, but not of the same disposition, which is a note of great regard; the diet, apparell, demeanour, and inclination of euerie countrie is to be obserued, and the obseruations well taken maie fall out to be commodious, so I haue heard you say, my selfe haue read, and verely beleeue: by trauaile I shall learn who are our friendes or foes, and so either to esteeme them or beware of them: My friendes that you mai spare will followe me in my course, or allowe of my content, my seruantes will attend the issue of my fortune, and my countrey I hope shall be benefited by my trauaile. I intend no long voiage, nor anie at all without your liking, but if with your leaue I might haue my desire, I must confesse I would willinglie a little set foote abroad into the world, and for that there are, as I am certainlie informed, a great number of gallant young gentlemen,

shortlie intending to attend the Emperour in his warres against the Turke, wherein, who performeth the true parts of valour, shall returne with the badge of deserued honour, I humbly beseech you, with as little charge as it shall please you, to furnish me to this piece of seruice, from whence I am assuredly perswaded, I shall neuer returne with discontentment. Now hauing reuealed vnto your maiestie both the nature of my inclination, the grounde from whence it grew, and the reasons that haue thereto induced me, I leaue to your fatherly loue to consider of my dutie, and your discreete consideration, to thinke of my stay or trauaile.

The good old Duke, finding that the colte of a courser would hardly be brought to the harrow, a lapwing would runne as soone as it was out of the shell, and a bird of his own fether would take after his owne flight, though it could not but grieue him, to haue him far out of his sight, yet knowing the quarrell good that he went to fight in with the Emperour against the Turk, and that manie princes had sent their sonnes to gaine honor in that piece of seruice, after a few words of some vnwillingnesse to want the comfort of his presence, was not only contented to like well of his desire, but promised, with his blessing to furnish him for his voiage: And so, leauing him with his father the Duke, going into his pallace to perswade the Duchesse patience to his departure; I will returne to the Duke Ordillo of the Ilandes of Cotasi, of whom when I haue tolde you what happened of his son Fantiro, I will returne againe vnto the Duke Firento, and the young Prince.

But touching the Duke Ordillo, you shall vnderstand, that one daie in the heate of sommer intending to take his pleasure in a forrest neere vnto the sea side, and hauing a stately redde so long in chase, as had almost spent all his whole crie of houndes, wearie with following the crie, and knowing that the young Prince his sonne was of so strong a bodie, though but a childe in years, that he would bring him the newes of the death of the Deere, with a soft pace breathing his horse, with a prettie traine of his attendantes, retired himselfe to his pallace in a parke neere vnto the forrest, where I will leaue him for a while expecting the returne of his sonne, and I will tell you what became of the fruit of his expectation.

The young Prince sole heire male vnto his father, and so little beloued by his vncle brother to the Duke, and one of his priuie Counsaile, that to aduance his owne children, he cared not what became of his brother's sonne, was by a villaine that hee had hired for the purpose, trained aside from the chase, somewhat neere vnto the sea, where hauing him alone, farre enough from companie, either to heare what hee said, or to see what hee did, drewe out his sword, and with a terrible countenance framed for the purpose, after he had made him to light downe from his horse, vsed this speech vnto him: Howe now young master? You dined well, but you had no good sauce to your meate, but I must make you such a dish of sauce to your supper, that all the cookes in your father's Court neuer sawe the like: For to make short worke with you I must see what bloud is about your hart, and I must sende it to your vncle to his venison: nowe, if you can come and beare him companie, you shall tell me if it be not worth the tasting.

The young Prince Fantiro, hauing in his heart no little spark of his father's spirite, seeming nothing at all dismaied at his threates, nor as it were, making anie fearfull account of death, throwing off his cloake, and vnbuttoning his doublet, with a sterne countenance, made him this answere: Thou saucie rascall, what art thou? a man? a dogge? or a deuill? that darest to thinke so villanous a thought, or to vtter so impious a speech, as to murther the innocent, or to laie a violent hand vpon the least haire of my head? am not I sonne to thy master? and master to thy selfe? did I euer hurt thee? Naie, haue I not been too bountifull in my good will, vnto so vngratefull a villaine? Looke about thee, seest thou not a God in the heauens? and knowest thou not there is a deuill in hell? that vpon the instant of thy villanie, standes not readie to receiue thee? Oh worst of all creatures, how canst thou looke towards the heauens? and dost not hang downe thy head, to think of the villany of thy hart? Looke thou wretched slaue, my brest is open for thee, thinke I feare not death, for I knowe I shall not liue one minute past the houre that is appointed me; and therfore doe thy worst: and for mine vncle, God forgiue him the vnnaturall villanie that hee hath shewed in this action.

The intended murtherer, not a little amazed at the spirit of so young a bodie, vnwilling to returne to the Court without performance of his promise, as well for the want of his promised rewarde, as for feare of his displeasure that had set him to worke, and yet loath to embrue his handes in the bloud of so sweete a creature, replied vnto him with these wordes: My Lorde, the Lorde of lordes knoweth how loath I am, to fall into the lapse of the diuell by this hellish action; and therfore as wel to saue your life from the murtherous malice of your vncle, who will neuer leaue by all deuises to seeke your bloud, as to saue mine owne assured to be lost, if I returne without his contentment: I beseech you give eare to what I say, and I hope it shall be for both our good. In the next hauen neere adioining, lieth a shippe readie to put to sea towardes the citie of Dolno, in the Ilandes of Balino, the Merchant that hath fraight and victualled her is one Mario Duronte, a friend of mine, to whom I will put you as my sonne, entreating him to carrie you thither, and there to leaue you either with some Courtier or Merchant that he is acquainted with for some terme of yeres, for that I would haue you to

learne the languages ; Now there, if your fortune be to doe well, I shall be glad of it, if otherwise, wo bee to me, though vnwillinglie to be the author of it.

This speech though it were no little griefe to him to leaue his father's Court, and to abandon his countrey in so poore a sort, and vpon so hard a fortune, yet willing of all ils to chuse the least, was contented rather to accept this little kindnesse, to be put seruant to an vnfit master, then to trust anie longer to the courtesie of so wicked a creature ; and therfore with great thankes, assuring him that God would regarde his pittie, and that himselfe would neuer forget his honestie, giuing him a purse of golde that hee had about him, keeping verie fewe crownes for himselfe, tooke his waie toward the hauen, and by the way meeting with none that knewe him, passed vndescried vnto the shippe, where being aboord, and entertained into seruice with Signor Mario, they put to sea, the tide seruing fitlie for their purpose, leauing the villaine to returne to his wicked master with the newes of his Nephew, whome I will leaue at the Court, telling him in secret a deuised lie of the drowning of the young Prince, and I will tell you what became of him, and his fortune.

The winde seruing well to their wished shore, it was not long till Mario Doronte arriued, at the cittie of Dolno, where he had not lien many daies, but hauing occasion to go to the court, tooke with him his young seruant Rantifo, for so was the young Prince nowe miscalled by the villaine that had intended his death : Now being come to the Court, and there well entertained by some not of the meanest sort, with whom he had to deale with in his businesse, crossing the Court, there happened a Noble man of the Duke's chamber, to cast his eie vpon this young Prince, the Merchante's imagined prentise, whome calling to him, after a fewe wordes had with him, affecting verie much both his person and spirit, made such meanes to the Merchant, that for a small summe of crownes, with promise of a greater friendship, he obtained him at his handes, and entertaining for his page, and finding in him such fine qualities, as did much deserue the encrease of his good liking of him, he helde him in such account, as was not commonlie seene nor by him expected, vpon so little knowledge : But the Merchant after the dispatch of his businesse returned to his country, and the young Prince now a page caried his seruice with such care, as was not a little regarded in the Court, nor vnrewarded of his master ; who in few yeares, hauing perfected his forwardnesse in many good qualities, by maintaining his desires in all good instructions, with true commendations of his worthinesse, preferred him to the Duke his master, who in a little time, took so due a regard of his seruice, that to the viewe of his whole Court, hee made shew of his exceeding fauour. But I will leaue him for a while in the beginning of his fortune, in the Court of his father's enemie vnknowne to him, and himselfe vnknowne to the Duke what he was, and I will returne to Pinello, the young Prince, sonne to Feronte.

The Duke of Dolno in the Ilandes of Balino, who hauing obtained leaue of his parents for his voiage into the Emperor's Court, and so to attende him in warres against the Turke, had no sooner set foote aboord, but a sudden storme tooke him scarce out of sight of lande, and draue him for sauegard of his life, and all that were with him, to put in at a hauen within the Ilandes of Cotasi ; where the Duke Ordillo his father's enemie was chiefe gouernour : who though he were in his debt for a summe of mony lent vnto his father, and therfore by lacke of paiment had purchased his displeasure, yet hauing heard of his sonne's arriuall, sent to entertaine him in such good sort, as befitted the honour of his person, who being met in great solemnitie, by diuers of his Lordes, was after he had beene feasted by the Gouernours of his chiefe cittie, with a great troupe of Nobles attended vnto the Court of the Duke, of whome hee quicklie receiued such an vnexpected welcome, as in the roialty of his spirit ; would haue remitted both all debt and displeasure : not to stande too long vpon needlesse discourses, let it suffice that the Duke's kindnesse, the Nobles' attendance, the Ladies' sweete fauours, and the welcome of the whole Court, was such, as made him manie daies longer then he determined, to make aboade in that countrey : but aboue all, the gratious kind countenance of the Duke's onely daughter, not a little affected by this gallant young Prince, was not the least cause of his staie, of whom since a great part of my storie dependeth, I will tell you, what I reade fell out betwixt them.

This young Princesse the onelie daughter of Ordillo, not a little affecting the outward person, and inward vertue of this young Prince, who was nothing behinde with her in great contentment with her much worthines of his good liking, tooke occasion one morning, seeing him walking out of his lodging into a garden, right against her chamber-windowe to take a priuate waie through a gallerie downe into the same garden, where in a close walke neere vnto the greene alley where the Prince was walking vnseene of him a pretie while, fell into this talke with a gentlewoman an attendant of hers, whom she held in great account, and to whom she reuealed the secret of all her hart : Oh Delina quoth she (for so was her name) little doest thou know the cause of my late melancholie, but I dare trust thee with my life, and for that I know thou hast past through the Labyrinth, that I am now in, I will hope the better of thy aduise for my comfort : Since the comming of the Prince Penillo, into my father's Court, thou hast not seene me hartely merrie, for though I conceale much of my passion, yet will I somwhat ease my hart, with telling thee somewhat

of my minde. Some foure or fiue daies before the newes came to our court of the arriuall of this worthy Prince, I had a dreame that held me all the time of my sleepe, the most part of a whole night: the remembrance whereof in the morning and euer since, hath troubled mee verie much: which as neere as I can remember I will tell thee.

Me thought I was going thorough a thick wood, where were a number of nettes and snares, layde in euerie pathe where I shoulde passe, yet me thought I passed thorough them so easily, as if they had beene of no strength; till at last I came towarde a great water, where neere vnto the shore laie a great Boate, and from the Boate laie a long line, made all of golde and pearle; within the compasse whereof, treading yer I was aware, mee thought some thing gane a snatche, wherewith the line whipte about my middle, and caried me into the Boate, with the sodaine fright whereof I awaked. Now what saiest thou to this dreame? Delina, no lesse witty conceited of her dreame, then noting the cariage of her humor, made her this answere. Madame if a blind body may catch a Hare, I may happen to come somewhat neere the exposition of this night fansie. The wood you went in, is the court, the nettes, the eies and tongues of your sutors, that had no power to take sure holde of your affection; now the great water maie be the Sea, and the golden line, the young Prince, that may cary you away from your father: for if I be not much deceiued, he hath you by the heart, whatsoeuer it was that helde you by the middle. Unhappie wench, quoth the Princesse, thou rouest too neere, that hittest the marke so right: but yet maiest thou bee deceiued in one point, thoughe not in some other; I haue past the nettes, that is true; and I am caught, it is not vntrue, but that he either wil, or shall carie me awaie, that I feare will not fall out: But God knoweth all, to whose onelie will I leaue it, as farre may come as neere, foes maie be friends, and loue where he doth light doth more then all the world besides. His presence maie please the purest eie, and for his wit, I heard my father woonder at it, for his bountie, our court speaketh of it, and for his vertue, who doth not see it? but for his loue, happy is shee that shall enioie it: for princelie wisedome, with honourable bountie, shewes a diuine spirite in an excellent nature, and of such a temper I hold him, and for such a one I loue him, and will euer honour him, though I neuer haue him.

The young Prince hearing this pretty parly betwixt the Ladie of his loue and her handmaid, with a voice lowde enoughe to be heard of them that were so neere, fell thus to talke to the aire: Oh heauens, who can withstand the force of the fates? was I going to the wars to gaine honor in the fields, and am I driuen to seeke a peace, by being vanquished in a chamber? Did I go to fight with the great Turke, and am I now afraide of a little Christian? Is this the fruit of a storme at Sea? to come into this kind of calme at lande? Well what shoulde I talke to the trees that heare mee not? or to the birdes that vnderstande me not? or to the aire that helpes mee not? Oh Bilanta, blessed were thou borne, if thy beautie haue beene the beginning of my happines; and happie, if thy vertue ioine issue with my affection: for though our parentes be at iarre, we may be at one, and what anger in them cannot yeeld vnto, loue maie effect in vs, an ende of heartburning in our parentes, and a beginning of quiet in our countries. But howe shall I hope of thy loue? my father's displeasure maie breede a doubt of my loue; besides she maie be affected otherwise then I know: whereat the young Princesse in her close walk replied no. What quothe the young Prince, is there here such an eccho? The Ladie againe replied, oh: the young Prince amazed at this eccho, went on with this speech: Oh that I knew Bilanta indeede would regard my loue; she answeared loue: Loue quoth the Prince, but whome doeth she meane? I would I knewe his name; she answeared name: name quoth the Prince, but who maie it be? If it be one onelie? she answeared onlie: Onelie quothe hee, onelie happie in deede, would so were Pinello; she made answere Pinello: With that the Prince putting the wordes of the eccho together, made vp this speech: Oh loue, name onelie Pinello. And musing a little vpon his conceit of this sound, looking aside, espied the young princesse, with her attendant walking out of the Arbour into the garden, whome meeting with, at the ende of a crosse alley, he saluted with this greeting.

Sweete Princesse, when there bee two Suns shining at one instant, it cannot be but faire weather: one in the skie, and an other on the earth, both which meete so sweetelie in this blessed peece of ground, that let him die in his bed, that will not walke in such a morning. The Lady not fully perswaded of his affectiō, for al his playing with eccho, and yet hoping wel of his words, till his deedes fell out otherwise, with a modest smile made him this answeare. My Lord, if your speeches were not so high in the cloudes, that poore soules on the earth know not how to gesse of your meaning, I shoulde bee the better able to frame an answeare to your salutation; but howsoeuer the sun shine in the heauens, the shadow of your imagination, if it were a substance of that worth, that might answeare a far lesse figure, then your fauour, would be loath that anie fowle weather shoulde hinder the happines of your faire walke: but I perceiue such morning Astronomers can plaie prettilie with their owne humors. Prettie Lady (quoth the prince) the best plaie that I know, is at be you pleasde, where hee that lightes vpon a good carde were vnwise if he woulde change: the princesse rouing vnhappilie at his conceit, replied againe, and yet my Lord,

to be afraid of good fortune, is sometime cause of much losse: yea Madame answered the Prince, but fortune is so fantasticall, that there is no trust to be had in her: and therfore I hold my opinion, rather to keepe a good choise, then to aduenture a bad change. I am no gamster answered the Princesse, and therfore can speake but idlie of the sport, but they that are pleasde are happie, and they will not hold themselues so, are vnwise. The Prince playing vpon this word pleasde, went forwarde with this speech: Good Madam, maie it then please you to be pleasde, with the seruice of my affection? which no further then desart, will seeke the honour of your fauour. The Ladie with a modest smile somewhat concealing her content, gaue him this answere: My good Lord, I am glad it pleaseth your greatnesse to be so merry with your poore friends: but such seruice, as your fauour, must be graced with greater honour then my vnworthinesse can accomplish.

The Prince not a little contented with her speech, replied againe in these words: Madam, to make a long haruest about a little corne, were but a weake piece of husbandrie; and therfore not to hold you with a tedious discourse in plaine tearmes, you are the card that I meane, my plaie is no iest, your loue is the stake, that I would be glad if I could to win, you are the choise, that I haue made, and that I would bee loath to change: and therfore if a souldier's eloquence, maie haue fauour in your audience, let my heart and hand in your honour speake for my desart in your affection. The Ladie not able to couer the fire, that was now past kindling, brake sodainlie into this answere. My Lorde, to reape the corne ere it be ripe, maie prooue more haste then good speede, and yet to let it grow till it shedde, were great losse to the farmer; and therfore the taking of time is profitable to the prouident, I will not teach your honour what to doe, but if my loue be the prize of your pleasure, you cannot loose the hope of your patience, assuring my selfe, that the reach of your conceit, exceedeth not the roialtie of your spirit; which in the regard of vertue deserueth nothing but honour: and for that the heart of a souldier, is free from the tongue of a dissembler, I will rather beleeue the truth of valour, then giue eare to the falshood of a weaker spirit: But for that manie crosse fortunes, maie hinder the happinesse of the most honorable resolutions, let me intreat your patience to make triall of my constancie, ere you make my vnworthinesse, mistresse of my contentment.

The Prince nothing disliking this good motion in her good minde, kissing her hande, made this kinde conclusion: Faire Princesse, the discretion of your good motion, I exceedingly like of; for your credit to my truth, I cannot but thanke you, for the honour wherewith you entitle me, I returne it fully vpon you, for the nature of my loue, let your vertue discerne it, and for the faith of my affection, I vow you shall command it: but as you know I haue resolutely intended to attende the Emperour in his warres against the Turke, where if I gaine honor, the garland shall bee graced in your wearing; if I die, let it suffice thy selfe to knowe the honour of my loue, with whome howsoeuer be my fortune, I vow to leaue the faith of my affection: and so, thinking to proceede in their further conference, spying certaine Ladies, and Gentlewomen with their friends and attendants comming into the garden, they singled themselues one from another, hee retiring himselfe to his lodging, and she to her close arbour, where I leaue them for a while to meditate vpon their muses, and I will returne vnto Fantiro late Page vnto the Duke Feronte.

Fantiro sonne to the Duke Ordillo, preferred by the Merchant before spoken of, vnto one of the Duke Feronte's Court, and after by his Lord and master vnto the Duke himselfe, hauing so well caried himselfe in his seruice, that he was not onlie beloued of the Duke his now Lorde and master, but of all his whole Court, and especiallie of Senilla the onelie daughter of the Prince, of whom he had often receiued such secret tokens of honorable fauours, as except he would hide both his eies, he must needes perceiue some part of her affection: But among al, this was not the least, that one daie among other, in the afternoone, the Duke being disposed to haue some musicke and dancing in the presence, falling out in a daunce, that euery knight was to take his Ladie, and euerie Ladie her seruant, on whom she would bestowe her fauour; in the presence of her father the Duke she tooke Fantiro by the hand and accompanied him in the measure, till the dauncing was wholie ended. Which was noted of manie, especially of one, who hauing more wealth then honour, thought to buy loue with drosse; which ilfauoured dogge, vnworthie to bee called a man, yet attended with farre better then himselfe, seeking in what hee might to disgrace this vnknowne Prince, came one daie by chance into a gallerie neere adioining to the presence, where he found the young Princesse walking all alone, and vpon the sodaine standing as it were in a muse, looking vpon a picture of an Ape playing with an Owle, where smiling to her selfe which was the best shaped creature, shee sawe comming towardes her the onelie hobby horse of a man, that euer disgraced a coate of veluet: whome, rather for the fauour that he helde with her father, then for anie affection, that she had reason to carrie him, she for ill fashion's sake thus saluted Signor Sperto, for so was hee called (whether christened or no, I know not) God giue you good morrow: The slouch of a slouen with a slauering smile, vpon a slubbered conceit, after manie good morrowes began to trouble her with this tattle. Truely Madame, I am glad it was my good happe, to meete so conuenientlie with your Ladishippe,

as well for the honour that I wish you, as for the seruice I would be glad to doe you: for though a Quince bee a tree of noe straightnesse, yet it beareth a faire and wholesome fruit, the fallow ground is rough, yet it beareth the best corne, and the Ore hath but an ill hue, yet is there pure golde to be had in it; so maie it bee that in me you maie finde some cause of discontentment, till you haue made triall of more then I will protest: but emploie me in your seruice, consider of my desart, and doe me iustice in your fauour: Let your father's loue be an ingression into my Grace, and the endeuour of my dutie, the encrease of my good fortune: The sunne's beautie is commended for shining as well vpon the valleies as the mountaines, y^e^ sea is beloued as well for a Pinnis as a proud ship, and is not the pearle in a shell, more worth then the oyle of a Whale? then thinke it not vnpossible, to find that spirit in me that you maie perhaps finde in a fairer faced creature: a Diamonde is the brighter for his foile, a faire horse, is the more beautifull, by the deformitie of a fowle iade, and how can you bee better graced then in fauouring the disgratious? for my loue, I will compare it with anie liuing, and for my seruice I would it could expresse my louing. Good Madam pardon my boldnesse in acquainting you with my suit, which hath no life but in the onely fruit of your good fauour.

The Ladie so little liking the outward dogge, that shee had no patience to thinke of the inward Deuill; little studying for an answere, brake of a sodaine into this speech: Sir, for your kindenesse I thanke you, but for your paines I would be loath to trouble you: for though your eloquence be great, yet all is but a sound, and when the stringes are once slipt, the lute is but a piece of wood: the Diamond is to be loued for his fire, not his foile, a comelie horse with a iade, will make an ilfauoured coniunction, and to grace the vngratious, is against the haire of a good wit. My father's loue, and my liking maie differ vpon causes, and your seruice and my command not meete in anie occasion of emploiment: for the sunne shining on the valleies, it is a blessing of the heauens; and for the Pinnis sayling through the seas, it is by the bearing nature of the water, but for the pearle in the shell, indeede I must confesse it is farre better out of it, then in it; and to conclude, for the inwarde sharpenesse of your witte, if it were not in so grosse a person, I could perhaps take patience with my fauour, to make some emploiment of your seruice: but for that I would not feede you with vaine hopes, to hang vpon the skirtes of my faire speeches, let this suffice you not to abuse you, that I could bee content often to heare you, but neuer to see you. Whereat the wicked wretch, like a galde horse kicking at the noise of a currie-combe, fretting at his owne deformitie, where a squinte eie, a halfe nose, and a wrie mouth had no grace, in a great rage, snuffling at his cold entertainment; went awaie with these wordes: Well, if you like not that you see, you maie pull out you eies, and softlie muttering to himselfe, I will meete with your ere you be aware, and crosse you in your most comfort, meaning with Fantiro her loue, now in that Court called Rantifo.

But I will leaue the wretch to his wicked inuentions, going from the Ladie to the Duke her father, and I will tell you a fewe wordes of the Ladie and her louer, whose good hap it was presentlie after the departure of this sweete Gentleman, to come into the gallerie where his Ladie and mistris was verie solemnlie walking, but fearing that he had offended her fauour with pressing into her presence, begā to retire himselfe towards the doore, as not willing further to mooue her patience; which the Ladie espying, and willing a little to embolden his dutie in her fauour, called him vnto her with these wordes: My good seruant, what meanes this too much good manner? or shall I call it strangenesse? or found you them not here that you looked for? or are you displeased with them that you see? Truely I will not hurt you, and to put you in further comfort, if you haue any suit to my father, or affection to any friend of mine, assure your selfe I will not hinder you, though how much I will further you I will not tell you.

The young Gentleman, in this Court vnknowne what hee was, and therefore carrying no greater title, not a little glad of this kinde greeting, made her this humble answere: My gratious Ladie and mistris, I feared nothing but your displeasure, nor ioie in anie thing vnder the heauens but your fauour: my suit to your father, is but his imploiment of my seruice, and for my affection to your friendes, it shall be wholie in the honour of your vertue: Now therefore I humblie beseech you pardon but my truth, and regard my triall, which shall make me nothing my selfe more then I shall be happie in your seruice. Oh seruant (qd. the Princesse) I see you study not for nothing, I beleue you read Ouid, you would seeme to make such a Metamorphosis of your self, of late a soldier altogither in the field, & now a louer fallen to courting in a chamber. Rantifo not vnprouided of an answere, replied in this manner: Good Madam, my affection is no fiction, whatsoeuer it maie please you to thinke of my studie, but when the honour of a souldier is the fauour of his mistris, giue me leaue to serue your father in the field, and honour you in the Court: and though the meanenesse of my estate make the vnworthinesse of my fortune, yet thinke, a star in his right place maie hap to proone to be a planet.

The Princesse of a sodaine began thus to replie, for starres and planets, I leaue the proprietie of their places, to the studie of Astronomers; but if your minde be heauenlie, the highest prosper your humor: and, as she was going onwards with her speech, vpon the sodaine

she espied certaine Ladies comming in to entreat her companie into the garden, wherewith leauing her praier to her seruant's Amen, with a fauourable glaunce she left him to his muses, and with the Ladies that came to her, went downe into the garden; where I will leaue her in the pleasant walkes to take the benefit of the sweete aire, and I will tell you, what did follow of Fantiro, and his fortune.

Fantiro now called Rantifo, no sooner had left his mistris, but with a concealed ioy gat him presently to the Duke's chamber, where taking his place of attendance, espied comming from the Duke, Signor Sperto the sweete gentleman that I before spake of, who comming by Rantifo, with a sleering laughter, as one that had plaied the Jew with him behind his back, gaue him a wrie-mouth good morrow; which he taking verie kindlie, not yet knowing his cunning practise, returned him very humbly: but after his departure finding the Duke's countenance, as it seemed to him vpon the sodaine somwhat altered, from his former kind of kindnesse, began to suspect, that Jacke an apes was not without his trickes, and that his being with the Duke had done him no good; as hee did shortlie after perceiue: for within few daies after, it was his happe lying vnder a pale of the parke neere vnto the pallace, where the Duke with this wicked horseleach was walking, to heare the talke that passed betwixt him and the Duke, which was as followeth.

My gratious Lord (quoth this vngratious lubber) the many fauours wherewith your highnes hath bound me vnto you, in all the seruice that I can deuise to doo you, will not suffer mee to conceale the least cause that I knowe maie bee an occasion of your discontent, and in what I can humblie to aduise your fauour in the preuenting of al that may endanger the iust weight of your displeasure. The Duke better acquainted with his wit then his conscience, minding to make vse of the one, whatsoeuer he should finde of the other, replied vnto him with these words. Good Sperto, thy carefull regard of my content, I cannot but kindlie thinke of; and thy prouidence in preuenting all occasion of my dislike, I will not let passe vnrewarded: and therefore I praie thee playnelie deliuer mee thy minde in euerie pointe of thy meaning.

Signor Sperto, hauing studied vpon purpose, to plaie the villaine in his kind; began thus to vtter his venom. My gratious Lord, for that you shall see how indifferentlie I will deale, in giuing reason his due, as I would bee no aduancer of pride, so woulde I not bee anie backe friende to the honour of vertue; in the skie you see there is but one Moone, which hath her light from the Sun: now on this Moone attendes a number of stars, but if anie one shoulde presume past his place to step within the circle of the Moone, thinke you not the higher powers woulde not thrust him quite out of the heauens? I am no Astronomer (quoth the Duke) but I thinke it were fit it should be so: but I praie thee trouble me not with figures, while I would haue thee more plainelie tell thy minde. Then answeared Signor Sperto, maie it please your grace, by the skie, I meane your court, the Moone your daughter, and the Sunne your selfe, from whome and the Almightie, she taketh all the vertue of her honor: Now if any attendant in your courte shoulde presume further then your pleasure, to presse into the fauour of her affection, were he not worthie to be banished your court? Yes, and shall (quothe the Duke) whatsoeuer he be without exception. Then my gratious Lord, said Sperto, you know, you haue long fauoured, and by your fauour aduanced Rantifo, a stranger in your countrie, and such a one as though I must confesse by his much worthe manie waies, deserueth no little honour: yet if for your fauour iustlie extended vnto him, he will presume to wrong your kindnes, in aiming at your Crowne, or robbing you of your chiefe comfort, I leaue to your wisedome to iudge of his reward.

The Duke marking well euerie part of his speech, and withall calling to minde the open shewe of her fauour in taking out of Rantifo from all the companie, both of friendes and strangers, to leade her in the measure of her dance, thinking well both vppon the man and the matter, made him this answeare. Signor Sperto, I see well thy watchfull care of my comforte, and do suspect no lesse then perhaps thou dost better perceiue; but to preuent all mishappe, and giue no cause of offence, let vs aduise what is to be done. The man hath serued faithfullie, and in manie good seruices hath deserued honourablie, our friendes in a manner all do loue him; I heare almost no man speake ill of him; and if our daughter affect him, shall we therefore hate him? God forbidde! vertue will haue honour in despight of fortune, and loue hath caused princes to fauour verie poore people. I speake not this either to pardon his presumption, or to fauour his proceeding, for I will deuise in what I can, to remoue him farre enough from my daughter, howsoeuer my selfe shall regard him. But let me haue thy aduise how so to worke it, that he maie rather be glad of our countenance, then mistrust our discontentment.

Signor Sperto, fearing to be thought malicious, and yet not able to couer the villanie of his humor, made this answeare to the Duke. Maie it please your highnesse, to consider of what maie fall out in the euent of this fortune, if it were not foreseen. If your daughter shoulde so disgrace your whole Court, as to cast her affection vppon a stranger, and leaning to looke vppon manie noble personages, shoulde fall in liking with I knowe not whome, nor of how meane a parentage: it cannot bee but a discomfort to your heart, so to see your iewell, that you hould of the highest price in your Crowne,

to be set in so base golde, as maie perhaps proue but copper: and if it bee as pure as the purest, that he should proue honourable in birth, wise in conceite, valiant in armes, vertuous in disposition, and euery way worthie of as much honour, as the greatest of your fauour coulde afoorde him; yet what a heartburning woulde it breede in your countrie, that a stranger shoulde haue the honour of your court, and carie awaie the garland of your Duke-dome: yea, and then not only all the actions of your noblest peeres would lie as dead, or not spoken of, while the Trumpe of fame would sound onlie the honour of his fortune; and so in processe of time, not onelie your Court and countrie woulde bee disgraced and agrieued, but your highnesse shoulde see a great fall of your owne fame, when by the fresh memorie of his fortune, all former honoures woulde be forgotten; but to preuent all misfortune—

Stay there a little (quoth the Duke) and let mee tell thee a little of my minde: my daughter, is but a part of my selfe, that is now from my selfe; in affecting the vertuous, I must commend her disposition, and in fauouring the honorable, I cannot mislike her discretion; and that he is honoured by me, hee maie the better be graced by her: Now, if a stranger deserue well, it maie giue an example to our Court, and to barre him his right, is a blot in courtesie: shee maie like though not loue, and hee serue though for noe such reward. Moreouer, what he is we know not, and therefore let vs thinke the best, and such maie be his worth, as maie be worthie our regard. Fame is not partiall in sounding the honour of deserts; and therfore who runneth best, let him winne the Bell, and weare the Garland: hee hath little grace in himselfe, that feareth the fortune of another, and the fresh memorie of one action bringeth in the honour of another: and for my selfe, while I liue, I will keepe my sword, when I am gone let my sonne keepe my scepter. For Rantifo, I finde so much good in him, that I cannot but loue him; and yet not so well, but to prefer my daughter to a better fortune, and to content such of my Court as may be agrieued at him, let me heare thy aduise for the remooue of him both from our Court and countrey.

Signor Sperto biting the lippe at these speeches, and yet glad to heare this conclusion, made the Duke this answere: Maie it please your Maiesty to think of y^e^ embassage you meane to send to the Duke of the Ilands of Cotasi, touching the sum of mony that hee hath long detained from you, and the disgratious answere that he latelie sent you: This Gentleman your Grace knoweth to be well read in the languages, of a stout spirit, that will not feare to deliuer your message, and one that will be glad to receiue such honour at your handes: Nowe if it maie please your highnesse, his returne maie be at your pleasure; which not effecting your expectation, maie haue fauoure at your pleasure. The Duke Ordillo, you know is a man of a stout courage, and when two such spirittes meete, God knoweth what will fall out; which if it be otherwise then well with him, your Maiestie maie at your pleasure reuenge: In the meane time, that your Courte nor countrey maie take exceptions, at your either disgracing his good deseruing, nor disfauouring his worthie vertues, that your daughter maie not suspect the least looking into her affection, nor Rantifo imagine his seruice in anie such nature suspected, but in being so graced maie holde himselfe wel pleased, I thinke your Highnesse shall not doe amisse in this deuise.

Signor Sperto (quoth the Duke) I will not flatter thy witte, though I will loue thy counsaile, and follow thy aduise, which shall be knowne onlie to our selues: To morrow we will grace him in all we can, both in words and countenance, so that hee shall mistrust nothing of our meaning, and forthwith we will richlie furnish him forth in this embassage; and so Signor Sperto I will bidde thee farewell; I will for a while be priuat heere in mine Arbour; I praie thee giue commandement to the Porter, that no man come to trouble me, till I returne into my chamber. With which command, Signor Sperto taking his leaue left the Duke alone in a close walke, vsing these few words to himselfe: Oh the miserie of time! what doth this wicked world bring forth? nothing but sinne and iniquitie: vertue more pittied then beloued, honour more enuied then accompanied, valour more commended then rewarded, and charitie more banished then embrased: Strangers should be relieued, vertue honored, honor encreased, valour aduanced, and charitie beloued; but that good world is done, strangers are either feared or hated, vertue scorned, honor disgraced, valour vnrewarded, and charitie vnseene. Princes cannot be themselues, for the greatest powers haue not the greatest peace, a Gnat will trouble a Lyon, a Louse an Eagle, a Mouse an Elefant, a Taintworme a Bull, and a canker a man: Aesop's frogge would be as big as the Oxe although she burst for her labour: Enuie is a worme of the spirit that spits all her venome against vertue. Oh Sperto, though the aduise of thy deuise I will follow for the quiet of my Court, yet must I needes saie I finde thy malice against Rantifo. What the reason is I knowe not but that an Owle hath no grace with an Eagle. I know my daughter cannot affect thee, howsoeuer she fauour him; but would to God my sonne were at home! And with that word, vsing no more speech, rose vp from the seate, & retired himselfe into his pallace, where I will leaue him to determine of his embassage, and Rantifo to thinke of the subtiltie of his close enemie; and I will returne againe to Penillo, soone to the Duke Feronte; whome I left in the Courte of Ordillo his father's enemie, fast by the heart in loue with his daughter the young Princesse Bilanta.

Penillo the young Prince sonne to Feronte the Duke of Balino, after a few daies of roiall entertainment in the Court of Ordillo, with much contentment in the honourable secret kindnesse of his loue the Princesse Merilla, receiuing a fauour of her which he sware to weare in his Burgonet, when he was in the field against the enemie, leaning with her a heart of golde, set full of Diamondes, tooke his iourney towards the Emperour's Court, and so with him towardes his wars against the Turke; where in the face of the whole Armie, he wonne such honor by his valour, that the Emperour to shew his loue vnto him, embraced him in his armes, calling him son, and wishing that he were so happie as to haue a daughter worthie such a Prince. Well to be short, such & so honorable was his carriage with the Emperour, as well in his warre as his Court, that with his valour he wonne the loue of the Emperour, and with his kindnesse, the good-will of all his followers; in the predicament of which happinesse, after his roial entertainment as well in the Court as all other places of the Emperour's territories, hauing receiued from the Emperour two rich iewels, the one a iewell of great value, which the Emperour himselfe tooke out of his owne hatte; the other a sword, the hiltes of which were of golde set with pearle, diamondes, and rubies, lately taken from the chiefe Bassa in that seruice, with all humble thankfulnesse tooke his leaue, making homewards with all the speed he could, and yet not so much, but that he would take the Court of Ordillo in his waie; where vnto his mistris he would first recount the honorable issue of his fortune: who sweete soule as one languisoing for the lacke of her new loue did in his absence spende the most part of her time in praier for his prosperitie. But I will leaue further to tell of their fortunes for a while, and I will returne to Fantiro, now called Rantifo, in the Court of Feronte the Duke of the Ilandes of Balino.

The Duke hauing set downe his determination for the sending awaie of Rantifo in his embassage, according vnto the aduise of Signor Sperto; walking one daie into his garden, certaine of his Counsaile sitting with him, among whome Signor Sperto could not be spared, caused Rantifo bee called before him; to whom with a pleased-seeming countenance, he vttered this speech: Rantifo, the loue that I haue long borne thee, the faith that I find in thy seruice, and the much good, that I manie waies note in thee, haue made me desirous to aduance thee to that honour, that I know thou wilt deserue: I am determined to send to my vnkinde neighbour Ordillo, the Duke of the Ilandes of Cotasi; he hath beene long in my debt, and I thinke meanes to laugh me out with my money: a million of crowns will maintaine a prettie Armie, for a sodaine piece of seruice; and since he pleades not pouertie, but maketh delaies the excuse of his ill dealing, I will sende thee to him, with this resolution, either to receiue my money, or to let him know my mind, which in briefe shall be this, that I will fetch it perforce, or set fire to his pallace: nowe though thou art a stranger in our Court, yet being beloued of our selues, if thou wilt take it vpon thee, let vs see who dare frowne at our fauour.

Rantifo hauing heard lying vnder a pale, the deuise of this plot in the parke, betwixt the Duke and Signor Sperto, seeming not to know any thing thereof, and fearing the Duke's displeasure, if he should refuse it, made him this humble answere: My Gratious Lorde, though out of your owne honour proceede so much goodnesse, as to extende so farre your fauour vpon so smal desert, as I cannot but blush to confesse; yet let not the honour of your fauour towardes me, be a cause of your Noble's heart-burning against me; for though my studie hath beene somewhat in the languages, yet hath my trauaile beene so little in these courses, as I rather feare to deceiue your expectation, then to discharge the desire of my dutie: yet if it please you to impose this charge vpon me, though it were with the losse of my life, I would thinke it well laied downe in your seruice.

Well (quoth the Duke) let it suffice thee, that my loue vnto thee shall put off all causes of discontentment that maie be in this seruice; if I fauour thee, which of my Court, that will not befriend thee? and therefore prepare thy selfe for this iourney, for I will make choise of no other: and thus ending his speech rose vp from his seate, and walking into the garden met with his daughter the Princesse Merilla, accompanied with diuers Ladies and Gentlemen of the Court, whom saluting very gratiouslie he passed by them, and taking his daughter by the hand walking aside with her into an open greene walke, fell into this talke with her.

Merilla, my loue to thee I knowe thou doubtest not, and my care of thy well-doing, is not the least charge of my loue, and the effect thereof not the least happinesse of my life: thy brother thou knowest is trauailed, God knoweth whither, nor when to returne, if God blesse him not the better: now if he perish either in the seas, or the warres, what comfort haue I on the earth but in thee, and in thy well doing? Thou art now of yeares to make choise of thy happinesse in placing thy affection, and is there none in our Court that can please thee in that point? make thy choise where thou wilt, I will leaue thee to thy selfe, and will not crosse thee in thy comfort: onely be not base in thy affection, and thou shalt be gratious in thy kindnesse.

The Ladie (as it should seeme) hauing had some priuat conference with her seruant Rantifo, of whome she had some notice of her father's talke with Signor Sperto, about the dispatch of him from the Court, made him this humble answere: My Gratious father, your carefull loue of mee doth so farre binde me to you,

besides the duetie of nature, that if I should not be obedient to your will, I should thinke ill of mine owne; and to bee a discomfort to your kindnesse, I wish I had rather neuer beene borne; for my brother, so long as you heare no ill newes, hope of the best of him: and for the placing of my affection, it shall be onelie gouerned by your fauour. But I am glad to heare you giue mee warning to beware of basenesse; for Signor Sperto would haue perswaded me not long since, that I could not bee better graced then in gracing y^e vngracious, w^t a world of idle wordes spent to verie little purpose: for indeede father, his wit maie be full of cunning, but I feare he is like a false apple, rotten at the heart: for assure your selfe he is not sound to you in loue, that seekes to robbe you of my seruice: but wheresoeuer it shall please your Maiestie to command my content, in the heauens and your honour shall be the direction of my affection: thus hauing a little quitted Signor Spertoe's kindnesse, she ended her speech.

When the Duke in some kinde of discontentment, to thinke of Jack-an-Apes his moris-dance, thus replied to his faire daughter: Well Merilla, regard euerie man in his kinde, and for that I finde him fit for some seruices, I will not suddenlie put him out of fauour, though I will thinke of him as I haue cause, and finde a time to vse him accordinglie: in the meane time laugh at his follie, & keepe thy affection for a better friend; I will a while leaue thee here among thy kinde friendes, to sollace thy selfe in this garden: and I will walke a little about my parke, with some of my counsaile. So will I leaue him a while gone into the parke, till his returne againe into the pallace, and I will tell you what fell out with the Ladies in the garden.

There were three young gallantes of the Court that had determined to trie their wits to laie this ladie aboorde for her loue; vpon this agreement betwixt them that he that woon her fauour shoulde commande the other as his seruantes, and so euer after should call them. Whereupon finding now a conuenient time to trie the fortune of their aduentures, singling themselues one from the other, one of them thinking himself not the worst witted, began thus to salute her. Faire Princesse how well to entitle your worthines I know not, but if my vnworthines may haue fauour in your patience, my seruice should bee made happie in your emploiment.

The Ladie not making anie shewe of disdaine, with a modest smile made him this answere. Truth needeth no eloquence; for your kinde offer of your seruice, I wish you a better preferment, but if I should be so vaine as to trust you, wherein would you giue mee leaue to commande you? The gentleman with this sweet seeming speech halfe perswaded of nothing lesse then her fauour, with all humblenes fell into protestations so far of his affection, that if he disobeied her command, or not fulfilled her request, let him die with his ill fortune, or bee disgraced in her fauour: whereupon with great thankes she made him this answeare. Syr, for that finding the greatnes of your good wil, I would not bee thought vnkinde in my requitall, marke well what I saie vnto you. You shall neither drawe your purse for a penny, your sword against an enimy, nor your foote from this place, so that you shall be neither at cost, in feare, nor danger for me, and yet performe my request, and you shall bee assured of my fauour.

The gentleman fearing that she had mocked him with some matter of small importance, made her this answere. Madame though by the slightnes of this seruice, I feare the weaknes of my fortune, yet expresse your commandement, and consider of my desert: for be it hard or easie, I will either die or do it. Then (quoth the Princesse) without further talke, you see yonder is a diall vpon the wall of my father's window: you see the shadow vpon the diall, stand here till you see the shadow moue, and then call me to the sight of it, I desire no more for your seruice.

The poore gentleman there bound by his oth to performe his protestation, fell to stare out his eies, and nere the better for his looking: whome she had no sooner left in that poore taking, but she was set vpon by the second; whome after a great deale of idle talke to little purpose, shee tooke vp in this manner. If I should thinke that you could not dissemble, I should thinke you lacked wit, and if I shoulde trust you without triall, you might condemne me of follie, but if in regard of your protestations I should make proofe of your affection, might I presume of your performance, in making proofe of your sufficiencie.

The poore man as proude of his hope, as his vnhappy friend, would refuse nothing, make no exceptions, but command and it was doone, or let it cost him his life: whereupon to abridge the tediousnes of their discourse, she put him to this peece of seruice. Sir (quoth shee) you see this Apple-tree before you, I praie you watch the ripening of them, the heate of the Sun I heare will change their colour, and fill them full of redde streakes, I praie you when you see them begin to change coloure, call me, that I maie see it, and I will require no more seruice for the assurance of my fauour.

The poore gentleman sworne to his taske, tooke him to his worke; where losse of his labour could get him nothing but repentance: but in that gazing maze he had not stood long, but the thirde followed his fellowes; whome after much needles talke, shee put likewise to this seruice. Sir (quoth shee) I am easilie perswaded that vpon easie pointes you woulde performe an easie peece of seruice, but had I neede of your helpe in any matter of difficultie, I maie perhaps faile of your performaunce. Hee poore man as well deceiued as the

rest, in the pride of his opinion, making the worlde but a walke, the seaes but a brooke, and wonders but trifles, in respect of that which he would do for her, receiued this commandement for his emploiment. Sir (quoth shee) you see here this tufte of grasse, watch the shooting of any one of them, and call me that I maie see the growing of them; and it is all the seruice, that I meane to put you to for all the fauour that I can afforde you.

The gentleman forced either to falsifie his fayth, or to proue the third foole, tooke him to the ground, where he sate downe in vaine, to see that was not possible. But while they were thus standing either in muses or mazes, returned the Duke into the garden; where marueyling to beholde those gallantes in those tunes, hauing heard y^e^ cause, told his daughter it would be some disgrace to her greatnes to offer such discourtesies, as to charge her seruantes with impossibilities: yet smiling at their follies, desiring her to release them, which she soone granted: he called Rantifo vnto him not far off walking with a gentleman of his chamber; to whome being come before him, being disposed to be merrie with him, tolde him of his daughter's handling of her sutors: but (quoth he) let me intreate thee not to make report of this qualitie in her, least it bee a hurt to her great happinesse, when such as maie be worthie her fauour, maie take dislike at her vnkindnesse.

Rantifo not a little pleased to see her so put off her gallant suitors, and yet much discomforted in conceit of his departure, told the Duke, that such trials of her wit, would encrease the titles of her honour, and for himselfe, he would not wish to liue, but to honour the roialtie of his house: which the Duke seeming to take verie well at his handdes, after a fewe ordinarie Courte words, leauing his daughter with her friends and attendants in the garden, retired himselfe into his chamber and so into his closet: where I will leaue him for a while, at his study, and his daughter in the garden falne into some talke with her seruant, wherof I will speake hereafter, and I will returne to tell you what followed of Penillo and his fortune.

In this time of Penillo his being vpon the sea, comming from the Emperour's Court, he met with a shippe going for Balino the chiefe cittie of his countrey, and in the shippe found one Mario Doronte, the Merchant that first brought ouer Rantifo, the Duke Ordilloe's sonne, into that countrey, of whom, making the shippe a while to attend him, after that hee had enquired of him of the health of the Duke Ordillo and his faire daughter the Princesse his mistris, writing a few humble lines to his father, with a token of kindnesse to his sister, giuing somewhat to the sailers, & likewise to Mario Doronte, making himselfe towardes the Islandes of Cotasi, left them to the heauens' blessings. This Mario Doronte being by misfortunes at sea decayed, and hauing some summes of money due vnto him, in the Islandes of Balino, with his wife and two children, determining to leaue his owne countrey, and so take his habitation in some of the cities of Balino, put to sea in the shippe then going for the chiefe citie in the Ilandes. Not to stand long vpon needlesse pointes, the winde and tide seruing well, within a few daies they arriued at the Iland, in a hauen neere vnto the cittie Dolno, neere vnto the Court of the Duke Feronte. Where they had not lodged manie daies, but the decaied Merchant hauing occasion to make petition to the Duke, for meanes to come by his mony of his Creditours, taking his wife and children with him, as well for comfort of their companies, as to mooue pitty in the Duke the more for their sakes; met at the Court-gate with Rantifo going abroad into the parke with his mistris the young Princesse; who looking well vpon the olde man, and his little familie, after a fewe questions of his fortune, and the cause of his comming thither, tooke his petition, with promise not onely to deliuer it to her father, but in what her power coulde doe with him, to effect the speede of his suite; and in the meane time for his reliefe gaue him a purse with two hundreth crownes. Rantifo not a little commending this gratious bounty in the young Princesse, calling to minde the crueltie of his owne fortune, and noting the miserie of his; not willing to make himselfe knowne vnto him, gaue him yet these wordes to comfort him: father, if I were not suddainly to depart hence into the Iland from] whence you came, I would assure thee much of my friendship, but I will entreat this Ladie in mine absence to followe and effect your comfort: which she willinglie promised, and after happilie effected. But ere I go anie further with the discourse of their fortunes, I will leaue them for a while, and returne to Penillo, the Duke Feronte his sonne.

This gallant young Prince was no sooner landed at the coast of the Ilandes, but with great roialtie hee was attended, and with great ioie welcomed to the Court, where, how his mistris reioiced let the hearts of true louers conceiue, for I can not expresse: but let it suffice that, though both their contents met in one coniunction, yet fortune the sworne enemie to all felicitie, fell now to deuise crosses to their comforts: for not long had he beene there making merie with his faire mistris, but the Duke his father hauing by the decaied Merchant receiued a letter of his sonne's making toward those Ilands, whither he was forthwith to send Rantifo vpon a discontentiue message, wrote a letter in all post to his sonne for his speedie returne into his countrey: vpon the sight whereof, not a little agrieued to leaue the Court, where he was so kindlie entertained, and especially his faire mistris the young Princesse of whom he was so deerely beloued, and yet preferring his father's fauour before his owne pleasure, concealing anie cause

of discontent, with thankes to the Duke for all his Roiall kindnesse, and secretlie assuring the young Princesse of his kinde and constant affection towardes her, tooke his leaue of the whole Court, and returned home to his countrey. But I will leaue him vpon his iourny homewards for a while, and returne againe to Rantifo, who was sent embassadour to his owne father.

Rantifo taking leaue of the Duke his master, and the faire Princesse his mistris, was now put to sea, for the Ilandes of Cotasi, leauing the decaied Merchant's suit to the fauour of his aforesaid mistris: but ere I tell you anie further of the Merchant and his suit, I will tell you what became of Rantifo and his fortune.

Rantifo being now come to the Ilandes, and so to the Court of Ordillo, at his first comming was honourably entertained, but after the deliuerie of his message, not so kindlie welcome; yet whether for feare of a further mischiefe, or hope of vnlooked for kindnes, all discontentment was concealed, and he brought vnto the Duke, who setting his eie well vpon him, began in himselfe to finde somewhat in his aspect that did so much content him, that his embassage did not so dislike him, but his presence did much more please him: wherupon he gaue commandement to haue him well lodged and to his place in all duties entertained. But Rantifo after that he had deliuered his embassage, being answered that the Duke desired time to determine of his answere, writ home to his master of the Duke's answere to his demand, and vpon answere that he should stay the limits of his delaie, he tooke his lodging as neere as he could to the Court, where he might see out of his window the Ladie Bilanta his sister the young Princesse, walking in the garden of a Ladie that had a house neere adioyning to the Court; whose doore opening into the garden of the house where he was lodged, he tooke occasion one faire evening to stand in the doore where she passed by, and noting a kinde of gratious glaunce toward him, he aduentured to salute her with this kind of greeting: Sweete aire, sweete flowers, and so sweete a creature, is not this a Paradise if there be anie on this earth? Indeede my Lord, answered the Princesse, a sweete spirit in a sweet nature, can finde sweete humour, but I praie you what hath mooued you to this sweete kinde of salutation? Her vnknowne brother, not minding yet to be knowne, replied againe: Madame, your selfe is the grace of all the good that I speake of: and if you would let me flatter you with particulars I would tell you as much as you alreadie knowe; but if the worde of a stranger maie go currant in your Court, will you vouchsafe my seruice the fauour of your entertainment? The Ladie smiling at his plaine kinde of loue-making, and yet loath to put him to silence with a sullein kinde of answere, tolde him, that men of his place had their wits otherwise emploied, then in trying the weak humours of weomen: yet quoth she, my Lorde, if I were worthie such a seruant, I would not doe dishonour to a stranger; but is it possible that your Lordship can spende thus much breath, but to passe awaie idle time? Truely Madam, answered the embassadour, though I desire not to bee thought a wanton, yet I assure you for my vnfained affection to your worthinesse, since the first houre that I saw you I haue not left to thinke of you, and am so glad here to see you, that wherein my seruice maie purchase your content, it shall not be slacke in your commandement. My Lorde answered the Princesse, Cupid hath but a blinde sight, and hot affections are soone quenched, but if your word and thought agree, you maie in time be quited in your kindnes. Whenas the Lord embassadour was about to replie vnto her speech, a messenger came suddenlie vnto her from the Duke her father, presentlie to come to him; whereupon with humble thankes for her kinde fauour, they brake off their talke for that time, she going to the Duke, and he backe againe into his lodging; where I will leaue them for a while, and returne againe to tell you what fell out in the Court of Feronte the Duke of the Ilands of Balino.

The young Princesse gladde that this decaied Merchant had such a suite to her father, tolde him that if vpon the dispatch of his petition and receipt of his money, hee would returne into his country, and conuaie her ouer with him as a seruant to his wife, she would effect such expedition as should be fullie to his content: The poore man hauing receiued such bountifull reliefe at her handes, as bound him much to her seruice, putting all feare aside of what hurt might befall him, if it were descried, promised her to doe his best in all the seruice hee could deuise her: whereupon to be briefe, she became a suter to her father for the Merchant, and by her humble importuning his comfort, gat his grant dispatched; which no sooner was effected, but with all the speede that might be, carrying crownes enough to defray all charges; in the apparell of a prentise, that the Merchant had got for the purpose, finding a shippe ready to put to sea for that countrey, stole awaie in a night-tide, and with a merrie Gale soone gat to the shore that they made for. But nowe will I leaue to talke further of them, for a while, and I will tell you a fewe wordes of the occurrents in the Court of Feronte the Duke of the Ilands of Balino.

The young Prince being now returned home, and with great ioie receiued of the whole Court, the Duke in no little maruell that his daughter was so long absent, sent vnto her lodging to knowe the cause of her staie, but the messenger returning with no bodie there, and now fearing that his strange embassadour had stolne awaie his faire daughter, caused present search to be made for her in all his prouince; but hearing of no word of her, grew

into such a rage, as not able to haue patience to heare his sonne touching the Roialtie of his entertainment, sware presentlie to leuie an Armie, and in regard of his indignitie to bee reuenged of the whole countrey: and with this resolution went forward. But I will leaue him in his choler nowe bent to nothing but reuenge, and I will tell you a few wordes of the merchant and his companie.

The decaied Merchant nowe by the meanes of the young Princesse hauing made a happie voiage, comming on shore with his familie, and this new page or rather prentise, mette by great happe with the Lord-embassadour that was sent from the Duke Feronte, in a discõtentiue message, walking with the Ladie-Princesse his sister, and an attendant or two of hers onelie, going forth of a Castle of the Duke her father's neere that place, onelie to take a little pleasure in seeing the comming in of the shippes: and doing reuerence to the whole troupe the young Princesse called the Merchant vnto her with these wordes.

Alas good Mario, how doest thou? how hast thou sped with thy businesse? what! didst thou carrie thy wife and children with thee? how daredst thou to aduenture them? Truely I am glad thou art come home safe againe with them; I knowe thou arte poore, and for my selfe thou knowest I am yet not my selfe, but if I liue I will doe thee and thy kinde wife some good; for I haue knowne yee both of a childe, and haue had manie a prettie iewel of yee, for which, I hope one daie to requite thee: Thine honesty will be pittied, and shall not bee forgotten; my remembrance maie do thee good; and for that I know not how thou art furnished for money, holde thee, take this purse at my handes, a hundreth crownes will doe thee no hurt, though not the good I wish thee. But what prettie boy is that thou hast with thee? The merchant with teares of thankfull kindnesse receiuing her bounty, tolde her that it was a prettie youth of the Ilands of Balino, that hauing a desire to see that country, came with him in the shippe, desiring him to put him to some good master; at which words, the embassador looking stedfastly vpon him, and remembring his mistris, asked of the Merchant if he would bestow him vpon him. The Merchant knowing the Page's minde, was verie well content with his demande, and asking the Page if hee woulde make choise of him for his master, seemed verie willing to agree thereto, when the Ladie no lesse fixing her eie vpon the Page then the embassadour, and no lesse affecting him then hee did, with a modest countenance made this speech vnto him.

My Lord, you know your aboade in this countrie is not certaine, and this prettie wagge comming hither, either to see the countrie, or to learne the languages, if he should returne with you, he might be little benefitted by his trauaile; but if it maie please you to bestowe your good will on me for him, I will take that regarde of him, that he shall not repent him of his seruice. Madame (quoth the embassadour) if I should deny you so smal a request, hauing so great an interest in my seruice, you might well mistrust me in a matter of more importance, if I shoulde faile you in this. The page vnknowne to anie but the merchant and his familie, who had sworne secrecy in her behalfe, hauing no time to meditate what to doo, and seeing her seruaunt the embassadour, now as it were in loue with an other Ladie, was content to accept the Ladie's kind offer; and so leauing the merchant well recompensed for all his kindnesse, attended them to the Duke's Castle: where I will leaue the embassadoure after leaue taken of his mistris the young Princesse his sister, yet vnknowne, going to his lodging, and I will tell you a little of the Ladie and her new page, as great a person as her selfe.

The Princesse looking oftentimes vppon her page, and finding in his feature a great resemblance of her loue her brother, willed a tailer to be sent for, whome shee commanded against the next morning, to bring her a peece of white satten, of which should be made a sute of apparrell for the page; and so commanding the boie to attende her vnto her chamber, shee called for a lute, which, hearing of him vpon demand of his qualities, that hee had some little skill in, willed him to make her a little musick, which both in his touch and voice, she liked so well, that she began exceedinglie to fauour him: but after musick donne she willed the boie to walke into the garden, and there gather such flowers, or such fruites, as best might like him, and in the morning she would put him out of his prentice suite; which hee willinglie did, and hauing gathered a handfull of roses, & plucking off an apple called a Pome-roie; hee returned in to his mistris the Princesse lodging, who at a windowe noting his solemne kind of walking, and the fruit that he gathered, after his comming vp called him into her chamber. But first let me tell you a little of the page's speech that he had to himselfe in the garden, yer he went vp.

Oh poore Merilla, what a misery art thou falne into? left thy countrie, thy father, thy friendes, and all thy home-fortune, to followe a stranger, who hath betraied thy affection, and abused thy fauour. Women are said to haue their willes wauer as the wind; but oh false Rantifo, no sooner come to the Sea, but thy loue is gone into an other worlde! Rantifo, no, thou art Fantiro, the Duke's sonne, whatsoeuer be thy conceit to conceale it from thy father, and Bilanta is thy sister, howsoeuer thou hast made her thy mistris. But alas, what will become of thee? when thy mistris shall know thee to be thy selfe, how will shee vse thee? if I reueale what I am, can she other then disdaine thee? our parents being scarce friends, if thou reuealest the cause of thy com-

ming, will shee not laugh at thy follie, and make it knowne to the worlde? if she do not, it is more of the heauens' blessing then thy merite, and of her good nature then thy wit. Saie that now shee doth somewhat like of thee, shee maie bee then out of loue with thee, and yet it maie be that for her loue to her brother she maie be kind to me, and at my humble entreatie, conceale my follie from the worlde. Well, I will hope the best, till I see the worst. And so determining to make her selfe knowne to her mistris, she went vp into her lodging, where being come to the princesse she fell againe to her musike, wherein she did so please the Princesse, that she thought euerie hour a yeere till she had some priuate conferance with him; for which she staied not long: for after that she had commanded all her attendants out of the chamber but the page, willing him to laie downe his lute, shee fell aboorde with him in this maner. My prettie wag, if thy mistris should haue occasion to employ thee in a secret peece of seruice, wouldest thou so laie it vp in thy bosome, that no man shoulde perceiue it? Madame (quoth the page) for my secrecie, I holde it not the least part of mine honesty, and therefore make you no doubt of it, but if my sufficiencie answeare not your expectation, I beseech you let mee entreate your pardon, assuring your honour that I shall hate my selfe in slacking my dutie in your seruice: but good Madame be not angrie if my good-will bee not fortunate; for my heart I protest, you haue bound it to you, in the faith of much affection.

The Ladie not a little pleased with this speech, gaue him this kind answeare. Thy affection is the best part of the seruice that I will desire at thy handes, for to tell thee trueth, I neuer sawe the face but one, that I liked so well, or could thinke to loue but thine, and for him, hee was a noble personage, son and heire to the Duke Feronte of the Ilandes of Balino, who is latelie gone home, and I feare will neuer come againe; such heart-burning is growne betwixt our parentes, vppon the paiment of a little monie: vngodlie kinde of drosse, the cause of much mischiefe in the world; therefore I must haue patience with my passion, for euer hoping of comfort at his hands: but for his sake whose feature me thinkes I beholde in thy face, I did first affect thee, and do nowe for his and thine owne sake I must confesse entirelie loue thee: be wise therefore I charge thee, for in reuealing my loue it maie endanger thy life, and in concealing thy comfort, thou shalt finde the honour of thy fortune.

The Page with a great sigh at his brother's absence, but more agrieued at the discord of the two Dukes, with her eies readie to shedde teares, made her this humble answere: Good Madam, shall I humblie begge this fauour at your hands, that you will vouchsafe to keepe secret, what I will commit vnto the onelie care of your honourable kindnes, wherein you maie either saue my life, or procure my death? Sweete boie, quoth the Princesse, let me not liue, but I will doe more for thy loue then I will speake of: and for my secresie, suspect nothing that maie hurt thee, and speake freelie wherin I maie do thee good; thinke I cannot vse thee vnkindlie. Then good Madam, answered the Princesse, I will tell you a strange yet true tale: The embassadour that seemeth to bee your louer, is your brother, sonne to the Duke your father; his name is Fantiro, sought to be slaine by a murtherer hired thereto by your vncle lately dead, but to saue his life sought by the malice of your vngodly vncle, was deliuered vnto the decaied Merchant Mario, who brought him as a Page to our Court, I meane the Court of Feronte, the Duke of Balino my father; whose daughter I am, brought ouer in this habit that you see, onelie to come to the sight of your brother my onlie beloued Lord on this earth. Your brother for my loue, was by a wretch in our Court wrought hither to this embassage, but such was his cariage in our Court, as from his first setting foote into fauour, he dailie encreased it, by his much well-deseruing; so that there was no man of good spirit but loued him, and were sorie to part with him, and for my affection to him, let my trauaile witnesse my truth: Nowe for the loue that in nature you beare your brother, for the kindnes that you maie finde requited in my brother, for the honor that you beare vnto loue, and for the loue that you beare vnto honour, let me humblie beseech you to conceale my follie, and in what you may to be a friend in my affection.

The Princesse with a modest blush smiling at her discourse, made her this kinde and gratious answere: Sister, for so will I loue thee and esteeme thee, as I cannot be happy in any thing vnder heauen, but in thy brother's loue, which I holde as deere as my life, so if my brother doe not in all honourable seruice either requite or deserue this thy kindnesse, I protest to renounce him for my brother, and detest him as mine enemie: be therefore of good cheere, and feare no euill: thy fortune shall be mine, my bedde, my table, my purse, yea and my heart shall be all at thy disposing to doe thee good. And thus will I leaue them togither in their kinde talke, and I will tell you a little of the Duke Feronte, and his sonne.

The Duke Feronte, in no little rage to thinke of the losse of his daughter, notwithstanding that he had heard his sonne's report of his Roiall entertainment, followed on his determination for his intended warre against the Duke Ordillo, where his embassadour was too well to returne, and his faire daughter was taken loue's prisoner; and therefore calling his sonne before him vsed these wordes vnto him: Penillo, I haue made thee acquainted with my resolution for my reuenge of y^e^ wrong, that I haue receiued of Ordillo; out of whose countrey, I will fetch my fond daughter thy vnhappie sister, either dead

or aliue, and therefore prepare thy selfe to put off all conceit of his kindnes, and gaine the encrease of my loue, by the honour that thou shalt get vpon mine enemie.

The young Prince, sorie to haue such cause to carrie armes against the father of his faire mistris, and yet vnwilling to be disobedient to his father though it were the aduenture of his death, did humblie frame him this answere: My Gratious father, I would be loath to disswade you from your setled resolution, but yet let me tell you, that although loue hath in my sister wrought a follie, shall the malice of a wicked spirit so poison your eare, that such a furie possesse your heart that no sparke of patience can haue place in your conceit? It will bee thought to the greatest part of your Court, yea and almost to your whole countrey, that Signor Sperto hath beene the kindler of all this fire, and the breeder of all these warres: I wonder not a little that your Grace coulde endure to heare of his presumption, in making loue to my sister; who I thinke bee rather runne into another countrey to trie the fortune of her affection, then to liue at home to abide the vnfitting suite of so ilfauoured a creature: whom, but that he hath the name of a man, if I did not the better know him, I should surelie take for a monster. But if I maie begge so much fauour of your Grace, as to grant me my humble suite, I beseech you beginne iustice at home, and I hope we shall prosper the better abroad. Let Sperto in regard of his malicious practise against a stranger, and presumption in troubling the patience of your daughter, be openlie called before you, reprehended for his follie, and banished your Court for his offence; and I doubt not but your maiestie shall see the venome of his vile nature droppe out in his right kinde, my sister honorablie returned to your good fauour, and your warres turne to such a peace, as all that loue you shall be glad of. I speake not this like y^e^ Prince of Pigmeies that should be affraid of Cranes; but that I will attend you in your warres, where I hope an honourable triumph will be better then a bloudie conquest: but fall what will, I will not liue but to bee obedient to your loue; and therefore will be readie, when it shall please you to attende you.

The Duke not a little noting the good counsaile of his discreet sonne, willing his son to be in readines against a daie shortlie after appointed him, caused Sig. Sperto forthwith to be brought before him, to whome with a sterne countenance he vsed this speech: Sperto, I haue long giuen eare to thine vnsuspected subtiltie, but of late hauing sounded the reach of thy conceit, I will laie open thy cunning: in the time of Rantifoe's being in our Courte, thou couldest neuer cease to ring in mine eares some cause of dislike in him, which I tooke well at thy handes in regarde of thy imagined care of my good; but nowe I finde the ground of thy vngratious working grewe from the malicious feare in thee of his fauour from my faire daughter, whom thy vnworthie selfe wouldst haue bewitched w^t^ wicked eloquence: let me tell thee, for that I haue in some occasions of importãce made good vse of thy seruice, thou shalt not be vnregarded, for I will make thee receiuer of my customes: but for thy saucines with my sweete daughter, driuen out of our countrey by thy dogged meanes, I will out of hande haue thee made an Eunuch; and so commanding one of his Surgeons, to take him to his charge, to dismember him of his implements, fell in hande presentlie with his Counsaile, to go forwardes with his resolution for his warres: while Sperto with the conceit of his miserie, crauing leaue of the Surgeon to spare him till the next morning, when his griefe being put a little ouer, he should with the more strength endure his torment, rather desirous to go to hell quicklie then to hope for heauen with repentance, with a paire of his owne garters hangde himselfe in his owne chamber. But leauing thus the wicked wretch to his wofull end, and the furious Duke in his inexorable anger, proceeding onwards with his warres; I will tell you a fewe wordes of the two Ladies Merilla and Bilanta, the imagined page that I left togither in their chamber within a Castle of the Duke Ordillo.

The Ladie Bilanta, after she had secretlie conferred with the Ladie Merilla, touching both their loues, minding to make her selfe merrie with a prettie conceit, after that they had past a night or two in priuat talke togither how to bring all matters about to their best contentment, sent for the embassadour her brother in all kindnesse speedelie to come to her; who no sooner receiued the message, but laying all businesse apart, came to his sister, whom he then called mistris, little thinking indeed to haue found his true beloued and louing mistris so neere. But being come into her lodging and well-entred into her chamber, commanding apart all her attendantes, shee thus fell into talke with him.

Seruant, though perhaps it maie seeme immodestie in a Virgin of my sort to giue such entertainment to a stranger of what sort soeuer he maie be, as I am perswaded your honourable kindnesse will deserue; yet let me entreat you one fauour to tell me without dissembling, if I am the first obiect of your deerest affection, or whether you neuer haue had anie mistris that you haue helde anie especiall account of, and hath worthilie had the promise of your loue? Truely Madame answered her brother, as hee thought vnknowne to her, I must confesse I had a mistris whom I so deerely loued and so duelie serued, that had I anie possible hope to enioie the fruit of her fauour, I shoulde hate my selfe in the loue of anie other, but shee being so farre from the comfort of all such conceit, I thinke it no dishonour to my loue, to doe seruice to the vertue that I finde in you; for if I could be so vile as to thinke you a base thought, death

bee the rewarde of my desire, and to presume further in the best nature of honour then maie stande with your good fauour, might condemne mee of follie, and perhaps ouerthrowe my fortune, but in such good termes to doe you seruice as maie please you to accept, I thinke it a duetie to Chiualrie : but for my mistris I protest had you euer seene and knowne her, you would haue thought as much good of her as I do, and wish her as much happinesse as I want.

The Ladie smiling at this answere, would needes know her name, and whence she was : who tolde her that she was the onlie daughter of his master the Duke Feronte, her name was Merilla, and she was the likest vnto the Page that she lately had from the Merchant, that euers he sawe : Well (quoth the Lady) no longer my Lord embassadour, but deere brother, I am glad to see thee heere, for thou art my brother, and that shall my father knowe ere long : thy mistris is more worthie of honour then our whole countrey and thy life can giue her : and with that worde, Page quoth she to the Ladie Merilla, I praie thee take thy lute and play and sing thy wish : which she being in the chamber vnseene by meanes of a curtein of Crimsin damaske drawn betwixt them, tooke her lute and plaied a note to a dittie, which she sung as followeth.

The Song.

I Would thou wert not faire, or I were wise :
I would thou hadst no face, or I no eies :
I would thou wert not wise, or I not fond,
Or thou not free, or I not so in bond.

But thou art faire, and I cannot be wise :
Thy sunlike face, hath blinded both mine eies :
Thou canst not be but wise, nor I but fond,
Nor thou but free, nor I but still in bond.

Yet am I wise to thinke that thou art faire,
Mine eies, their purenesse in thy face repaire :
Nor am I fond, that doe thy wisedome see :
Nor yet in bond, because that thou art free.

Then in thy beautie onely make me wise,
And in thy face, the Graces guide mine eies :
And in thy wisedome onely see me fond :
And in thy freedome keepe me still in bond.

So shalt thou still be faire, and I be wise :
Thy face shine still vpon my cleerèd eies :
Thy wisedome onely see how I am fond :
Thy freedome onely keepe me still in bond.

So would I thou wert faire, and I were wise :
So would thou hadst thy face, and I mine eies :
So would I thou wert wise, and I were fond :
And thou wert free, and I were still in bond.

The song was no sooner ended but Fantiro (for so wil I henceforth giue him his right name) oftentimes changing coloure, as one in many passions at the hearing both of her voice, which was so like his mistris the Ladie Princesse Merilla, as might be ; and remembring the dittie to be of his owne compiling, and that in secret he had giuen it vnto her when hee first perceiued her fauour, after he had commended her voice, as he was about to speake somewhat of his passion, his sister vppon the sodeine caused the curtein to bee drawne, when hee might see in a riche suite of her apparrell, the imagined page ; but in deede his mistris standing by a windowe, with her face towards him : when his sister seeing him stande as one amazed, vsed this speech vnto him. Why, how now brother, doth thy heart faile thee ? how dost thou like this sight ? thou hast I knowe often heard that a girle will turne to a man, and is it then vnpossible, that a boie maie as well turne to a woman ? What ailest thou ? dost thou feare thou seest a shadowe and not the true body of thy mistris ? or hast thou beene false vnto her in thy faith ? and therefore art feareful of the heauens' displeasure to plague thee, with some worse spirit, then thine own ? for shame go to her, bid her welcome ; it is thy mistris ; I do not dissemble ; be thankfull for her kindnesse and deserue her loue.

The young Prince ashamed anie longer to stande in his maze, seeing his mistris in little better tune, to behold her seruant and assured louer so strange vnto her, as if he either had not or would not haue known her, went vnto her with these words. Madame, thinke it not strange to see me in this perplexitie of minde that I am in, so much is my vnworthines of this and manie your honourable fauoures, but especiallie this triall of your affection hath so bounde mee to your seruice, as if the aduenture of my life maie make proofe of my loue, let me die like a villaine if I do not honour your vertue.

The sweet Lady with modest kindnes as much as she could concealing the greatnes of her ioie, as well in beholding her loue as hearing his vndoubted true protestations, made him this sweete replie. My deare loue, for so dare I heere tearme you, when I had no knowledge of that title of honour, that now I heare and am glad to vnderstand dulie belongeth to you, my loue was in the same nature that now it is : your vertue wonne my affection and your kindnesse continued my content ; your noble cariage assured me of your constancie & al togither haue brought mee hither to receiue my comforte, not caring to loose the loue of father, brother, & friend, honour, wealth, ease, & all other worlde's happines that Balino could haue procured me, to aduenture the Seaes, in the poore habite of a Prentise, in the seruice of a poore decayed Merchant, to come into a strange countrie, to abide what fortune soeuer might befall me, onelie to acquaint your kindnes with my loue. Nowe if your

greatnesse haue not altered your goodnesse, nor my immodesty haue withdrawne your affection, thanke your honourable sister for her kindenes towardes mee, and bee your selfe your selfe vnto me.

The young Prince with as much adoo as could be to abstaine from teares of kindnes, to thinke of this seldome seene faythfull affection in so faire a creature, made her this comfortable replie. Sweet Princesse, in whome nature vnder the heauens hath shewed the pride of her perfections: how shoulde I liue to counteruaile the least part of this your exceeding honorable fauour? Had I ten such Dukedomes, I would lay them al at your feete, and were I the greatest Prince on the earth, I would bee gladde to bee your seruant: but as in regarde of your first affection, I am bounde to honour you with my seruice; so for this your last honour, my loue I vow shall euer serue you: and now laie by all thought of strangers: this land is youres, my father I know will reioyce in you, my selfe vnder heauen, will haue no ioie but you: for I protest without dissembling my worldes ioie is wholie in you. And thus will I leaue these louers with the other Ladie in this their secret kinde conference, and I will tell you, what followed of Mario the decayed Merchant.

This Mario the Merchant, hearing newes in the Citty, that the Duke Feronte was comming from Balino, with a great Armie against the Duke Ordillo and his country, thought good no longer to conceale the Embassadoure his sonne from him, and therefore comming to the Court, and hauing obtained meanes to haue some priuate conference with the Duke, in fewe wordes deliuered the discourse of all that I before haue recited, both of his escape from the intended murther of his malicious Uncle, of his carrying him ouer, of his preferment in Court by him, and of the cause of his comming thither in Ambassage: all which recounted truly as it was, with the comming ouer of the Ladie Merilla in the attire of a Prentise, for the loue of his son Fantiro, so pleased the Duke, that he not onelie kindly gaue him thankes, but richly rewarded him for his good newes, and roiallie considered all his honest, and kinde dealing: and presentlie caused his sonne the Ambassadour to be sent for, whom he welcomed with such a ioie as such a father might such a son. Who hauing recounted all his fortune, his father the Duke caused his sister the young Princesse to be sent for; to whom he not onlie gaue thankes for her carefull and kinde vsage of the young Princesse Merilla, but charged her vpon his blessing to continue all kindnesse, that might giue her knowledge of the ioifull loue that shee should finde both in himselfe, his Court, and his whole countrey: and that for a fewe daies shee should seeme to conceale it from her, that he knewe of her being in his Court, till he had made preparation euerie waie fit for the entertainment of her presence. And thus will I leaue the Ladies passing their time together in priuate conference of their chiefest comfortes, and I will returne to the Duke Feronte nowe hauing gotten his forces togither, marching with his whole Armie towardes the sea, minding to make for Cotasi, where nothing should content him but a conquest.

The Duke resolued vpon his determination, either to leaue his bloud, or take his reuenge, dispatching awaie a post with letters to his embassadour for the defiance of his termed enemie the Duke, and proclamation of warre with him and his whole countrey, calling his sonne vnto him, vpon a rocke on the sea-side in the middest of his Armie made this speech vnto his people. The long iniurie that I haue borne at the handes of my vnfriendlie neighbour Ordillo, besides the debt that hee oweth me and neuer intendeth to paie me, togither with my extreme griefe for the losse of my onely daughter, that onelie through a fonde affection carried I know not how; to a stranger I know not whom, conueied away by a bankrout, or decaied merchant, if I maie better terme him, into that vngratious piece of ground where Ordillo hath his gouernment: these I saie with manie other iust causes of discontentment conceiued against y^{t} proude Prince and his stubborne people, haue caused me to put on the resolution either of death or reuenge, which shall no waie ende but in conquest or submission; as manie therefore as either regarde our loue, or haue anie hope of our fauour, let them with willing heartes followe the honour of my resolution, protesting that whatsoeuer he bee, that shall in the least shewe of feare turne his backe vnto the enemie, if hee were as deere to me as mine owne sonne, he shall die in the place where I finde him: but hee that shall with the fortune of his forwardnesse, bring me the Duke or his sonne, either dead or aliue, I will so regard and reward him, that he shall leaue honour to his posteritie: the winde serueth well for our passage, and we shall finde them perhaps vnprouided for our comming, so the easier will be our victorie and the shorter our warres; if not the sharper our fight the greater will be our honor, and since feare is the badge of villanie, let vs auoide the shame of such condition: and as manie as loue either our crowne or countrey, holde vp their handes with me: who then in the whole campe, that had a hand, but he would holde it vp? Well to grow towardes an ende, as the Prince said, so said the people: the Duke set foote aboord, and all the Armie followed him: the winde serued, the sailes were hoised, and the anchors weied, and awaie they went: where I will leaue them for a while, and returne againe to Ordillo the Duke of Cotasi and his sonne, Feronte his embassadour.

The post hauing been with the embassadour as he thought, but now rather an enemie then a friend, if this quarrell should go forwarde, perceiuing the intent of the Duke his late master, rather chusing to be an vnkinde

seruant then an vnnaturall sonne, wrote vnto him, that the case was altered, hee had nowe chosen an other master, whose loue hee knewe was such vnto him, that seruing him faithfullie, woulde not vse him vnkindlie: his embassage was deliuered, and nowe this must bee his answere, as in kindnesse hee might command much, so by the contrarie as little: his comming was more expected then feared, and his welcome should be as he deserued: and for himselfe, if his fortune were to his hope, he should find a kinder seruant then he had done a master: with these and such like conclusions, dispatched awaie.

The young Prince, presentlie went to his father the Duke Ordillo, with whom and his Counsaile conferring vpon the seruice speedelie to bee had care of, taking order by vertue of his Commission, to leuie a great Armie, as well to encounter the enemie as in diuerse places of strength to stand for defence, if anie occasion should be offered, being secure for anie feare, or doubt to be ouertaken, hearing by a Pinnis, that being at sea descried the fleete so farre, as by meanes of crosse windes and ill weather, they could not in fiue daies come neere the shore of their countrey: after he had a little reposed himselfe after his trauaile, considering the great discomfort that his mistris the young Princesse might take vpon the rumour of these warres, making all the meanes hee could to haue it kept from her hearing, tooke a conuenient time to go to his sister, with whome his mistris as yet remained. But as such kinde of persons most inquisitiue of newes are not without their intelligencers, so fell it out, that the post was scarce at the Court, but his message was knowne to the young Ladies, whose priuate conference vpon the same, before Fantiroe's comming to them, was as followeth.

Merilla considering the manie sorrowes that were now like to fall vpon her, the assurance of her father's displeasure, the doubt of her brother's loue, and the feare of the young Prince her seruante's death in the seruice, was euen so appauled, that (following the humours of women) first to sigh for a little griefe of disobedience in nature, then enfolding her armes, as lamenting the doubted losse of her brother's loue, and last of all, weeping with feare to loose the comfort of all her worlde's hope in her deere beloued and kinde louing Lorde, in the misfortune of the warres, was by the young Princesse her seruant's sister comforted with these wordes.

Sister, so will I nowe terme thee, for so doe I holde thee, and so doe I hope to haue thee, and so will I euer loue thee; take not too much griefe at anything that either feare or doubt may put into thy head; let this comfort thee that thou art not alone in thy miserie: if thou hast left a father, thou hast found a friend, and if thou hast lost a brother, thou hast found a sister: choler and melancholie gouernes the spirits of the aged but kindnesse and mirth should be the humours of our yeares: nature biddes you loue your father, so you maie, though you do not liue with him; but loue biddes you liue with your friende, which you can not if you be from him; and let me tell you, that as well as I seeme to beare it out, I am stoong at the heart as well as you: I loue your brother as deerely as I can deuise, but for his affection, I had little time to hope of and too little time to enioie. Nowe my father I loue, as you doe yours, but your brother I cannot loue as you doe mine, for I cannot enioie his presence, as you doe my brother's: you feare the fortune of the warres, and I both fortune and the wars. I would my case were yours or as yours, that fortune would do her worst, so I had but my loue to looke on: be therefore content, put off this mourning, this warre may breede a blessed peace, for when the Princes are both in the field, my wits shal faile me but I wil plot such a piece of seruice, as hath neuer been heard of before, and I beleeue once executed, will not be forgotten in hast. The other young Princesse much comforted to haue such a companion in her crosses, and that the heauens did fauour her affection, or else fortune would not haue bin so kind to her in her aduentures, taking a little hart of grace, loath to die with conceit, w'out greater cause then she yet had, for though her head was much troubled with imaginations, yet nothing came so neere her heart but a looke of her loue would put it quite out of place, yet with a little kinde of heauinesse made her this answere. Good Madame, if the miseries were far greater than I endure then I hope they euer will be, yet of such force are the perswasions that you haue vsed vnto me, that I should beare them with such patience, that I should forget much of the paine: but yet so manie are the thoughtes of griefe in my head, that but for the comfort of your honourable kindnesse, would doe me but a little good in my heart: I must confesse loue is the life of the heart, but what is the daie that comes but like lightening? little better then darke night. You cannot mourne so much for the lacke of your hope, as I for the losse of my happinesse; your loue maie bee forcible for the time, but it is not of so long continuance as mine, and for that the eie sees not, the heart grieues not; you feare the fortune of the warres, and I wishe for nothing but peace. But sister, since you will haue it so, and I would it were so euerie way that you wishe, till the warres bee determined I can be at no quiet, for if my brother die, you loose your loue, if your brother perish, what ioie haue I in the world? if fortune fauour my father, my comfort will be little with my affection, and if your father haue the fielde, downe goes the honour of my house: so that I can no waie see how it can go so well, but wofull will bee the issue of what fortune soeuer befall: but good Madam, if there

be anie humour in your heade, that maie giue comfort to my heart, I beseech you acquaint me with some little sparke of your conceit.

I will quoth Merilla her sworne sister: and as she was beginning to vtter some part of her minde, her brother Fantiro the young Prince came in, who with a kinde Congee, lacking no grace to entertaine time with such Gratious creatures, finding them in alike tunes for their humours, somewhat too neere maidens' melancholie, hoping to remooue it with a Corpus habeas, fell aboord with them in this manner: Ladies, all faire fortunes befall you! what fowle weather doe you dreame of that makes you droope so in your countenance? I hope sister, you are not affraid of sparrow-blasting, and for my sweete mistris, I would I knew the cause of her discontent, I would soone procure her comfort.

The Ladie with a merrie goe sorrie, not yet hauing fullie acquainted him with her loue to Penillo, the Duke Feronte his sonne, now comming in Armes against her father, made him this answere: Brother, my sister and I are both sicke of one disease, I would we might both alike haue remedies: but these wicked warres haue put vs both in such a plight, that till they be at a point, we are not like to be at rest: her brother as deere to me as she to you, I haue no cause to hope euer to enioie, so manie are my perswasions thereto; you are not yet possessed though beloued, and maie bee lost though neuer enioied, so our crosse carding gets nothing but sorrowe, our heads are so full of doubts, and our heartes so full of feares, I speake for my sister as my selfe. Well answered Fantiro, for my mistris let her be comforted with this, that my life I maie leese, but shee my loue neuer; and for your feares and doubtes, they are incident to your natures, and therefore you maie the better awaie with them. But deere mistris, quoth he, turning to Merilla, bee not dismaied at anie thing, feare nothing, the praiers of a Virgine are exceedinglie effectiue, I am perswaded, if anie liue in the fielde, the lot would fall to me and your brother: for our loues and your praiers cannot but prosper togither. And for my loue, thus much will I saie to satisfie all conceit of your imagination, that so honourable is the nature of my affection, and so gratious the honor of your vertue, that I should hate my selfe if I should offend you; but in doing you seruice, shall bee my resolued happines. Time giues me not leaue to solemnize the rights of our desires, and therefore will I attend the issue of my fortune, to performe the care of my duetie, ere with the hasting of my happines, I maie displease the honour of your patience: in the meane time, assuring my selfe that my sister will be to you as a second selfe, I will leaue you to her kinde companie till you maie heare further of my wished comfort.

His mistris the young Princesse not a little pleased with this speech of his, wherein taking her chiefe notes in the assurance of his neuer dying loue, the prosperitie of the Virgine's praiers, & the patience of his affection to attend the issue of his fortune, with a heart as full of greefe, as her eies weeping ripe could conceale, made him this short answeare. My deere loue, in the midst of extremities hope is the comfort of the miserable, and though I see no perswasion of comfort in the issue of these warres; yet will I not despaire of the blessing of a peace: let my life march with thy loue, and my praiers with thy actions, and if the fates be not too frowarde, I will hope the best of thy fortune: and for your patience, it is a proofe of your constancie; and for your care in committing me to your sister, it is the true witnesse of kindnesse in your selfe. What shall I saie? if wee were not women, we shoulde haue hearts like men; but as we are, giue vs leaue to shew our weakenes, till we be comforted with your happines: and for that I know, your carefull experience is not a little comforte to your father, in this action, I will entreat you if it maie be, not to thinke of me, till I maie come to you, which in the warres is vnfit, and in peace is yet vnlikely.

His Sister withall came in with her fiue pennie-morice in this manner. Brother, though you cannot bee out of loue, yet now you are in hand with other matters, trouble not your selfe with thinking of vs, till neede be: forget not your selfe, and we will not forgette you; followe your businesse, let vs alone with your humoures: the powers of heauens bring all to a good ende.

The young Prince with a thankfull Amen to their prayer, tooke his leaue of them both and returned to the Court, where I will leaue him with his father, preparing for his Armie, and the two Ladies in their chamber, parting stakes in conceites; and I will returne to Feronte the Duke of Balino and his son Penillo, who with a great Armie were in sight of lande, but for some politique occasions to take the benefite of time, did anker all nighte in the Road before the Harbour; at which time the young Prince desirous, by some resolute aduenture, to gayne some especiall honour, humbly besought the Duke his father, that hee would vouchsafe him leaue, to haue the leading of the Vanguarde, the first daie of seruice, and the first night to haue the setting of the watch: both which in regarde, as well of his earnest suit, as for the skill that he sawe in him, and the honour that he had gotten in the Emperour's wars against the Turke, was granted him. But after a counsayle helde by the Duke himselfe, his Sonne, and all his honourable followers, for the pitching of his Campe, and determination of his seruice, taking some little repose, till the first breaking of the morning; as soone as they had light to serue their turns for landing, they made all the hast they coulde a shore: where I will leaue them for a while pitching their Tents, and

prouiding for their wars, and I will tell you a worde or two of the two Ladies, that I left in their chamber.

Bilanta hauing receaued newes that the enimie was landed, and that the Dukes [being] both in their Tentes, there was like to be a battell out of hand; began thus to talk to her sister Princesse. Sister did not I tell thee that I would plaie a mad part? wilt thou do as I do? venture our liues for our loues? if we shal be sisters let vs ioine handes and heartes to take part alike in our fortunes: I will not stirre a foote from thee: what sayest thou?

The Ladie amazed at her manner of speech, and yet knowing the nature of her loue, made her this answeare: Saie and it is done; for I am no more then you will haue mee, if I fayle in my loue, let me fall with my life: I will make no exception knowing the honour of your discretion, but stand vpon this resolution,

> Our fansies of one feather,
> Let our loues flie togither:

what you do I will do, if I die for it I care not. Then quoth Bilanta, ten to one, but Penillo will be the formost man in the field, and perhaps to striue for honour, maie step vpon a stone of danger, where if his foote slippe, hee maie happen bee taken vp yer he rise. My father and my brother are I am sure in their Tent, before whom euerie man must come that will seeke preferment in this peece of seruice. Now let vs plaie the gallantes, gette Armour, and furnishe our selues with Armour, sworde and Pike, and let vs with our burgonettes close couering our faces, as strangers vnknowne, make suit to the Duke my father and my brother, to haue leaue before the battel, to do some peece of seruice in his honour: and saie that we are young Knightes that will not be knowne till our actions be performed, but that we come from two Ladies (I meane our selues) who were sent by them, with this chaine of Pearle to gratifie the Duke and this Jewell my brother, the better to obtaine leaue for the execution of our attempte. Nowe if we get leaue as I doubt not it maie be, we shall be happier then we looke for.

Good sister (quoth Merilla) agreed, I am for you: if I durst aduenture the danger of the Seaes, to follow my friend, shall I feare anie course in the companie of my kinde sister? No! betide me life, or death, I will take part with you in your fortune. Then sister (quoth Merilla) wee two will arme ourselues like to gallant young souldiers, and being vnknowne when our Vanguards are put down, we will go to the Duke my father's tent, where ten to one, wee shall finde my brother with him; to them will wee present our selues, by a friend that I haue made for the purpose, who shall not anie waie reueale vs, but make report, that wee are two strange knightes, that for our honoures haue auowed to feare no dangers, nor slippe any occasion of aduenture: and hearing of late, of this Larum of the arriuall of the Duke Feronte and his Armie, will vpon him or some of his chiefe Generals performe some such resolute piece of seruice, as maie well approue more loue then we will protest, both to his Maiestie and his countrey, which performed, wee will then reueale our selues, our names and conditions, onely we will entreat but this fauour, that we maie alone without further companie haue leaue to march this night towardes the enemie, vpon whome we hope to gaine such honour, as maie be to the Duke's content and the benefite to his whole countrey; and the better to procure this fauour, I will carrie this chaine of pearle, that with a letter to the effect of this suite I will carrie, as written from me to my brother, which with this chaine of pearle shall be giuen him as from mee: nowe if we obtaine our suite wee will to the fielde, and through the darke trie our fortune. It giues me in my mind, the young Prince your brother will be somewhat gallant vpon the spleene, and steppe further then he is aware of: which if he doe, and we light vpon him, it maie bee it will make a short warre: howsoeuer it bee I am resolued if we be taken prisoners, wee shall receiue no great hurt, and if we die, our sorrowes are at an ende.

The Princesse Merilla smiling at her inuention, and hauing past her promise to followe her in her enterprise, was as good as her worde, went with her into a priuate chamber with her sister Bilanta, where they fell to conferre with a secret friende, for the better effecting of their intent, where I will leaue them like Amazones fitting their armours, to plaie the partes of madde people, and I will tell you a word or two of the Duke Ordillo, and his sonne Fantiro.

The Duke making preparation for the next daie to answere the enemie both horse and foote, and after good order taken for euerie thing according to his desire, calling his sonne vnto him, with certaine of his Lordes and principall men of Armes, vsed this roiall speech vnto him: My good friendes and followers, the matter that we haue now in hande, is of no little moment, when the liues of our selues, wiues and children, our libertie, our landes and goods, and our honour and reputation for euer in this worlde, standeth vpon the issue of one daie's seruice, wherein the triumphant shall bee blessed and the vanquished in a manner vtterlie confounded: our enemie is angrie and fierce; now it becommeth vs to be patient and valiant: for nothing more daunteth furie then the banishment of feare, which in a fielde is commonlie the cause of the ouerthrow: Rashnes maie be hurtfull, but cowardise is the shame of reason. Let vs therefore put on resolution, to be readie vpon the first summon, to answere the enemie: ours is the better quarrell, hee would haue that he hath no neede of, and we cannot spare that he will commande; now our pouertie hath made his pride

to swell to such a height, as I hope will come down: for if euerie one be of my minde, he shall haue a sharper breakfast then he had a supper: which if hee digest not the better, maie happe sticke in his stomacke till his heart ake: our strengthes are well fortified, but shall we looke on him a farre off? and be afraid to take him by the hand? no, I am olde, and first to thee my sonne I speake, & so to all my friends, I will neuer returne to my Court without great contentment to my countrey: and he that loueth me or himselfe let him laie downe his life with me in this seruice: I will leade you, follow me that will; and let him die quoth his sonne, that will not: to which praier was such a generall Amen, that with the cheerefulnesse of euerie one, it seemed they rather thought of a banquet then a battaile. But not long they were in this resolute consultation, but the two Ladies, before spoken of nowe armed at all pointes like souldiers, were brought before the Duke and his sonne; who after the reading of the letter, and deliuerie of the chaine of pearle, with much adoe obtained their suite, without the companie of anie more then themselues, to trie their fortune in gaining honour vpon the enemie; who leauing the Duke with his sonne in their tentes, in the dim night marched towardes the enemie, and vpon the sodaine fearing to be descried by some scoute, ambuscaded themselues in such sort, that they would be sure of their purpose, ere they would put their honours in aduenture; where they had not long rested, till they mette with the happinesse of their whole hope: but I will leaue them there close waiting for their fortune, and tell you a few wordes of Penillo the young Prince, sonne to the Duke Feronte.

This roiall-spirited youth, euer spurring for the best fortune, and hauing that night obtained of the Duke his father, the charge of the watch for that night, and the leading of the vanguarde the next morning: lookinge rounde about him, and seeing no cause of feare or doubt of enemie, the moone though dimlie shining, yet giuing so much light, as might descrie a lesse shadow then a souldier's, with his trunchen in his hand and his rapier at his side, walking as it were carelesse of all fortune, thinking none within the hearing, fell thus to talke to himselfe: Oh poore Penillo, the most vnfortunate man liuing, to come with honour from the seruice vpon the Turke, and nowe to make a quarrell, with alas too weake a Christian, what shall I doe? I must followe my father, to fall out with my friende: Ordillo vsed me like himselfe, and shall I be vngratefull, in the greatest vnkindnesse? but Bilanta my loue, what will she thinke of my faith, to shewe such fruites of my affection? Oh I am not my selfe, that cannot be hers, and yet in my heart I am hers, howe harde soeuer be my happe: but I must not be vnnaturall, and I would not be vnkinde: what is to be done? O heauens doe that which I cannot deuise, loue is diuine, and as the nature is of my affection, so let me prosper in my fortune. Which word was scarcelie out, when the two vnknowne soldiers laied hold of him, and carried him prisoner to the Duke Ordillo: before whom when they had brought him, the Duke bad them for rewarde of their seruice, aske anie thing whatsoeuer his court or countrey could affoorde them, with protestation vpon the sword of honour, not to denie, nor to delaie them: but before the demand of the souldiers for their promised rewarde, passed these fewe words betwixt the two Princes.

Fantiro the yoong Prince seeing the sonne of his enimie prisoner, the more to abate as he thought, the pride of his spirit, entertained him with this welcome. Your fortune is like your quarrell, no better then I wish, and as it beginneth, so I hope will bee the ende: disgrace at the first, thinke what will bee the last. Well (quoth Penillo) I am nowe not my selfe; had not fortune thus throwne me into thy handes, thou wouldest neuer haue dared to haue vttered one of these wordes; and had I my libertie, I would make thee shake for this presumption. Who, mee (quoth the Prince Fantiro) Thou art deceyued, thou shalt see howe little account I make of thy too great minde; go take thy libertie, see what thy second fortune can do vppon mee; but hadst thou me at this aduantage, what wouldest thou do to me? Vse thee (quoth the Prince) nowe prisoner, as thou dost mee; giue thee thy libertie for charitie. At which wordes the young Prince Fantiro smiling at the greatnesse of so roiall a spirite, with better wordes perswaded him to patience.

When the two Ladies taking off their Burgonets, descrying themselues to the great admiration of the Duke, the young Prince, and the prisoner, and all the beholders neere them, demaunded their rewardes in this manner. Merilla by her trauaile through the Seaes, losse of her father's loue, her brother, friendes, and countrie, desired to haue for her rewarde the young Prince Fantiro, whome the Duke with no little gladnes was content to yeeld vnto. Bilanta in the aduenture of her life, in y^e^ atchieuing of this honor, pleaded a blessing of the heauens for the enioying of her loue, which was the prisoner. The other young Prince, who seeing his fortune no worse then to fall into such faire hands, was nothing vnwilling to haue the Duke's worde performed. But I will leaue them awhile determining of the euent of these fortunes, and I will speake a little of the duke Feronte and his passions.

Nowe the morning following the duke expecting his son's comming to his Tent, to take the charge of the vanguarde for that daye in the seruice intended, but neyther seeing nor hearing of him soo long that he grewe into some feare least some mishap or other was come vnto him, fell at last into this speech with himself.

Oh Feronte, vnder what planet wert thou born? or what offence hast thou committed against the heauens, to haue these heanie fortunes befall thee in thy aged yeeres! thy onelie daughter as full of vertue as honour could wish, to bee stolne from thy Court by a stranger, and perhaps thy enimie: thy sonne more deare to thee then thy selfe, hauing wonne honour in the seruice of the Emperour, to loose it in the gouernment of a meane Prince: maie more dost thou not rather doubt of his deathe, then hope of his life, hauing no notice what maye become of him. Oh too much valour I feare hath made thee too forwarde: Is it possible that thou liuest, if thou hast lighted into the hands of thine enimies? No, thy spirite is so great, that it will not let thee yeelde but to death; and if thou dost liue howe canst thou hope of anie thing but crueltie, knowing the condition of my comming? Well, all thinges are at the heauens' disposing, to whome I will referre the hope of my comfort: If thou liuest Sonne, I will redeeme thee; and if thou diest, I will followe thee. And thus in extreame passion, determyning the aduenture of his owne life, to take reuenge of his son's fortune, vpon the sodaine came a Herauld of Armes from Ordillo the Duke, with this Ambassage vnto him, that if it woulde please him to remit all iniuries, and to accept the submission of much loue; the intended warre should turne to a continuall peace: he shoulde haue the demande of his desire, and more contentment then he could expect.

This message in the midst of his manie griefes, so pacified his wrath, that he bad ye Herauld tell his master, that his words were currant weight with him, and that if he would in person meete him betweene both the campes, he should see what comfortable effect his kindnes had wrought with him: with which wordes, and a bountifull rewarde for his good message, hee returned to the Duke his master; who vpon the receit of the message, came presentlie out of his tent, and met with ye Duke Feronte, according to appointment, to whome after a kind of humble greeting, he recounted all that happened of both their children, and that in regard of the debt that he confessed due vnto him, he would if with his fauour hee might endowe his daughter with his whole Dukedome; which discourse and profer so pleased his much-appawled mind, that causing al the children to be brought togither on either side, in steede of sharpe intended war, made so blessed a peace, that the houses vnited in mariage, liued euer after in much loue, and the souldiers al commanded to lale by their Armes, after much feasting, and manie triumphes returned home with no litle loie.

FINIS.

NOTES AND ILLUSTRATIONS.

EPISTLE-DEDICATORY to JOHN LINEWRAY, Esquire,—see notes to 'A Dialogue full of pithe and pleasure' (1603), and 'An olde Man's Lesson' (1605)—both dedicated to Linewray: l. 1, '*vnhonestie*' = dishonesty in its transition form: l. 5, '*structs*'—see Glossarial Index, *s.v.*

TO THE READER, l. 7, '*vnwarding*' = avenging on.

Page 5, col. 1, l. 7, '*courtous,*' and ll. 8-9, '*courtous*'—in the original these words by oversight change places: l. 31, '*not to hearne*' = not unready when so required: l. 41, '*spectacle*'—misprinted 'spectable'—these and others similar have been corrected: col. 2, l. 16, '*entreat*' = treat elongated—and it is well to record all such elongations, especially in prose, as giving light on a Shakespearian critical matter: l. 17, '*confining*' = on the confines of or neighbouring: l. 23, '*surceased*' = ceased, as before—and see on l. 16, *supra*.

P. 6, col. 1, ll. 6-7, '*the Courtier's Looking Glasse*'—on reminiscences here of Shakespeare or faint parallels, see our Memorial-Introduction: col. 2, ll. 32-33—on these and other proverbs preserved by Breton also see our Memorial-Introd.

P. 7, col. 1, l. 11, '*glorous*' = glorious: l. 43, '*Ocean sea*' = the open sea: l. 52, '*foote-cloth*'—see Glossarial Index, *s.v.*: col. 2, l. 30, '*bleme*' = boast?

P. 8, col. 1, l. 38, '*rudde*' = red-deer—see l. 42: l. 53, '*trained*'—see Glossarial Index, *s.v.*: col. 2, l. 29, '*not*'—misprint evidently for 'now,' inadvertently left: l. 43, '*smarte*'—noticeable for Shakespearean criticism as applied to a man, here and elsewhere.

P. 9, col. 1, l. 36, '*affecting*' = liking: col. 2, ll. 30 and 33, '*affected*' and '*affecting*'—see last note.

P. 10, col. 1, l. 30, '*rowest*' = shootest: l. 47, '*parly*'—see Glossarial Index, *s.v.*: col. 2, l. 3 (from bottom), '*rousing*' = shooting.

P. 11, col. 2, l. 12, '*wonder*' = wonderings: ll. 27-28, '*in the presence*' = before the king and court: l. 35, '*drosse*' = guld: ll. 4-3 (from bottom),—note 'Alliterations artful aid.'

P. 13, col. 1, l. 25, '*pale*' = paling: l. 8 (from bottom), '*indifferently*' = impartially: l. 6 (from bottom), '*backe-friends*' = secret enemies.

P. 14, col. 1, l. 37, '*Taintworme*'—see Glossarial Index, *s.v.*: l. 38, '*camber*'—*ibid.*

P. 15, col. 1, l. 6, '*Burgonet*'—*ibid.*

P. 16, col. 1, l. 36, '*aboorde*'—*ibid.*

P. 17, col. 1, l. 10 '*tooke*' = betook.

P. 18, col. 2, l. 14, '*guited*' = requited: l. 32, '*discried*' = discovered.

P. 19, col. 1 l. 7 (from bottom), '*affecting*' = liking: col. 2, l. 34, '*Pomewell*' = royal apple.

P. 20, col. 1, l. 17, '*aboorde*'—see Glossarial Index, *s.v.*: last line, '*fond*' = foolish.

P. 22, col. 2, l. 6, '*compiling*' = composing—a word to be specially noted, here and elsewhere, in relation to semi-anonymous works of Breton. See Memorial-Introduction.

P. 23, col. 2, l. 22, '*femele-warrior*'—see Glossarial Index, *s.v.*

G.

CROSSING OF PROVERBS.

1616.

NOTE.

'CROSSING OF PROVERBS' like 'The Figure of Foure' was probably published much earlier than any exemplar now known. The earliest recorded is the edition of 1616. A copy of this is in the British Museum, but unfortunately lacks the title-page to the first Part, and perhaps Epistle, etc. Mr. W. C. Hazlitt (Hand-Book *s.n.*) records the title-page from evidently some Sale-Catalogue or MS. authority. It is given opposite this from the 'Hand-Book.' Along with this is the B. M. copy of the 'Second Part.' Its title-page is given at page 7 of our reprint. The binder of the British Museum little volume has stupidly placed the 'second Part' at the commencement instead of the middle. The catch-word before the second title-page is—CROS—and so reveals the mistake. We have of course corrected this. The B. M. copy ends abruptly with the catch-words 'A. Cardes,' and so is imperfect. But from a later edition from which the date has been cut off, we have been enabled to complete the second Part. The following is the title-page of this later exemplar:—

CROSSING
OF
PROVERBS:
A Merry Book;
Divided into two Parts:
The First part containing many pleasant Jests, and Proverbs of several sorts. The second part contains many excellent *Questions* and *Answers*.
Which will yield comfort to the Hearer: Merriment to the Reader, pleasure to the Buyer, and profit to the Seller.

Newly Corrected with Additions.
The last part, by B. R. Gent.

LONDON
Printed for *William Whitwood*, at the sign of the *Bell* in *Duck Lane* near Smithfield. . . . [8 leaues 12°.]

It will be noticed that this bears to be 'Newly Corrected with Additions.' A critical examination shows that this was a mere Bookseller's trick. So far from being 'Corrected' it has a number of blunders, *e.g.*, 'Most' and 'worst' for 'More' and 'worse' in the well-known proverb 'More haste, worse speed,' and 'Give give' for 'Give gaue' (= gaff), and one proverb and cross and words, carelessly dropped. 'Vertuous' is substituted for 'honest,' 'sweetest' for 'sweet,' and 'a' for 'the,' and the like. As the 'second Part' expressly bears to be by 'N. B. Gent'—exactly as the 'first'—the 'Additions' must have been contained in 'the last part.' No copy of it has been preserved. Of course as being by some 'B. R.' not Breton, this is of no consequence to us. Evidently these booklets and others of the same kind had unbounded popularity. See our Introduction for more on them, and on some of the Proverbs, etc.—G.

CROSSING
OF
PROVERBS:

Croſſe-Anſweres

And

Croſſe-Humours.

By N. B. Gent.

At LONDON:
Printed for *Iohn Wright*, and are to be
solde at his Shop without New-
gate, at the signe of the
Bible. 1616.

Crossing of Prouerbs.

P. FOrtune fauours fooles.
C. Not so, there are fooles enow, but there is no fortune.
P. Woemen are like Waspes in their anger.
C. Not so, for Waspes leaue their stings, but Women neuer leaue their tonges behind them.
P. Virgins are Angel-like Creatures.
C. Not so, for then they would not bee so proud of their beauty.
P. Musicke is comfortable to the eare.
C. Not when the braine is full of businesse.
P. A good Huswife is a Iewell.
C. Not if she be a scold.
P. Good wine makes a merry heart.
C. Not when the Conscience is wounded.
P. The neerer the Church, the further from God.
C. Not with the Religious.
P. Good wine needs no bush.
C. Yes, for trauellers that know not the house.
P. Drunkennesse is counted good fellowship.
C. Not, but among bad fellowes.
P. The sunne shines through all the world.
C. No, not in a close chest.
P. Euery Bird is knowne by his feather.
C. No, Good-man *Bird* hath no feathers.
P. Painted creatures are dead speakers.
C. Not so, for then many women would be silent.
P. Wise men are at peace with all the world.
C. Not with some women, for they will neuer be quiet.
P. A Bird in the hand is worth two in the bush.
C. Not if they be fast limed.
P. Money is a great master in a Market.
C. Not so, hee is a slaue to a Begger.
P. Money is a continuall Traueller in the world.
C. Not so, for with some hee is close prisoner.
P. Euery child knowes his owne father.
Cros. Not, but as his mother tels him.
P. There is no paine like the Gowt.
C. Yes, the Tooth-ach.
P. Euery man knowes what is best for himselfe.
C. No not Mad-men.
P. Vsurers are alwaies good Husbands.
C. Not so, they may be badde to their wiues.
P. Good ware makes quick markets.
C. Not so, 'tis the money makes the speed.
P. Of idlenesse comes naught but ignorance.
C. Yes, Beggery.
P. Oppression makes the wise man mad.
C. No wise men will beare oppressions.
P. There is nothing stoln without hands.
C. Yes, a good name with an ill tongue.
P. Rich men are Stewards for the poore.
C. Not so, when the poore men's pence fill their purses.
P. Abuses shew the corruption of time.
C. No, it is the Timers.
P. A Louse is a Begger's companion.
C. Not when hee is in the head of a Lord.
P. Beauty is a naturall blessing.
C. Not in a painted woman.
P. Early vp and ne're the neere.
C. Yes, he may haue a better stomacke to his dinner.
P. He that is warn'd is halfe arm'd.
C. Not so, for words make no Armour.
P. A shrew profitable, is good for a man reasonable.
C. Not so, the profit may bee good, but the Shrew is nough
P. Two may keepe counsaile, if the third be away.
C. Not if a Woman be one.
P. Hee that is wise in his owne conceite is a foole.
C. Not so, for hee that is wise is no foole.
Pro. The Euening praiseth the day.
Cros. Not so, 'tis he that notes it.
P. Faire words pacifie wrath.
C. Not in dogged spirits.
P. Ambition endangers life.
C. Not so, 'tis the action that followes it.
P. A winde Instrument giues a sweete sound.
C. Not in the ease of the Chollick downwards.

P. The swelling of the belly signifies the dropsie.
C. Not in women with child.
P. A Bagpipe makes more noyse then Musicke.
C. Not so, for 'tis all musicke though not of the best.
P. There is no foole to the old foole.
C. Yes, the young foole is a foole too as well as he.
P. Euery Bird hatcheth her owne egges.
C. Not so: the Sparrow hatcheth the Cuckoe's.
P. All Creatures are drowsie after Venerie.
C. Not so, the Cocke crowes when hee hath trod his hen.
P. Nothing is swifter then the winde.
C. Yes thought, that is at heauen in an instant.
P. Nothing is more subtill then the Aire.
C. Yes, the Diuell.
P. He that handleth thornes will pricke his fingers.
C. Not if his Gloues be good.
P. There is nothing brighter then the Diamond.
C. Yes, the Sunne.
P. Pouerty parts good company.
C. Not when Rich men part with enuy.
P. Sicknes soakes the purse.
C. No, 'tis the patient that is soak't, not the purse.
P. Hee that is borne to be drownd, shall neuer be hang'd.
C. Yes, Pirats drowne hanging at Wapping.
P. Sicknes is the cause of death.
C. Not so, for many dye that are not sicke.
P. A couetous man is neuer liberall.
C. Yes, when he giues all away at his death.
P. 'Tis merry when Gossips meet.
C. Not if they fall out vpon the reckoning.
P. There is no fire without smoake.
C. Yes in a flint.
P. Pearles are restoratiue.
C. No, not the Pearle in the eye.
P. Religion is the rule of life.
C. Not to an Athiest.
P. The law is costly.
C. No, 'tis the Lawyer.
P. A short horse is soon curried.
C. Not if he be very foule.
P. A good horse that neuer stumbled.
C. No, there is no such Horse.
P. Hard fare makes hungry stomackes.
C. Not among sicke folkes.
P. Many handes make quicke worke.
C. Not among the Lazy.
P. A young Courtier an old begger.
C. Not if he be thrifty.
P. A good horse riddes ground apace.
C. Not if the way be full of holes.
P. A staffe is soone found to beat a dogge withall.
C. Not in a Plaine where there is no wood.
P. No extreame will hold long.
C. Yes, weakenesse in a Consumption.
P. Euery thing is as it is taken.
C. Not so, many things may bee taken amisse.
P. A foole is euer laughing.
C. Not when hee is beaten, for then hee cryes.
P. Scolds and infants neuer liu bawling.
C. Yes when they are asleepe.
Pro. Bounce quoth the gun.
Cros. Not so, Gunnes cannot speake.
Pro. Bate me an ase quoth *Bolton*.
Cros. No I wil not bate him an ase: wherfore should I?
P. Content is a kingdome in this world.
C. Not so for the world giues it not.
P. Mony makes friendes enemies.
Cros. Not so, it is the euill vse of it.
P. Neerer is my skin then my shirt.
C. Not where the flesh is rawe.
P. Nothing breakes the heart more then thought.
C. Yes a bullet.
P. Loue will goe through stone walls.
C. Not til there be holes in them.
P. One rotten sheepe will marre a whole flocke.
C. Not if the Shepheard looke well to them.
Pro. Ouer shooes, ouer bootes.
C. Not except wil ouer runne wit.
P. Lawyers are temporall Physicians, in helping weake Clyents.
C. Not if their Apothecaries' bils bring their purses into a consumption.

FINIS.

CROSSING OF PROVERBS.

THE SECOND PART.

WITH,

Certaine briefe Queſtions

and Answeres.

By B. N. Gent.

At LONDON,
Printed for *Iohn Wright*, and are to be
solde at his Shop without New-
gate, at the signe of the
Bible. 1616.

The Second PART,

OF

Crosing of Prouerbs.

Prouerbs.

EVery Trades-man knowes his owne ware.

Cros.

Not if his Female deceiue him.

P. More hast the worse speed.

C. Not in the hast, but lacke of heede.

P. Hee that hath his eyes in his head wil looke about him.

C. Not so, he may be blindfolded and then he cannot.

P. Wanton kisses are the keyes of sinne.

C. Not except the diuell keep the lockes.

P. Warre is the greatest dispoyling of a Kingdome.

C. Not so, a Plague if it continue, may be greater.

P. Giue, gaue, is a good fellow.

C. Not so, hee is a Churle that hath not charity.

P. Loue is the peace of the Senses.

C. Not where it is ioined with Ielousie.

P. Witty women are sweet Companions.

Cros. Not, but when they are pleased, or else they are froward.

Prou. Crabbed minds are pleased with nothing.

C. Not so, for nothing can giue no pleasure.

Pro. Kind hearts are soonest wrong'd.

C. Not if they be carefull.

P. There is no tree but beareth fruit.

Cros. Yes, the Sicamour.

Pro. High waies are lawfull for Trauaylers.

C. Not if they meet with theeues.

P. The greatest sort of fish keep the bottome.

C. Not so, for small Eeles keepe in the mudde.

P. Too much of any thing is good for nothing.

C. Not so, what is good, is good for somthing.

P. Wishers and woulders, are neuer good housholders.

C. Not so, a man may both wish wel and doe well.

P. Taking of bribes is priuate theeuery.

C. Not so, for then there would be many hangd.

P. The teares of age are lamentable.

C. Not if they drop from sore eyes.

P. A merry Companion is a Wagon in the way.

C. Not so, for if your iourney be long you may be weary for want of carriage.

P. Hee is a fond fisher that angles for a frogge.

Cros. Not so, for hee may be a baite for a better fish.

P. When theeues fall out, true men come by their goods.

C. Not so, Theeues may be hang'd, and true men ne're the better.

P. All offices are places of esteeme.

C. Not so, not the Hang-man's.

P. There is nothing so sure as death.

C. Yes, life to the Faithfull.

P. Newes are like fish.

C. Not so, for then they would stinke when they are stale.

P. The Mistris Eye makes the Capon fatt.

C. Not so, it is the good cramming of them.

P. Marriage is honourable.

C. Not when it is dishonoured.

Pro. Children are the comfort of their Parents.

C. Not if they proue vngratious.

P. No trust to a drie sticke.

C. Yes, that it will burne well.

P. A light supper makes cleane sheets.

C. Not so, he that is loose in the hiltes, may make worke for the Launderesse.

P. Hasty spirits neuer want woe.
C. Yes, when they are pleased.
P. As the life is, so is the death.
C. Not so, for she that liued a Whore, may dye a Bawde.
P. Neate apparell graceth a man.
C. Not so, a neate man graceth his apparell.
P. Kindnesse deserues loue.
C. Not if it be common.
P. Poore vertue liues as dead.
C. Not in the eye of honour.
P. Couetuousnes corrupteth wealth.
C. No, a noble minde is euer it selfe.
P. A faire woman is the trouble of wisdome.
C. Not so, shee is the treasure of a true wit.
P. Hasty climbers haue sodaine falls.
C. Not if they sit fast.
P. When the belly is full, the bones would be at rest.
Cros. No, it is the spirit, not the bones: for they haue no power of desire.
P. Try, and then trust.
C. Not so, for he that is kind to day, may be crosse to morrow.
P. Whensoeuer you see your friend, trust to your selfe.
C. Not so, when you cannot helpe your selfe without your friend.
P. There is none so faithlesse as an Hereticke.
C. Yes, an Hypocrite.
P. He is a fond Chap-man that comes after the fayre.
C. Not so, he may hap to buy better cheap in the [illegible].
P. There is a time allowed for all things.
C. No, not to doe euill.
P. Honour is the reward of vertue.
C. No, but where it is rightly giuen.
P. Sweet meate must haue sowere sauce.
C. Not so, a good stomake needs it not.
P. When Sunday comes, it will be holy-day.
C. Not with Carriers, for they trauell all the weeke.
P. A Coward is fearefull, without hyre.
C. Not so, for feare it selfe is full of hurt.
P. Powerty is the purgatory of reason.
C. Not so, it is the tryall of patience.
P. He is wise that is rich.
C. No, he is rich that is wise.
P. No misery to imprisonment.
C. Yes, an vnquiet wife.
P. No comfort to liberty.
Cros. Yes, a louing wife.
P. The night is the time of rest for all creatures.
C. Not for Gamesters, that play night and day.
P. Learning is the labour of the braine.
C. Not so, it is rather of the Spirit.
P. Nothing so necessary for Trauailers as Languages.
C. Yes, Money.

FINIS.

Certaine briefe Questi-

ons and Anſweres.

Question.

WHat is the best kinde of goueurnment?

Answere.

Peace.

Q. What is most dangerous in a kingdome?
A. Ciuill Warre.
Q. What is most troublesome in a Common-wealth?
A. Sectes.
Q. What quarrell breeds the best war?
A. Religion.
Q. What most displeaseth God?
A. Idolatry.
Q. Which is the best trauell, that euer was?
A. Towards heauen.
Q. Who was the best king that euer was?
A. *Dauid*, for he was chosen to God's owne heart.
Q. Who was the greatest Conqueror that euer was?
A. *Christ Iesus*, for he conquered sinne, death and hell.
Q. Who was the greatest foole that euer was?
A. *Adam* when he had lost Paradise for an Apple.
Q. Who had the greatest fall that euer was?
A. *Lucifer*, when he fell from heauen to hell.
Q. Who was the best wrestler that euer was?
A. *Iacob*, when he wrestled with the Angell.
Q. Who was the wisest Queene that euer was?
A. The Queene of Sheba, that came to *Salomon* for wisdome.
Q. Who was the foolishest King that euer was?
A. *Pharaoh*, when he opposed himselfe against God.
Q. Who was the arrantest Traytor that euer was?
A. *Iudas*, when hee betrayd his Master Christ Iesus.
Q. What is the best learning in the world?
A. Truth.
Q. What is the greatest wealth in the world?
A. Content.
Q. What is the greatest ioy in the world?
A. A cleere Conscience.
Q. What is the greatest Vertue in the world?
A. Patience.
Q. What is the greatest blessing to Nature?
A. Health.
Q. What is the most griefe in the world?
A. Want.
Q. Which was the stoutest woman that euer was?
A. *Iudith*, when shee cut off *Holofernes* head.
Q. Which was the first mad-man that we reade of?
A. *Saul*, when he killed himselfe.
Q. Who was the most vnnaturall that euer was?
A. *Caine*, when he slew his brother *Abel*.
Q. When was *Noah* layd naked?
A. When he was drunke.
Q. When did Lot commit incest?
A. When he was drunke.
Q. When was *Sampſon* ouerthrowne?
A. When he was a sleepe.
Q. When was *Salomon* led to Idolatry?
A. When he followed strange women.
Q. When began the curse on the Iewes?
A. When they fell to Idolatry.
Q. What state is the most quiet?
A. The meane.
Q. What actions are most honorable?
A. That are honest.
Q. What study is most profitable?
A. The Law.
Q. What Musique is sweet?
A. The voyce.
Q. Where is the best beeing in the world?
A. Where a man likes best.
Q. What is the hinderance of content?
A. Variety.
Q. What is the substance of all earthly creatures?
A. Vanity.

Q. What is the comfort of a blind man?
A. That he shall see no vanities.
Q. What comforteth a deafe man?
A. That he shall heare no villanies.
Q. And what comforteth a lame man?
A. That he shall not be sent of hastye arands.
Q. And what of a dumbe man?
A. That he shall not be called to Question for his tongue.
Q. What is the comfort of Age?
A. That hee hath past the perils of his youth.
Q. What should be the care of youth?
A. To giue honour to his age.
Q. Why doe women weepe more then men?
A. Because they cannot haue their wils to gouerne.
Q. What is the easiest life in the world?
A. A Parasite's, to feede vpon euery man's trencher.
Q. What life is the most laboursome?
A. Study, for it spends the spirit, and weakens the body.
Q. Who is the best companion in the world?
A. A Library, where a man talkes without offence.
Q. And where is the worst company?
A. In a Gaole, where there are few gracious.
Q. What is the best Art in the World?
A. To gather wealth without wickednesse.
Q. And which is the worst Art that euer was?
A. The blacke Art, for it brings the Student to Hell.
Q. How doth ease breed the Gout?
A. By lack of motion of the members.
Q. What is the best meat in the world?
A. That which agreeth best with the stomack.
Q. And what the best drinke?
A. That that breedes the best blood.
Q. And what is the best excercise?
A. The moderate.
Q. What ware is cheapest?
A. That which is had for thankes.
Q. What country is most fruitfull?
A. Where there is best ground.
Q. When is it best to take Phisicke?
A. In time of sicknes.
Q. When is it best to make meales?
A. When the stomacke is empty.
Q. What sauce is the best?
A. Hunger.
Q. What flesh is best?
A. That which is sweet.
Q. What fish is the best?
A. That which is new taken.
Q. Which is the best lesson to thriue?
A. To haue much, to spend little, and to giue nothing.
Q. What is a Plaister for all paines?
A. Patience.
Q. And what is a remedy for all diseases?
A. Death.
Q. What is a miser's Musicke?
A. Chinking of money.
Q. What is the honour of a man?
A. To be his words' maister.
Q. What is the true signe of a foole?
A. To be euer laughing.
Q. What is good for the tooth-ache?
A. Pull it out.
Q. What is good for the heart-ache?
A. Patience.
Q. What is good for the itch?
A. Scratching.
Q. Which is the worst worme in the world?
A. The worme of conscience.
Q. What is most necessary in a common wealth?
A. Money.
Q. What most vnnecessary?
A. Cardes and Dice.
Q. What trade is the best in a City?
A. That which is most gainful.
Q. What is most to be feared?
A. That which is most hurtful.
Q. When is the best letting blood?
A. In a Pleurisie.
Q. What is the dearest herb in the world?
A. Tobacco.
Q. What is the best wood in the world?
A. *Lignum vitæ.*
Q. What is the worst wood in the world?
A. The Gallows.
Q. What is good for the head-ach?
A. Sleep.
Q. When is the best travelling?
A. In fair weather.
Q. What is the fruit of melancholy?
A. Madness.
Q. What is the fruit of envy?
A. Murder.
Q. What is the fruit of Murder?
A. Hell.
Q. Whom do young men love most?
A. Fair wenches.
Q. What is the delight of old men?
A. Fair buildings.
Q. What is good for a bald head?
A. A periwig.
Q. What is good for a weak sight?
A. Spectacles.
Q. Where is the best living in the world?
A. Amongst quiet people.
Q. Where is most dangerous travelling?
A. At Sea.

Q. When is it worst travelling?
A. When a man is without money.
Q. What is the best fruit in the world?
A. The fruit of faith.
Q. What is that which is good for any thing?
A. Nothing.
Q. Whose is the longest nose in the world?
A. His that hangeth over every man's land.
Q. What is the most beloved in the world?
A. Money.
Q. What is the hardest to be found in the world?
A. Truth.
Q. What lie is most unsavoury in the world?
A. Chamber-lye.
Q. What is most distastful in the world?
A. Lying.
Q. What sound is pleasant to all?
A. A knell.
Q. What is most hurtful to the eye-sight?
A. Smoak.
Q. What most grieveth an old man?
A. A wicked child.
Q. What most tormenteth a young man?
A. An unquiet wife.
Q. What most troubles a rich man?
A. Borrowers.
Q. What most vexeth a wise man?
A. To be troubled with a fool.
Q. What most troubles a begger?
A. A Louse.
Q. What is ill to meet in a morning?
A. An ill favoured man.
Q. What is most irksome to a neat woman?
A. To be married to a beastly fellow.
Q. What is most unwholsome in a morning?
A. Stinking breath.
Q. What is most hurtfull to bed-ward?
A. A filthy bedfellow.
Q. What maketh Monsters of men and women?
A. Pride in apparel.
Q. What is the world?
A. A Map of objects.
Q. What is life?
A. Blast of breath.
Q. Who are as gray-headed as old men?
A. Young men when they powder their hair.
Q. What women so fair of colour as Ladies?
A. Whores that paint their faces,

FINIS.

The Figure of Foure.

1597-1654.

NOTE.

'THE Figure of Foure' was licensed to Nicholas Ling in 1597, 'Xo die Octobris [or rather Novembris 1597] Nicholas Lyng Entred for his Copie vnder master Warden mans hande a booke called *the figure of ffoure* vjd.' (Arber's Transcript, III. 96). Nicholas Ling was one of Breton's Publishers. Prefixed to our reproduction of his 'Wit's Trenchmour' (1597) will be found Ling's quaint device in the facsimile of title-page. But the original and other early impressions have utterly perished; nor do any of the bibliographical authorities appear to have met with an exemplar earlier than that of 1631 (Ames). Even of this edition—as of all others—only the 'second part' has survived. Mr. W. C. Hazlitt indeed registers the first part (of 1631 and 1636) as in the Bodleian among Burton's books; but this is incorrect. They are not now and never have been in the Bodleian. We are thus limited to the 'second part' (1636). For this I am indebted again to the Bodleian. In the British Museum there is the following:—

THE
FIGURE
OF
FOURE:

Being a New Booke, Containing
many merry Conceits, which
will yield both Pleasure
and Profit to all that
reads or heare it.

THE LAST PART.

London, Printed for W. Gilbertson, at
the signe of the Bible in Guilt-spur
Street without New-gate, 1654. (12o. 12 leaves.)

This is a somewhat impudent title-page, as it is merely a reprint, and not a very accurate one, of the 'second part' of the little book, with these additions and omissions. (*a*) Prefixed is the following poem:—

'THE PROLOGUE.

Kind Friends and Neighbours
which are come to see,
Or heare strange Newes
give eare a while to me:
Here's that which cannot chuse
but make you smile,
If you be pleased
to listen to't awhile.
'Twas Written and Printed
for to move Delights
And passe away
the weary winter nights:
When Folks sits by the fire,
themselves to warme,
The reading of this Booke
will doe no harme.
Warme Clothes, brave fires,
soft Ale will nourish blood,
And this same new Conceit
will doe you good. By L. P.'

Affixed are these lines:—

Now courteous Friends,
I hope I have pleased you well,
In this rare newes—
which I did you tell;
I pray please me as well,
draw forth your money,
All that here's read
wil cost you but a penny.

(*b*) Nos. 28, 31, 56, 84, 85, 86, 92 and 97 are not included; but Nos. 100 to 104 are added. It has been deemed expedient to give them also. In No. 30 this is tacked on at the end—'and that I am too often troubled with': No. 37 is thus curtailed:—'There be foure things of much strength: love, health, wit and patience.' In No. 67 for 'abstinence' is substituted 'moderation.' The orthography is modernised and a number of mistakes made, *e.g.* 'great' for 'greater' in the Epistle to the Reader, and in No. 22 'in the winter season' stupidly mis-read for 'in the world.' Others need not be specified. Mr. Hazlitt (Handbook, *s.n.*) says, 'This, it is to be suspected, was not by Breton, but by Martin Parker'—unaware that it is identical with 'the second part' (as *supra*) and with the Epistle signed 'N. B.' as common with Breton, and unmistakeably Bretonese. 'L. P.' who edited the 1653-4 edition was certainly *not* Martin Parker. We carefully adhere to the Bodleian text of 1636. It is to be regretted that the 'first part' has disappeared and also that no exemplar of 'The Figure of Three, or a Patterne of Good Counsell' (1636) has been preserved in any public or known private library. This is the more tantalising that in Ames, 1760, lot 39, the latter appears with apparently kindred booklets on the 'Figures of Five, Six, Seven,' etc. (Hazlitt, *s.n.*, 'Collections and Notes.')—G.

THE

FIGVRE OF

FOVRE:

Wherein are sweet flowers, gathered out of that fruitfull ground, that I hope will yeeld pleasure and profit to all sorts of people.

The second Part

LONDON,
Printed for *Iohn Wright*, and are to bee sold at his shop without Newgate, at the signe of the Bible.
1636.

To the Reader.

THis little fruit of no little labour, gathered together, and bound vp in this little paper, for the better vse of them, that can and will consider of the nature of euery one of his right kind, I kindly commit to your acceptations, assuring my selfe that being free from taxing of any, and far from abuse, but of abusers: hoping that some will receiue good in the memory of what they reade, and no Horse will kicke except his backe bee galled; I leaue it to the wide world to take such fortune as will fall out. And so, loth to make a long Supper of a little meat, wishing you to take the best and leave the worst, and breake none of the pale, I rest,

Your well-willer
in a greater matter,
N. B.

THE SECOND PART OF THE FIGURE OF FOURE.

1. THere are foure things greatly to bee taken heed of: a Flye in the eye, a bone in the throat, a dog at the heele, and a theefe in the house.

2. There are foure bitter things that are used but for necessity: Rubard, Gall, worme wood, and a dogged wife.

3. There are foure grievous lacks to a great many in the world: lacke of health, lacke of wealth, lacke of wit, & lacke of honesty.

4. There bee foure especiall poore Schollers in the world: Petty-foggers, Quacksalvers, Ballad-makers, and A. B. C. Schoole-masters.

5. There are foure things ill to bee proud of: a painted face, a patcht body, a pide coat, and a paltry wit.

6. There are foure things faire at the first sight: new books, fat horses, fresh colours, and flickt faces.

7. There are foure strange men in the world: they that make a god of their gold, an angell of the devill, a paradise of their pleasure, and glory of their pride.

8. There are foure notes of an excellent wit: to learne that which is good, to labour for that which is necessary, to foresee a mischiefe, and to forget that which cannot be recovered.

9. There be foure jests of wit: to hope for dead men's goods, to trust to the word of a bankrupt, to be in loue with a lewde Queane, and to tel newes after a Carrier.

10. There be foure things very uncomfortable: to lye in bed and cannot sleepe, to sit at meat and have no stomacke, to see musicke and cannot heare it, and to want mony and cannot come to it.

11. There are foure persons not to be beleeved: a horse-courser when he sweares, a whore when shee weepes, a lawyer when he pleads false, and a traveller, when he tels wonders.

12. There are foure persons not to be trusted: a foole, a flatterer, an Atheist, and an enemy.

13. There are foure ill houses to goe into: a smokie house, a rotten house, a lowsie house, and a bawdy house.

14. There are foure things very hurtfull for the stomacke: raw flesh, stale fish, musty bread, and sowre drinke.

15. There are foure silly fooles in the world: hee that followes a shaddow, starts a flea, drowns an Eele, and makes love to a picture.

16. There are foure great trials of wit: to chuse a friend and keepe him, to conceale adversity with patience, to bee thrifty without couetousnesse, and to live out of the feare of the Law.

17. There are foure suspitions of a perfect wit: to trust unfaithfullnesse, to shew unthankfulnesse, to advance unworthinesse, and to nourish wickednesse.

18. There are foure great Cyphers in the world: hee that is lame among dancers, dumbe among Lawyers, dull among Schollers, and rude amongst Courtiers.

19. Foure kinds of men may be well spared: a swaggerer among civill people, a theefe among true men, an Atheist among the religious, and a Jew among Christians.

20. Foure sorts of people are very troublesome: fooles among wisemen, borrowers among rich men, cowards among souldiers, and beggars amongst Courtiers.

21. There are foure wicked kinds of scoffers: they that scoffe at the honest, at the wise, at the learned, or at the poore.

22. There be foure knaves much dealt withall in the world: the Knave of Clubs, the Knave of Harts, the Knave of Spades, and the Knave of Diamonds.

23. There are foure base professions: a Wittall, a Cuckold, a Bawd, and a Begger.

24. There are foure close-catchers in the world: a Rat-catcher, a Moule-catcher, a Foole-catcher, and a Cony-catcher.

25. There are foure chiefe lights: the light of Sense, the light of Reason, the light of Grace, and the light of Glory.

26. There are foure sundry kindes of Loues: the love of God, the love of men, the love of women, and the love of children.

27. Foure kinds of men hatefull in a Common-wealth: a Parasite, an Hypocrite, a Mutiner, and a Murtherer.

28. Foure idle kindes of exercise: riming, riding, raging, and running on errands.

29. There are foure great sokers of a man's estate: long sicknesse, a costly wife, a sleepie eye, and a proud prodigall spirit.

30. There are foure ill wayes for a theefe: the way to the prison, the way to the Iudge, the way to the Gallowes and the way to hell.

31. There are foure things foolishly proud: a Peacocke that is proud of his taile, for he must molt it once every yeare; an Hart that is proud of his hornes, for he must mew them once a yeare, a Cuckoe that is proud of her note, for she sings but once a yeare; and an Oake that is proud of his leafe, for it fals once a yeare.

32. There are foure terrible sounds in the world: the report of a Cannon, a clap of thunder, the doome of a Iudge, and the scolding of a shrewd woman.

33. There are foure naturall skippers: a Flea, a Frog, a Grashopper, and a Cat.

34. There are foure chiefe smellers: Deere, Dogs, Ravens, and Smell-feasts.

35. There are foure things seldome seene: a beggar to grow rich, an Usurer to grow bountifull, a foole to grow wise, and a baggage to become honest.

36. There are foure creatures of more charge than profit: Parrats, Monkies, fysting dogs and fidling wenches.

37. Foure pitifull objects to a good eye: a wise man distracted, a City ruined, a ship on fire, and an Armie defeated.

38. Foure kindes of fine fooles: hee that thinkes himselfe wise and is not, he that spends all to be thought bountifull, he that pines himselfe to leave to another, and he that beleeves a Quean's love.

39. There bee foure things of much strength in the world: love with the religious, for it upholds the soule: health with the laborious, for it upholds the body; learning with the studious, for it upholds the wit; and patience with the gracious, for it upholds the spirit.

40. Foure excellent vertues in a Virgin: Silence, Humility, Constancie, and Devotion.

41. Foure great blessings to a wife: a modest eye, a kind spirit, a painefull hand, and a true heart.

42. Foure notes of a divine nature: to regard him whome the world scorneth, to love him whom the world hateth, to help him whom the world hurteth, and to advance him whom the world overthroweth.

43. There are foure chiefe notes of a good huswife: early rising, close gathering, safe keeping, and well bestowing.

44. There are foure things goe commonly together: a fleering face, a leering eye, a flatering tongue, and a false heart.

45. There are foure fearefull Judgements: sudden madnesse, sudden warre, sudden ruine, and sudden death.

46. Foure kindes of Vermine doe very much hurt where they come: Mice among cheese, Weezels among Conies, Moules among Gardens, and Whoores among Gallants.

47. Foure things are tedious to many good mindes: a long tale, a long winter, a long fasting, and a long voyage.

48. Foure things weary out a good minde: imployment without reward, oppressions without releefe, cruell creditors, and importunate beggers.

49. Foure things to be taken heed of: an intruding friend, a flattering servant, a wanton wife, and a wicked neighbour.

50. There be foure chiefe horses for service: the courser for the souldier, the Hackney for the post, the Cart-horse for the Farmer, and the Hobbi-horse for the Morris-dance.

51. Foure men to be banished all good company: a lyer, a swearer, a quareller, and a tale-teller.

52. Foure kindes of women much set a worke: a midwife, a milke-maid, a market-woman, and a meale-woman.

53. Foure kinds of cleanly wenches: a dairy wench, a shop wench, a needle wench, and a starch wench.

54. Foure kinds of black men: a Moore, a Collier, a Smith, and a Scullion.

55. Foure white women: the Lady White, Mistris White, Good-wife White, and Widdow White.

56. Foure high things to looke upon: a high man, a high Constable, a high Steeple, and a high May-pole.

57. Foure needfull eyes in a Taverne: an eye to the guest, an eye to the plate, an eye to the score, and an eye to the doore.

58. Foure things goe through many things: wit, art, experience, and mony.

59. Foure dayes welcome to Schollers: Christmas day, Shrove-tuesday, Easter-day, and Whitsunday.

60. Foure kindes of men not to bee stood against: Princes and Potentates, Judges and Generals.

61. Foure things grievously empty: a head without braines, a wit without judgement, a heart without honesty, and a purse without money.

62. Foure diseases hardly to be cured: the gout in an old man, the green-sicknesse in a woman, the farcie in an old horse, and the rot in a sheep.

63. Foure chiefe comforts to the sense of nature: health, liberty, mirth, and money.

64. Foure chiefe nuts in the world: the Chest-nut, the Wall-nut, the Small-nut, and the soft nut.

65. Foure chiefe musicall birds: the Nighthingale, the Larke, the Linnet, and the Robbin-red-brest.

66. Foure fine little labourers: the Bee, the Ant, the Silke-worme, and Spider.

67. Foure kindes of beastly men in the world: a glutton, a drunkard, a lecher, and a bawd.

68. Foure kindes of theeves worthy to be hanged: horse stealers, cut-purses, house-breakers, and pick-pockets.

69. Foure things good in a goose: her quils for pens, her feathers for pillowes, her flesh for the dish, and her grease for the ache.

70. Foure excellent medicines for many diseases: abstinence, exercise, mirth and patience.

71. Foure things ill for a Carrier: leane horse, hard fare, foule weather, and foggy women.

72. Foure great in-liers: a woman that lies in child-bed, a knave that lies in wait, a whore that lies in a sweat, and a mad-man that lies in Bedlam.

73. Foure present eases for foure great paines: to scratch for the itch, to breake wind for the collick, to pisse for the stone, and to sweat for the cold.

74. There are foure kindes of ugly objects: a scabbie lade, a mangy dog, a lowsie knave, and a pockie whore.

75. Foure chiefe Doves in the world: the Turtle-dove, the Wood-dove, the Ring-dove, and the House-dove.

76. Foure perilous snares to fall into: the snare of an Usurer, the snare of a lewd woman, the snare of a flatterer, and the snare of the Devill.

77. Foure strange sports: to see a Beare hunt a wild ducke, an Ape kisse an Owle, a Goose bite a Fox, and a Squirrell hunt a Coney.

78. Foure sweet Trades in a Citie: Sugar-men, Comfit-makers, Perfumers and Nose-gay-makers.

79. Foure speedie passengers in the world: a bird thorow the aire, a ship thorow the sea, a word from the mouth and a thought from the minde.

80. Foure round walkers in the world: a wheele, a spindle, a bowle, and a milstone.

81. Foure tokens of foule weather: aches in the limbs, sleepinesse in the head, sweating of stones, and darkenes of weather.

82. Foure tokens of faire weather: when the Robin-red-brest sings early, when the Bee workes earnestly, when the Spider keepes home, and the Swallow flies merrily.

83. Foure creatures are great spoylers where they come: Hogs among pease, Deere among corne, Cats among milk-pans, and Whales among Herrings.

84. Foure Kings without Kingdomes: the King of Man, the King of Portugall, a King in a play, and a painted King.

85. Foure strange things to be deciphered: a man and no man, threw a stone and no stone, at a bird and no bird, in a tree and no tree.

86. Foure interpretations of these foure things: a man and no man was an Eunuch, and therefore no man: the stõe was a pumice, the bird was a Bat, and the tree was an Elder tree.

87. Foure hard dayes in the yeare: Good-friday for Schollers, for then they fast: Ash-wednesday for Papists, for then they must be whipt; rent-day for poore folks, for then they must pay their Landlords; and the Execution-day for Theeves, for then they must be hanged.

88. Foure things much talkt of, and little found: Wisedome, Vertue, Honesty, and Conscience.

89. Foure creatures goe willingly to their businesse: a Bride to Church, a boy to breckfast, an heire to his land, and a sweet-heart to his loue.

90. Foure things are soone out: a candle out of his light, a foole out of his tale, an eye out of his sight, and a prodigall out of his patrimony.

91. Foure things ill for the earth: a winter's thunder, a summer's frost, a long drought, and a sudden floud.

92. Foure things pretily described: a whore by her leering, a setter by his peering, a parasite by his fleering, and an epicure by his cheering.

93. Foure vile things in nature: to be unkinde to a wife, unnaturall to a child, untrue to a Master, unthankfull unto a friend.

94. Foure offenders not to be pardoned: he that will not be admonished, he that will outface a lye, he that will not amend, and he that delights in his wickednesse.

95. Foure costly spots in the world: the spots on the cards, the spots on the dice, the spots on embroyderies, and the spots on ill tongues.

96. Foure men needfull in an armie: a good Commander, a good Scout, a good Sentinell, and a good Gunner.

97. Foure things chiefly necessary in peace: a good King, a good Counsell, a good soile, and good Subjects.

98. Foure ill things in Musicke: to play out of time, or out of tune, false strings, and bad instruments.

99. Foure things good aboue all: God, his Word, his grace, and Glory.

100. Foure excellent properties belonging to honest men: to be faithfull in promise, to be true in performance, to be Resonable in their actions, and to be charitable to the poore.

101. There are foure sharp weapons that wound deeply when they come: the eye of a Cockatrice, the sting of a Viper, the point of a Rapier, and the tongue of a scoulding quean.

102. There are foure things odious to behold: to see

a servant Ride and his Master go on foote, to see a Kitchen-maid goe finer then her Mistris, to see a Knave take the wal of a Gentleman, and to see a Begger-wench in a black bagge.

103. Foure things good in winter: good fire, good company, good liquor, and money to pay fort.

104. Foure sums are very good for a Bookeseller: some wares, some customers, some money, some drink.

FINIS.

NOTES AND ILLUSTRATIONS.

Page 4, To the Reader, l. 4, '*taxing*'=accusing; l. 8, '*breake none of the pale*'=break not bounds—see Glossarial Index, *s.v.*

,, 5, No. 5, '*pide*'=pied; No. 6, '*flicht*'=flickering, *i.e.* amorous? but see Glossarial Index, *s.v.*; No. 9, '*Queane*'=bad woman—see No. 38; No. 23, '*Wittal*'=witold, cuckold, silly fellow.

,, 6, No. 27, '*Mutiner*'=mutineer, rebel; No. 32, '*shrewd*'=shrewish; No. 34, '*Smell-feasts*'=parasites; No. 36, '*fysting*'=unsavoury smelling—see Sherwood's English Dictionary appended to Cotgrave: also Nares, *s.v.*

Page 7, No. 71, '*foggy*'=bloated, fat; No. 84, '*King of Portugal*'—see Glossarial Index, *s.n.*; No. 86, '*Elder tree*'=more a bush than a tree, albeit large as a tree sometimes.—G.

Wonders Worth the Hearing.

1602.

NOTE.

The only known copy of 'Wonders worth the hearing' was purchased at Jolley's Sale for £28, 10s. for the British Museum. It is a thin small quarto of 32 pp.—G.

WONDERS

WORTH THE

HEARING

Which being read or heard in a *Winters euening by a good fire, or a Sum-*mers morning, in the greene fields: may serue both to purge melancholy from the minde, & grosse humours from the body.

Pleasant for youth, recreatiue for age, profitable for all, and not hurtfull to any.

LONDON
Printed for IOHN TAPPE, and are to be solde at his shop on Tower hill neere the Bulwarke gate. 1602.

To my honest and kinde louing friend, Ma IOHN CRADOCKE Cutler, *at his house without Temple Barre: health, hearts-ease, and eternall happines.*

YOur affection to all good spirits, and mine the worst of many, hath made me preferre your knowne kindnes, before the shadow of idle showes: a Scholler I holde you none, but I know you understand English, and can conceipt an honest meaning, better then a braine full of more busines: and therefore in my loue, haue giuen you this fruite of my thoughts labours: In which, since Diuinitie is too deepe, Vertue will not sell, Law is costlie, and Poetrie is too common; Histories are tedious, State matters are too high, and loue is growne a laughing iest: I haue thought good (leauing all idle humours) to fall onely vpon a few wonders: In the discourse whereof (I doubt not) but you shall finde a little glimmering of the light of my better loue: To the assurance whereof, without fraude or further delay, I haue heereunto set downe my name, this 22 of December. 1602.

Your affectionate poore friend,

Nich. Breton.

To the Reader.

I Wonder with what tytle to fit you, gentle, wise, or fonde and scoffing Reader, but in the hope of the best, I will begin, with: Gentle Reader, let me intreate you not to wonder at me for writing of Wonders, for there is nothing common, that is currant, but money, and that is growne so scant with a number, that many a one wonder, what kinde of thing it is: but, because I haue little to doe with it, I will speake little of it, and onely tel you that it was my hap to light on a few odde Wonders, that being vnhappily set downe, might passe away a little idle time to looke on. Now, hoping that some mad-head in the world, might haue as much leysure to read as I haue had [to] write: I haue thought good, to those good people, to commit the perusing of this little wonderfull piece of worke: wherein, if they finde nothing that may please them, I shall wonder at my wit: if any doth like them, I shall wonder what it is, and thinke the better of it when I know it. In the meane time, least you wonder too much at me, to make such a doe about nothing: I will leaue my wonders to your coniectures, and my loue to your kinde fauours: and so rest as I haue reason.

Your friend,

N. B.

Merry Wonders.

Reene rushes M. *Francisco* it is a wonder to see you heere in this Country: why, I was afraide you had been so out of charity with your enemyes, that you had been almost out of loue with your frends: but I am glad, that hauing wished for you so long, I shall yet enioy you at last.

Fran. Master *Lorillo*, I doe wonder at your wondring, for though I am contented to be helde a man, yet I would be loath to be worse natured then a dogge: for I am in charity with al the world, though I am not in loue with mine owne shadowe: but to your purpose, can you eyther tell me what loue or a friends is?

Lor. Indeed they are two Wonders in this world, for men are so full of malice, and women haue so little faith, that a friend is like a *Phœnix*, and a faithfull woman like a blacke Swanne.

Fran. Now fie man, you are too much to blame, to make a wonder of nothing, for friendship is the grace of Reason, and loue is the ioy of life: and therefore rather wonder at reasons disgrace, in the breach of friendship, and at the nature of life without loue, then to see a true friend or a faithfull louer.

Lor. But, is it not then a wonder to thinke what should be, and see what is, for loue is become a riddle, and friendship a dreame, where hee may wonder at his fortune, who findes that he lookes for.

Fran. Well, I perceiue it were a wonder to remooue you from your wondering at these wonders: but is there nothing to be wondered at, but loue and friendship?

Lor. Nay, would you not rather say, that I wonder to heare of so much, and finde so little? But leauing to trouble our selues longer with these toyes which are become such wonders, as are too sildome to be seene: let me intreate you a little to discourse of such wonders as you haue met withall, in your last trauaile abroad: and what I haue seene at home (that may be worth the hearing) I will tell you.

Fran. Content is pleased and therefore not to burne daylight, you shal heare: at my first arriuall in a certaine country (which for some causes, I will omit to name) it was my hap to come into a very faire towne, or rather Citty, where I saw the houses strong and beautifull, the shops richly furnished, handsome men, and faire women, well apparelled and well countenaunced, so that there was almost nothing wanting that might seeme to make a happy state: but it is wonderfull to thinke, what a world of vnhappines liued within the walles of this Citty: for wealth which should haue made men bountifull and charitable, made them so proude and miserable, that the poore wretches were merrier with a crust, then the rich with a world of treasure: the faire, which promised much grace, were so enuious, so proude, and so vitious, that I wonder how so great a beauty to the body, should breed so foule a blot to the soule?

Lor. Alas, nature is subiect to weaknesse, and therefore beare with a little imperfection: age will teach repentance, and sorrow is a salue for sinne: and therefore pray rather for the correction of reason, then wonder at the corruption of nature: but onwards with the rest of your wonders.

Fran. Oh Sir, excuse is no satisfaction, though contrition be gratious, the sinne of youth makes the shame of age, and he that is bountifull at his death, is better in the graue then in the world: but I will leaue to argue further vpon the case, and goe onward with my course. When I had wondered a while at particular points, in particular persons, I began to wonder at the state of the gouernment, for so farre as I could leuill at it with the eye of my simple iudgement, the chiefest matters were wonderfully well ruled, lawes were executed according to the estate of the offenders: If he were poore, hee was made an example: if rich, hee was made a profit, a profit to the common wealth, to take away the riches of one that might haue been hurt to many: and the poore, an example to the poore, to take warning rather to worke then to want, for feare by such offence to receiue the like punishment of like presumption: But when I considered of the conscience that was charged with the burthen of bloud, I wondred how the hang man could sleep for feare of the deuill at his elbow: And againe, I wonder not a little at the folly of the

wilful, to bring their wittes to such confusion, that neither reason nor obseruation could take more place in their apprehention?

Lor. Oh Master *Fraunces* the misery of this time is great, and the lawes had need of execution, for else the begger with his creeping, and the churle with his bribing, would so cousen pitty with cunning, that Iustice should become a Iest, and common wealths would be ouerthrowne: and since penury to the rich, is as great a plague, as death is to the poore, let the churle whine and the begger hang, or both learne to be honest men: but to the purpose, if you haue not borne Office your selfe, speake not of a Magistrate, least your wonder prooue a trifle, when the secret is well considered.

Fran. True but who would not wonder to see wise men so foolish, the wealthy so mad, and the poore so desperate, that the false God of gold should so bewitch the hart of man, as to make the sentence of law to cut off the lyne of life: But to confesse a troth, I thinke God hath his working in all things, and therefore it is but a folly to wonder at any thing: and therefore leaue all thinges to his will, who doth all things to his glory, and to goe on with my wonders, I will tell you: It was my happe to trauaile into a country towne or pretty village, where I lodged in an Inne, at the signe of the wilde goose: where, walking in the backe side, I saw a dozen of pretty fine chickins, when looking well upon them, an vnhappy boy, (meaning to play the knaue kindely with me) tolde mee, that in the morning all those chickens would be Lambes: Goe to boy quoth I, doe not lye I pray thee: In truth Sir (quoth he) it is true: at the first (a little concealing my displeasure conceiued against the boy) I wondred at his speech, but in the morning I found it true: and was not this a wonder?

Lor. No mary Sir, it is no wonder that the goodman of the house being called *Lambe*, but the chickens should be all Lambes: but since you are entred in merry wonders to beguile your friends with a iest, let mee tell you a little of some of my home wonders.

Fran. With all my heart: the more the better, one for an other.

Lor. In the towne where I dwell, we haue a pretty Corporation, where among many poore Officers, M. Constable is no meane man, especially vpon a Festiual day, when he hath his Tipstaff in his hād, and the Stockes at his doore: now it fell out one day that the chiefe of the Parish hauing a meeting at the Church, this honest man (at least, so reputed of the simple sort) putting on his best countenance, and taking his place amongst the best of his neighbours: it fell out, that in the hearing of a controuersie betweene two sorrye fellowes, about the pounding of a white Mare, whither by law it might be done or not, one giuing his opinion on the one side and the other vpon the other: at last the Constable giuing a sore speech against the poore men, that the one for his cruelty, in that he had almost stavered the Mare in the pound, and the other for his folly, to let her stray into his neighbors ground, should be set in the stockes, and there to stay till they were made friendes, without farther trying of the law: had no sooner ended his speech, and from a man became a Hog: and was not this a wonder?

Fran. A great one, but that Lawrence Hogge, if it be he that I take it you speake of, who was the last yeere Constable of your Hundreth, was euer a good ryder, and therefore had euer more pitty on one good paced Mare, then two roaned curtalles: but if your Trenchmore bee done, let me heare if you haue such another daunce?

Lor. Nay by your leaue sir, I will first heare you as good as your word, one for an other till the Sunne goe downe, and then put vp.

Fran. Content, wel remembred, then let me tell you: in a certain Post towne, where it was my hap to lodge for some fewe dayes, it was my chaunce diuers times to meete with a strange creature, in the shape of a man, of whome one day standing at a doore all alone, I tooke good notice: of stature, hee was neyther aboue the Moone, nor beneath the Earth, but in the middle region of the proportion of man, mary for his face it was made like one of the foure windes in a Mappe that should blowe ouer the stoutest May-pole in a Country: a payre of staring eyes, that would looke three myle beyond Mount Noddy, and a mouth hell wide, that would sweare like a deuill: but for that he would not be troubled with too much hayre, hee had forsworne a beard: of complexion, like rusty Bacon, and nosed like the snoute of an olde Beare: necked like a Bull, shouldred like a Miller, and legged like the Mill-poast: and for an arme, had it not beene iniured with a rewme (that he tooke with a hot seruice in a moorish Country) hee had beene able with a little helpe, to haue throwne a lowse ouer his shoulder: apparelled he was like a decayed Souldier, and yet kept a march in the streete, as though hee had ledde more then ment to follow him: Now this lusty gallant, that gaue the wall to no man, but vpon condition of a quarrell nor put off his cap to any man, but of whome hee ment to borrow money: hauing passed a fewe dayes in such a pride, as fewe of good fashion could away withall, wanting meanes to supply his wantes, fell in hand (after many shiftes) to try the trade of the high way: where hauing made so many happy purchases, as would haue paide for a good Coppyholde, would not giue ouer his chase till hee was taken napping in his hunting: it fell out, that being ouer taken in his match, or ouer-matched in his taking, hee was taken holde of by the Officer and brought before a Iustice for a Fellon, from whome to the prison, and so by degrees to the gallowes: now, where before that time hee was helde for a gallant fellow, and a proper man,

hee no sooner came to execution, but hee became presently a Wolfe : and was not this a great wonder?

Lor. True, if it had not beene *Haukin Wolfe*, the swaggering rascall of hempe Alley, but I wonder hee lived so long unhanged, who had deserued it so often : but tis no matter, let him goe, I am sure you are lyke to heare as good a Morris daunce from my Pype, and therefore haue at you : In the Citty where I vse to make my housholde prouision for the yeare, it was my happe in the Inne where I lay, to bee lodged next wall to a minikin girle, broder betwixt the eyes then the heeles : This dainty come-to-it, thinking her brasse good siluer, in an humour (twenty yeeres short of her age) would forsooth (to continue or encrease her beautye) vse all the arte, that eyther the Phisition or the Paynter could helpe her for her auayle : and to note the variety of the countenaunces, shee would in a glasse, teach her ill fauoured face to put on : (it was a wonder to thinke vpon) one while she would looke as demurely, as a Rabbet that had newly washed her face in a deawy morning : by and by shee would drawe the great lippes of a wyde mouth so neere together, that it was very much like the necke of an Oxes bladder, and yet with that face would shee so simper it as though shee would put the Millers Mare quite out of countenance : by and by, she wold leere a side like a Beare whelp, and with a trice she would frowne, as though she were sicke of the frets : turne her head, and she would laugh, as if she had been tickled in the lower ribbes : but after many of these faces, she would at last stand a tip-toe, and vaunt it like the Queene of Spades : but if she tried to mak a curtsie, why maide Marian in a Maurice daunce, would put her downe for a fiddle faddle : This Mistris *Needens* (as I said before) nothing faire, but faced very ill fauouredly, wickedly witty, but nothing wise, saw at her window a Gentlewoman sitting at her doore, with a white Sparrow pearching on her finger, which birde skipped from thence upon the ruffe of a fine yong Gentleman that sate by her, and there tooke bread out of his mouth : Now what humour this wicked creature had, heerupon to be transformed, I know not, but wishing that she might be in this Sparrows place, shee no sooner came out of her house, but she became a Sparrow indeed : and was not this a wonder?

Fran. Yes, and that no small one, but I thinke *Meg Sparrow* of Kent-streete, was the gentle mistris that you made your wonder of : but to quit you with the like strange matter, you shall heare : in a certayne thorough faire towne, where it was my hap to lodge for a night or two, at a strange signe, mine Hoast of the house being a Bailiffe of the hundreth.

Lor. Oh then he was like to be an honest man.

Fran. Yea, and so he was I may tell you, for he played the honest man many a time, to helpe many an honest man to his money, that many a knaue would haue run away with, if he had not been, and helpt many a wench to a father for her childe, that could not else haue tolde how to haue done for the keeping of it : But to goe on with my tale, this gallant Sir, being for his capacity able to iudge betwixt blacke and white, horse or cowe, whosoeuer the owner : and for his person, as good a Picture as might haue serued for a need, to hane hanged at his signe poast, standing commonly in his doore like a Bearard, that was acquainted with all the dogs of the parish, standing as I say with a *Sarasins* face, his nose too long for his lips, his cheekes like the iawes of a horse, his eyes like a Smithes forge, and his haire all besprinckled with a whore frost, this *S. Christopher* shouldred swad, that fed on nothing but browes, and nappy Ale, hauing more cappes of poore men, then eyther crownes or pence to relieue them, fell (sauing your reuerence) in loue, with such a peece of horse-flesh as you spake of and notwithstanding that he had a pretty pincke to his own wedded wife, that could answere her guests at all weapons, and at all houres, yet hee as a wicked Ramme that would follow a scabbed sheep, fell in hand with this rotten Ewe, whome (his wife being at the market) he got into his garden, where neere vnder my window I might see him floute her in such sort, and wiping his driueled beard, clapt her on y^e^ lips so stoutely, as if the deuill and his damme had met vpon a close hellish bargaine : Now, after a hobby-horse turne or two, in they came into the house, where he conuayed his welfauoured mistris into a place of priuate conference, wher long he had not tarryed, but in commeth my Hostesse, who knowing by her Ouē where cakes had been a baking, meeting her gooseman with this his pretty ducke in his hand, began with a note aboue *Ela* to sing them such a *solfa*, that what with knaue and whore, and a great deal more, had not I and some other of her kind guests perswaded her to patience : Iealousie wold haue made her nailes to haue bin indited of bloodshed, but as it fell out when she had chid herselfe blacke in the mouth, and at last with a little little patience sat her downe, with, out of my house whoore and by cockes stones bones I would haue said, I will not beare it : after she had cryed a litle for curst heart, and wipte her nose of a little rewme, with these woordes shee made an ende : oh thou olde mangy, fiery faced, bottle nose, horse lipped, Ox Iawed rascall, thou towne Bull, and common Bore, that seruest for all the Swine in the Parish, a pox take thee, doost thou thinke to make me take the leauinges of thy Trulles? thou shalt bee hanged first, goe hang thy selfe, get thee to them where thou wilt, for thou shalt not make my house a Stewes, nor me a bawde any longer I warrant thee. I haue beard that in olde time men haue beene turned into Beastes, I would thou wert so too : and truely it is a sore matter that may out

vpon an euill tongue, especially an euill womans, for you shall see what fell out vppon this wicked creatures curse: the man amazed at her madnesse, and not able (for all his Office) to take order with her tongue, glad (after he had shipped away his ware) to bee got himselfe out of her sight: no sooner turned his backe to goe out of doore, but hee became presently a great Bull: and was not this a strange wonder?

Lor. Not a whit so long as I know *Thomas Bull* of the Rammes horne at the nether end of the market place, as you ride through Cuckoldes Ende, a myle from Twattorbury: but if you will giue me leaue a little, I will quit you with as good a tale. It was my happe in an odde village, where for a few daies I ment to recreate my self with my good friends, to come forsooth to a Country wedding: which being upon a poore Saints day, for eyther it was a poore Saint, that they meant so poore an honour to, or the parish was very poore, that the people had no better cloathes to put on: for sauing that it was whole and cleane that little that they had, there was neyther waste of stuffe, nor finenesse to be found fault withall: yet as it was, let me tell you: the manner was worth the marking: For first and formost went the Bride, for fleshe and bloud as fowle a creature as might fit the Inuention of an Inuectiue against Beauty: who though she were squinte eyed, Swine snouted, wry bodyed, and splay footed, yet had shee such a garlicke breath, that they had neede enough of Rose mary that ledde such a weede by the wrist: but let her passe, she with her hayre about her shoulders, drawne out like a horse tayle with a Mane-combe, in a home-spun russet Petticoate, that should serue her many a fayre day, with a payre of strong Calue-skinne gloues, that her good man had drest for the purpose, holding out her chinne and drawing in her mouth (lyke Malkins olde Mare) went simpring betwixt two olde Constables: and after the rowte of such a sight of Rascals, as one would take hell for such a rabblement, followes the Groome my young Colt of a Cart breed, led betwixt twoo girles for the purpose, the one as like an Owle, the other as like an Urchin, as if they had beene spitte out of the mouthes of them: Nowe thys sweete youth, sauing that hee had the shape of a man, there could bee little sayd in his commendation: for he was headed like a Giant, so was he faced like an olde Ape, stumpe footed, and wry legged, and withall his lower limbes of such smalnesse, that he went in great daunger of the winde: mary for his breath, his Bride and hee were both Rabbets of one Laier: yet being in this disgrace of nature, these well matched Hog minions, it was a sport to see the weake iudgement of their poore wits, who were content to perswade themselues there was matter in them of sufficiency: for she, if one saluted her with faire Maide, shee would looke downe vpon her new shooes, with such a smile as would mak a horse laugh to see her countenance: and if hee were but called lusty Lobkin hee would fetch you such a friskall, that a dog would not lye downe to looke vpon him: Now as I tell you, to a blind Chappell insteede of a Church, went these Couple to their merry meeting: where, how they agreed vpon the match I know not, but they no sooner came out of the Church hand in hand, but of a handsome youth and a pretty damsell, they became both Buzzards: and was not this a pittifull wonder?

Fran. Not at all, for *Hodge Buzzard* and his best beloued, at the blew Crowe and the red Dwle can tel you the meaning of this riddle: but now to quit you againe, haue with you.

It was my hap in a market towne neere vnto the crosse, to meete with a coarse, carried vpon mens shoulders in a coffin, no great solemnity there was to be noted, for there was not a Herald of Armes, nor any mention made of him more then that he was dead; and was carried to bee buried: for more then that men wore blacke in good Cloakes for him, I saw no signe of sorrow to be thought on: yet for that there were many that accompanied the coarse, I demaunded of some that I durst be bolde with, what hee was, his name, his state, his condition, and his death? Now of all that I asked, or of all that I spake to, I could not heere so much as a good word spoken of him, his name was *Dives*, hee was a rich man, his condition wicked and malicious, his quallity ledgerdemaine, with which hee would coozen a whole country: his state mightie by his purse, his life like a Hog, and his death like a Dog, but that hee scaped hanging, which hee deserued too often: hee was beloued of fewe, and hated by many: vndid a number in his life, and now onely bestowed a little Charitably at his death: many did curse him, and fewe that prayed for him, more then that they might heere no more of him, and all that I could heere or see written of him, was an Epitaph that some conceited friend did bestow vpon him: the wordes whereof were these: Heere lies one that was borne and cried: hee liued threescore yeares, and then fell sicke and died. Now seeing no more matter to be considered, but down right Dog, with his head in the pot, and yet such a deale of a doo in carring him to church, I thought I would see him throwne into the earth, but when the carkasse came to bee laide in the graue, hee that in his life was said to be a jolly square fellow and indifferent handsome man, became a most vgly Beare, and was this a wonder?

Fran. No, not any wonder at all, when *Barnabye Beare* of Bul Ende by hogge downe was the most rauening *Wolfe*, and deuouring wretch of his neighbours goods that liued in a whole countrie: but if hee be gon, no doubt hee hath left heires, and so let him goe: and now let me tell you another wonder: In a

certaine Cittie where it was my chaunce to make aboade for some few monthes, I espied one day among a company of Cittizens, a little remote from the company, a couple that for serious cause of conference had singled themselues together, where walking neer vnto a bench where I sat, I might heare a little of their discourses: of which, before I speake any thing, let me a little describe you the persons: First, the young man being about the age of some two and twenty, a handsome man of resonable good shape, smooth faced, and demure countenanced, his apparell most Silke and Ueluet, his cloake and his hat well brushed, his ruffes well set, his stockings well gartered, and his shoes wel blacked, a sprinke youth, that as farre as his money would serue him did pricke toward the Marchant: the other some what more stept in years, and faced somewhat like a Bull, sauing that hee would leere like a Lyme-hound, his apparell nothing costlye, nor very comely, cloath and fustian, and that of his wiues spinning, his daughters carding, and his cousens Weauing, his hat wel worne and vnlyned, his ruffe but a length of home linnen, his shooes the best of the hyde, as well for warmth as wearing, his girdle of Buffe leather, a dagger with a dudgion hafte, a greasie pouch with a rusty ring, his stockings of exceeding course wooll, and his shooes soundly cobbled: this was all that I could note in his outside: now for his inside let me tell you, there was shrewde matter to muse vpon as you shall heare: for these two (age and youth) thus pacing the streete with a close measure, I followed till they came to a Tauerne doore, where going into a private roome, with the doore shut to them, I clapt mee into an odde seate neare vnto them, where calling for a pinte of Wine, leauing an idle errand at the Barre, that if *Iohn a Stiles* came to aske for *Tom a Hedge*, hee should hee presently brought to me, sitting munching vpon a crust, and sipping now and then of a cup of Wine, I heard all their conference which was as followeth. The olde man (as it seemed) thicke of hearing, because he would be lowdely spoken to, spake very lowde vnto this youth: when the first that I could heare was this: well sonne, you would haue money, and I could well part with it, if I sawe reason to perswade mee, how eyther to benefit my selfe, or you by it: for it is a Birde that flyeth fast forward, but it sildome comes so fast home againe: and if you chaunge him into an other shape then his owne, hee doth often loose much of his vertue: if you put him into anything hee may happen to turne to nothing. For (let mee see) you would haue four hundreth poundes: let mee heare to what profitable vse you would imploy them? The young man (with a soft voyce as could serue his thicke eares) made him this answere.

Sir, I would put one hundreth pound in cloath, which I will aduenture beyond the Seas, or sell at home, to my great aduantage. Stay quoth the olde man, cloth is good ware, so it be wel made and wel bought, but if you haue no skill in wooll, you may be cousoned in your cloth: beside, if it be good, and you aduenture it (mark me wel) the sea is no brooke and windes are wauering, stormes are perilous, rockes and sandes are mischieuous, Pirats are villanous, and what ship but may catch a Leake? but say that winde, weather, ship and saile, were as prosperous as heart could wish, to make a happy voiage, yet the goods on shore, the charge of custome, the time of vent, the expence of carriage, may make the commodity so little, as without the better stocke, may quickly kill a yong Marchant: And againe, if y^e^ Creditor prooue banckrout, or the Factor a spendthrift then *Summa totalis* makes but a sorrowful reckouing: Now at home, if they be stretched vpon y^e^ tentor hookes, burnt in y^e^ dying, spoil'd in y^e^ dressing, or any other false matter fall vpon thē, and you sell thē for good, y^e^ buyer is cousoned, and your conscience is touched, and God will one day haue it answered, and therefore I doubt you will doe little good with it in cloath: With that the young man replyed: oh sir, nothing venter nothing haue, there is no fishing to the Sea, the gaine of one voyage wil beare the losse of many, and a Factor, of credit will neuer trust but vpon assuraunce: and therefore the vndoing of one man must not be the hindrance of a hundreth: if I liue among men I must doe as men doe: and for home sale, if all things be not as they should be, they must bee as they may be: euery one must liue by his trade, for in these daies he that stands vpō conscience may looke after commodity, and come not neere it by an armes length: why quoth the old man, do you get so much by meating thē you do not meane to go to heauen for your measure: Alas Sir quoth the youth, in the Church perhaps wee heare of heauen, but in our shops wee haue so much of the world to looke to, that wee haue almost no leasure to thinke of heauen nor hell: but yet I hope so long as wee pitch and pay, and follow the trade or occupation we were brought vp in, wee shall not goe to hell for a small matter. No quoth the olde man, but for a great matter you may, and you that should loue your neighbour, to betray him as a *Iudas*, how euer you thinke of it, I feare it will fall foule with you one day: but since I see you are giuen to thriue, though I would be loath to take part with you in your course, I care not if I deale with you for one hundreth poundes, to be imployed in cloath: but what say you to the second? to what vse wil you put the other hundreth? The other hundreth quoth the young man, I would put in wines, an excellent commodity, and ready money, and quick returne. Alas quoth the olde man, it is pitty the returne is so quicke, for I thinke there is more money wasted in drinking to healthes,

till all health be turned to sicknes, then is employed in many necessary good occasions: but let euery man answere for his owne sinne, my sorrow can helpe little: and therefore if you be sure of good wines, speedy vent and good chapmen, I thinke it be not the worst ware that you can deale withall: but if your wines be small hedge wines, or haue taken salt water, and you either by brewing them with milke water, or other trumperies, or by mingling one with another, and so marre both to help one, and yet get money into your hands, giue day, and protest friendship, and all to cheate a simple man, whose taste and his wit, are both a like for his bargaine: oh how can you drinke wine, but you must thinke of your wickednes? and then how it goes downe God knowes, and I feare some of yee feele too well. Well Sir quoth the young man, I tell you as I tolde you before, euery man must looke to himself, and therefore if you will deale with onely men of conscience, you may keep your money long enough ere it will doe you any good: and therefore since it is an ill winde that bloweth no man to good, let the drunkard make himselfe poore, and the Uintner rich, and the Marchant vent his commodity, as hee may continue his Traffique: I cannot stand vpon termes, for your money you shall haue security, which if you like not, let me be without. Nay soft quoth the olde man, for kindreds sake cousen, I would not sticke with you vpon your owne bond, but that we are all mortall, and if you dye, your suerty may be the more carefull of your discharge and his owne to: and therefore Cousen, I pray you in kindenesse tell me for your third hundreth, howe you will imploy it? Sir quoth he, at your request I am content to tell you, in an Office: An Office quoth the old mā, in the name of God mā what may it be? why sir quoth he, the keeping of a Iayle or prison, for if I liue but a fewe yeares, I will make mine Irons, and my Tap-house, quickly put my money in my purse, with aduantage: and besides my ordinary gaines of my dyet, my fees allowed, besides priuy commodities, will soone multiply my hundreth to a greater summe then I will speake of: Oh but Cousen quoth the olde man, when you see the misery of the poore, and thinke on the sorrows of the distressed, how can you sleepe in your bed, to thinke of the day that is to bee looked for? Oh Cousen, be sure this world is but a picture, where pleasure or paine, is but as a shadow of that which is to come: remember my good cousen what will be spoken at the latter day, when you may well say you haue visited the sicke, for you see your prisoners for your owne safety: but how you haue fed the hungry, or cloathed the naked, I pray God your conscience doe not come against you: In briefe, cousen I had rather giue thee an hundreth pounds to leaue it, then lend thee a penny to take it: Sir quoth the young man, I thanke you, but patience rather then pitty, hath beene euer the way to profit: the small grasse of the field fils the barne full of hay, and the poore mens money fils the rich mans purse: he that will not kill a sheep because hee will not see his bloud, may hap to be without meate for his dinner, and why should I pitty him that hath no pitty of himselfe? yet perhaps I may make the gaine of the wilfull, that neede not come neere me y^t^ may make mee comfort them that cānot goe from me: corruption you know hath a part in our nature, whose infection breedeth diuers effectes of euill, and who liueth without sin? and therefore if rich men will be beggers, and beggers make rich men, giue me leaue to take my course, I will leaue you to your good conscience. Oh cousen bee not a bloud sucker, there is other meate then Mutton, and therefore pray not vpon Lambes, and if you can, endure the cry of the miserable, yet in what you can be comfortable, and if the wilfull be wofull, yet be not you ioyfull, but to all distressed be pittifull, and put away that corruption, that may breed an eternall confusion; put not the poore to his Irons, least they eate with sorrow into his soule, nor detaine the wofull in misery, least you be shutte out of the gates of mercy: howsoeuer Iustice commaund execution, vse you commiseration: and so since I see your intent, I will not put you from your purpose: but to the last hundreth deale (as plainely) what will you doe with it? In briefe Sir quoth the young man, I will put it out vpon interest, where (by such plots as I can worke) I will get foure score in the hundreth, and perhaps my hundreth againe: that were a wonder quoth the olde man, but is not this interest you speake of plaine vsury? No sir quoth the youth, not plaine, but in plaine truth, where there is no truth, it is priuy Usury: As how quoth the olde man? Why sir quoth the youth, when my petty Brokers, seekers for young spend-thriftes, heare of a youth new come to his land, that is ready to sell it ere hee know the rent of it, vpon him goe they: to me they come for some commodity, eyther an Artificiall stone, that must passe for an Orientall Iewell: a rare peece of Silke that will scarse holde the cutting out: a lame horse though [it] stand right for a little way: and these with many other such trickes must be foysted into a little money, to make vp a hundreth pounds, for which he shall be surely lapt in bondes sufficient to hold him fast: then ere hee come to haue his money, my Broker must haue his share, his Seller must haue his share, and the Scriuenor must haue more then, for his writings, for his share, out of al which shares I must haue a share, besides the cōmodity of my money, and bad ware, yet I must seeme an honest man, and of good cōscience that wil not take aboue y^e^ Statute for any thing: but thus wee share the Spend-thriftes money amōg vs, and if he breake his day, as it is oddes he wil, then new double bōdes, and new shares for the for-

bearaunce: till thus with our sharing, we leaue him but a little to share from vs: Alas quoth the old man why you were as good take his purse by the high way: oh no sir quoth the youth, it is farre better and easier thus to meete with his money, by a by way: wee that thus feede vpon the folly of youth, are but ordained to be the scourges of Prodigality: and when auerice hath once bewitched the minde with wealth, it is but labour lost to perswade reason to leaue it: and therefore Cousen, though by your countenance it agree not with your conscience, beare with me to tel you truely my intent. Oh cousen quoth the olde man, truely this last part is the worst of all the play, and therefore since I see your intent in euery one of these courses, rather to deceiue the simple, then to make an honest gaine, I had as lieue keep my money in my purse, as imploy it to such kinde of profit: if I may see a good bargaine wherein you may honestly benefit your selfe, without cheating or wicked cunning, vpon your owne bond without suerty, I am for you for a hundreth poundes. Sir quoth he, I thanke you, but if you be so scrupelous, I meane not to trouble you: that is as you please cousen quoth the olde man: so calling for a reckoning of a Pint of Muskadine, or such a matter, out they goe together: who no sooner were out of doores, but they became both Gurnerds: and was not this a wonder?

Fran. Yes if they had been sowst, but as they were, it was no wonder to see olde *William Gurnerd* of Frinity Borough, and his cousen *Henry Gurnerd* of Arni with him, the one as honest and kinde an olde Farmer, and the other as fine and wise a youth for his time, as one should meete with among a thousand: but since the Sunne growes low, I will quit you with one wonder of mine, and so giue ouer till we meete againe.

Lor. Content, vse your discretion, as time and memory serueth, I will either giue ouer or requite you.

Fran. Well then you shall vnderstand, that it was my hap in a kinde of house, betwixt a Tauerne and an Alehouse, where all sortes of people might haue ware for their money.

Lor. Oh by your leaue a little, was it not a kinde of Burdell, a brothell, or a bandy house?

Fran. Fie man you speake too broad, for where a man may be merry for his money, is there no meate thinke you but laced Mutton? and if a kinde wench play the good fellow, must Master Constable needes be angry? it is a heauie hearing.

Lor. Yea when the belly growes so bigge, that the burthen must lye vpon the parish.

Fran. Away man, that is the worst, but if men were not hard hearted, women might be better dealt withal.

Lor. Come, you will one day be caught napping for your fine humour: but I pray you on w^t^ your wonder.

Fran. Why I will tell you: sitting in this foresaid tipling tapling house, gnawing vpon a crust, longer then I had need, and making many sips at a pot of Ale, hauing a faggot before me, which I meant to sit the burning out of, I heard in the next roome (somewhat closer then where I sat) two or three laughing very hartely, and as through a creuice in the boords I might espye them, I saw a fat queane with a double chin, set betwixt a couple of leering companions, at the least crafty knaues: where laying mine eare a little to the wall, I heard all their chat, which was as I will tell you: Cousen quoth one of them (to this Fubs) by this drinke (and then he fecht me off a whole Can, that his eyes stared with his draft) this money was well got: why I got forty shillings of M. you wot who, for only telling of him where the widdow of the Eagle dwelt, setting her out, to bee all in the pinners papers, in the thousandes at least, and a house so furnished, it would doe ones heart good to come in it, and for a Wife the world had not a kinder creature: now, to her I made a trayne by her cousen my neighbour, to bee so acquainted with her, that after I had got into a little chat with her, I set her in such a gogge for a husband, with setting out this gentleman to be so gallant a man, so goodly a man, so fine a man, so kinde a man, so louing a man, so courteous a man, so proper a man, and so braue a man, that besides his liuing which was more then hers by a great deale, his creadit was such with the great ones, that she should go in her Hood euery day, and leade a life like a Lady at the least: Now when with these wordes I had set them both in such tune that I knew how to have the drawing of their purse stringes, when I had so long plumed vpon his feathers, that they began to growe too fast for getting off, then finding an olde Archer insteed of a Sutor, that noting my acquaintaunce with the Widdow, would make a profit of my trauaile, to him fell I, and giuing ouer my young gallant, fell aboord with his bounty, and hauing him in bond (beside his dayly liberality) that if hee gat the widdow, I should haue the hundreth poundes, to worke went I with my wittes, to bring this world about: and one day sitting with the widdow in sad talke, after she had asked me of my youth, (with a sigh) I answered that he was well, and if that shee would bee secret, I would acquaint her with that which should make her thinke mee an honest man: she not caring what she sayed, to heare what I would say, promised secrecy: whereupon I began to play my part kindly: Alas widdow quoth I (to deale plainely with you) my friend and I must be two, for whereas I thought him the most honest, and stayed kind Gentleman, and good husband in the world, I find he is a wencher, and a spend-thrift, and so hasty that nere a friend hee hath but is weary of his company, and withall (I may tel you) he is in debt, truly I haue bin sorrie at my hart, that I was so deceiued in him, to open my mouth in his

cõmendation, especially to a woman of your worth, who it were pitty that he should liue, to looke vpon more then as a stranger: but I hope there is nothing so far past but may be called backe againe? No quoth shee I warrant you, I will looke to that well enough, and I am glad I heare of it so soone, and I thank you with al my hart: oh these yong men are dangerous to deale withall: indeed (as they say) they will make much of one, for they will make as much of one as they can and then leaue vs to make our prayers at whining crosse, but I will leaue them all and bee ruled by my friends, I am not so young, but I can make much of an olde man, and loue him to, if hee vse mee well, for I see by my neighbours, it is better being an olde mans darling then a yong man worldling: say you so Mistris quoth I and truly if you be so minded, I warrant you I will fit you with a gentleman for your turne: one, that though hee bee somewhat in yeeres, yet is he as staite an olde man, and as neate in his apparell, as if he were but twenty yeeres of age: one that loued his olde wife out of cry: hee hath but one daughter, and shee is married, so that hee hath no charge to trouble him: and for his wealth, hee knowes no ende of his goodes: Yea quoth the widdow, such a one were worth the looking on, and for the honesty that I haue found in you, I will thinke the better of you while I knowe you, welcome to me at all times, and bring your friend, it may bee he shall not mislike his entertainment: with these good wordes, I tooke my leaue, and after many thankes, making her beleeue wonders, about my villany went I, and being well acquainted with a cousen of hers, who was to pay her a summe of money, which should be forgiuen him by this olde man, if he could get her, we made such meanes, that with the good helpe of her kinsman, who lent this Cunny-catching cunning companion, both money and wares for his furniture: we found such times, and made such meetings, that we clapt vp a wicked bargaine: and for my paines (what care I for the vndoing of her and him, and twenty more, to serue my turne) I gat these crownes, and will haue more to them ere it bee long: and bee hang'd you will quoth good wife Bumble Bee, but sirra wotst it thou what? Ile tell thee as pretty a tale: in my house (thou knowst) I haue them that will carry meate in their mouthes, and not loose a bone for a shaddow: now vpon some month a goe, I entertained a young gossip, that was not such a baby, but she knew how to butter her bread, and yet the vilde baggadge (because she was somewhat snowte faire) would be a little proude and foolish withall, she would be for no Churle, nor Chappes, she was a minion for a Champion: yea but daughter quoth I, we cannot keep house with faire lookes, wee must haue money, and the Churle at home will be liberall abroad, and the Chuffe wil bring better prouander then Chaffe, where he meanes to baite: be content, a purse of gold is worth ten pipes of Tabacco, please an olde mans humour, and haue his heart: these youths of the parish, that are so spruse in their apparell, haue little money in their purses, and their verses and their tales, are not worth a pudding for our trade: the basket with cakes, the peeres of stuffes, the Iewels, and the gold, this is it that maintaines the matter, talke is but winde, there is nothing to be borrowed on it, leaue your idle humor, or you will liue but ill fauouredly: Now sir, how she listn'd to me I know not, or how she profited in my instruction, but an olde Widower comming to my house (insteed of the common course that he might haue taken) fell in so great a liking of her beauty, that leauing to fall aboord with her for, and so forsooth, he began to tell her how great a pitty it was that so sweet a creature, in face and body, should haue so foule a minde: and if that rather neede of maintenance, then wicked delight, did driue her to this lewde kinde of life, and that he might be perswaded of her loathing and leauing her ill course, his wealth was sufficient: children he had none, and to bring her to good hee cared not to spende halfe that hee had, shee should be wife, child, loue, and perhaps heyre to the best part of that he had: this sound in her eare, so went to her heart, that by such meanes as he wrought, my girle was got away, and my house almost ouerthrowne by it, for I may tell you she was a diamond wench, for colour and countenance, and a wit at will: but when this Widower had wedded her, and she began to looke about her, she was so turned honest that it was a wonder howe shee could hit on it: but to be short, one day (not past a weeke a goe) she sent for me, and her good man being abroad, she gat me alone with her in a chamber, where after a showre of teares: oh quoth she, leaue leaue your wicked and hellish life, it may last a while, but the end wil be nought: Uirgins virginityes, yong mens patrimonies, olde mens wealthes, lost, solde, and wasted, bodies diseased, mindes troubled, hearts agreeued, and soules tormented, hel in the house, and the deuil in euery corner: take heede I say of a faire warning, let the shame of nature, the hurt of reason, the abuse of time, and the offence of grace, make you loath this vilenes, and leaue this villany, deuised by the deuill, and enacted by his angels: God is where he was, he hath called me home, follow me to him, breake up your ill company, and fall to your prayers: if you want to come to mee, I will not see you want, but if you will not take this kindly, and follow it soundly, I wil leaue you vtterly, hate you deadly, and persecute you most cruelly: Now when she had made an ende, she stung me so to the heart, that I was not able to answere her a word a good while, but at last comming to my selfe, I did thanke her, and tolde her, that she should see I would thinke on her, whereupon she gaue me this golde,

and by this golde so I haue, for I haue put two away, and the rest shall follow as fast as may be, for I wil turne christian, and doe thou *Hodge* too, and in good earnest if thou wilt doe as I will doe, wee will strike a bargaine: thou hast been a knaue, and art sorry for it, I haue been a drab, and am ashamed of it, let vs leaue al knauery and sweare honesty, wee shall doe more good with them that know vs when they see vs, then a thousand of them that looke vpon vs, and will not beleeue vs: Well *Madge* quoth the Cheator, thou hast almost turned my heart in my belly with this talke of thine, and truely I will soone come home to thee, when it shall be thy fault if wee iumpe not vpon the maine point, but what meanes my Cosen *Rainolde* to change colour and sit so sad? Oh cosen quoth hee, I heere you talke of a mendment, and reioyce to heere it, but when I thinke withall vpon my owne wickednes, it prickes me to the heart to remember it: Oh the false and counterfet wares y^t^ I haue sold to simple chapmen in the country where as well in losse of wares, as by imprisonment for breach of payment, I haue vndone a number, and the goodes of diuers honest that I gat into my hands, and then closely (to cousen my creditors) played banckrout without neede: Oh Cousen when I kept Shoppe, if a poore Gentleman had broke day with me but for forty shillings, I would haue defamed him, with shifter and beggar, and I know not what, but when I had vndone I know not how many, and yet all would not thriue with me, what shall I doe? Why Cousen, aske God mercy for your sinnes, of that which you haue, pay as far as it will goe, or employ it to such good vse, as may in time make satisfaction: no doubt but God will be mercifull, you will thriue and prosper, and your conscience will be at quiet: say you so Cousen quoth hee, I thanke you with all my heart, and since I haue neither wife nor Children, if yee two make a match, I care not if I spend the residue of my life in your company, I will be a lodger in your house, and we wil liue and die like friends: vpon this they clapt hands, called for their reckonings and departed, when going out of the doores the men were both turned to Plouers, and the woman to an Howlate: and thinke you not this a wonder?

LOR. No as it is no wonder, that *William Plouer* and his cousen *Roger* of Mallets moore, and Sib Howlate of Nilcocks Marsh, should meete a[t] Bulley Market, and drinke a Pot of Ale at the Mag Pie: but for the wonder it was their talke and turning honest, if the tale bee true as you tell it: but looke you the Sunne goes lowe it is time to be walking let us keepe the rest of our wonders till our next Meeting.

FRAN. Content, and it shall goe hard, but I will bee for you: in the mean time farewell.

LOR. ADUE.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 4, EPISTLE-DEDICATORY 'TO MA. IOHN CRADOCKE, CUTLER.' See on this name our Memorial-Introduction; also on the pathetic personal references of this and other Epistles-dedicatory.

TO THE READER, p. 4, col. 1, l. 2, '*fonde*' = foolish: l. 6, '*many a one wonder*' = very many, or a multitude (plural): l. 10, '*vnhappily*,' *i.e.* the Writer not being very happy at the time: col. 2, ll. 7-8, '*such a doe about nothing:*' the saying was a common one early: l. 10, '*as I haue reason*' = according as I have reason.

MERRY WONDERS, p. 5, col. 1, l. 1, '*Greene Rushes*' = bents—a familiar rustic phrase equivalent to 'Good morning.' The names 'Francisco' and 'Lorillo' are in accord with the (then) popularity of everything Italian: l. 16, '*blacke Swanne*'—for long was regarded as a world's wonder: l. 33, '*toyes*' = trifles: col. 2, l. 23, '*is better in the graue*' = does more good dead than when alive.

P. 6, col. 1, l. 25, '*the signe of the wilde goose:*' the 'Goose and Gridiron' was a common inn-sign, but the 'wilde goose' is not found in Larwood and Hotten's 'History of Sign-boards:' l. 26, '*backeside*' = garden, or here, back-court. Henry Vaughan the Silurist uses it in his 'Looking Back' thus:—

> 'How brave a prospect is a bright *back-side!*
> Where flow'rs and palms refresh the eye!
> And days well spent like the glad East abide,
> Whose morning-glories cannot dye.'

Lyte, in his edn. of Vaughan, ignorant (apparently) of the real meaning, or offended by its changed application, altered the text to this:—

'How brave a prospect is a *trauers'd plain*
Where flow'rs and palms refresh the eye!
And days well spent like the glad East remain,' etc.

So too the reprint of 1858. I was the first to restore the Author's text. A quotation from Ben Jonson's 'Case is Altered' will illustrate the early and later meaning:—'*Onion* . . . . but if thou wilt go with me into her father's *back-side*, old Jacques back-side, and speak for me to Rachel.' (Act iv. sc. 3.) Then in sc. 4, Jacques being told by Rachel that there are some persons in the back-garden, cries in fear of robbery, 'How, in my *back-side!* where? what come they for? Where are they?' It is in this back-enclosure that Jacques digs a hole for his gold, and covers it with horse-dung, and that Onion, lest he should be discovered, gets up a tree. It might be worth while inquiring how 'back-side' has come to have such a deteriorated and oddly-different application. See Fuller Worthies' Library edition of Vaughan, vol. i. 299: ii. 117: iv. 338-9. l. 3 (from bottom), '*pounding*' = impounding or seizure by law: col. 2. l. 2, '*stavered*'—to 'staver' is to 'totter:' l. 12, '*roaned curtalles*' = sorrel docked horses: now 'roaned' is = iron-grey colour: *ibid.*, '*Trenchmore*' = an old hilarious dance: l. 24, 'mary' = marry: l. 40, 'gaue the wall to no man' = allowed to pass or gave way: A story is told of a foolish nobleman who, meeting a venerable Puritan clergyman on a narrow foot-path, insultingly occupied its entire breadth (or narrowness) and observed 'I never giue way to fools.' He received for answer stingingly, '*And I always do so*,'—and the ancient Puritan stepped down.

P. 7, col. 1, l. 7, '*Morris daunce*' = Moorish dance: l. 11, '*minikin*' = diminutive: l. 23, '*Oxes*'—misprinted 'Ores:' col. 2, l. 10, '*Bearard*' = bear-ward or bear-keeper: l. 11, '*Sarasins*' = Saracens: l. 14. '*S. Christopher*' = huge, as the saint was: l. 15, '*swad*' = rustic bumpkin: *ibid.*, '*browes*' = brose: l. 16, '*more cappes*' = salutations: l. 20, '*pincke*' = beauty, after the flower so named and the bird (chaffinch): l. 34-35, '*Ela*' and '*solfa*' = notes in music: l. 14 (from bottom), '*cockes stones* bones'—minced oath, 'cockes' being a corruption for 'God,' as in Hamlet (iv. 5) 'By *cocke* they are to blame:' l. 6 (from bottom), '*Trulles*' = whores.

P. 8, col. 1, l. 31, 'Mane-combe' = comb used for a horse's mane, etc.: l. 14 (from botttom), '*Urchin*' = hedge-hog, which boys still believe rolls itself over fallen fruit and carries it off on its prickles: l. 5 (from bottom), '*minions*' = parasites: col. 2, l. 2, '*Lobbin*' = lobcock or lubber: l. 3, 'friskall' = leap, as in a dance: l. 12, '*blew Crowe and red Owle*' = Inn Signs (fanciful): l. 16, '*coarse*' = corse, *i.e.* corpse.

P. 9, col. 1, l. 9, '*sprinke*' = spry, active: l. 10, '*pricke*' = advance: l. 13, '*Lyme-hound*' = some local breed of hound: l. 19, '*dudgion hafte:*' 'dudgeon' = root of boxwood: '*hafte*' = handle: col. 2, l. 11, '*vent*' = sale: l. 14, '*banckrout*' = bankrupt: l. 15, '*Factor*' = agent or manager: l. 17, '*tentor*' = tenter: l. 23, '*there is no fishing to the Sea.*' See Memorial-Introduction for curious illustration from Sir John Davies.

P. 10, col. 1, l. 5, '*chapmen*' = merchant or buyer: l. 7, '*hedge wines*' = made of herbs, etc., taken from the hedge, *e.g.* nettle beer and the like.

P. 11, col. 1, l. 27, '*sowst*' = sauced: l. 28, '*Frinity*'—qu. Trinity? but the names are fanciful throughout: l. 42, '*Burdell*:' See Glossarial Index, *s.v.*: l. 43, '*laced Mutton*' = a prostitute: col. 2, l. 16, '*pinners*' = pinders, *i.e.* the official who had charge of the 'pound,' and whose duty it was to confine stray cattle in it: l. 19, '*trayne*' = stratagem: l. 22, 'a gogge' = a-gog, full of excitement: l. 41, '*sad*' = serious.

P. 12, col. 1, l. 18, '*staite*' = stayed: l. 11 (from bottom), '*not loose a bone for a shaddow*'—the allusion is to the old fable of the dog and the shadow: l. 8 (from bottom), '*vilde*' = vile: l. 7 (from bottom), '*snowte* fair' = face fair: l. 2 (from bottom), '*Chuffe* = sullen, churlish: col. 2, l. 6, '*peeres of stuffes:*' qu. misprint for 'peeces,' *i.e.* pieces?

P. 13, col. 1, l. 6, '*drab*' = loose woman: l. 11, '*turned*:' misprinted 'turning:' l. 13, '*iumpe not*' = agree not: l. 20, '*where*'—misprinted 'were:' col. 2, l. 19, 'Mag Pie'—a once common inn sign: see Larwood and Hotten as before, s.n.—G.

A POSTE

With a Packet of Mad Letters.

1603-1637.

NOTE.

The first edition of these 'Letters,' which consisted of one Part only, is undated. The earliest dated one—but Part 1st only—that I have met with, is of 1603. Another, probably others, had preceded, seeing that it is said to be 'Newly Inlarged.' In Appendix to the present reproduction the more noticeable various readings, etc., from 1603 are recorded, so far as an imperfect copy preserved in the Advocates' Library, Edinburgh, enabled. I am indebted to my friend J. M. Thomson, Esq., Edinburgh, for a most painstaking collation of 1603 with 1637 edition, as far as the former goes. In the Memorial-Introduction will be found an account of several editions, and of kindred books. The text of 1637 is adopted, as having most probably received the Author's latest corrections, albeit the 1603 text corrects manifest errors of 1637. These 'Letters,' when critically studied, have not a little of biographical interest in them, while they shed light on olden manners and usages, more especially on the domestic life of our forefathers and foremothers, in youth and age.—G.

A POSTE

WITH A PAC

KET OF MAD

LETTERS.

Newly imprinted.

LONDON

Printed for *John Marriot.*

1637.

TO THE RIGHT WORSHIPFULL

MAXIMILIAN DALLISON of HAWLIN,

in the Countie of KENT, Esquire:

NICHOLAS BRETON wisheth the happi nesse of this World, and Hea- ven hereafter.

I Find in *Latine, French, Italian,* and *Spanish,* Bookes of Epistles, dedicated to men of good account, as well for their places, as spirit: but withall I must confesse the *Authors* of those writings, to have beene men of those Iudgements, that have set downe matter worthy regard: now, for my selfe, though I cannot stand in the ranke of those rare wits, yet noting in your Iudgement, that true Noblenesse of Spirit, that by the regard of your good favour, may grace the workes of an unworthy hope, and presuming (upon my knowledge of your discretion) to receive pardon of my presumption, hoping that you shall finde nothing displeasing to an honest minde, some things profitable to a young wit, and wishing all, worthy the favourable acceptation of your good patience, in all due thankefulnesse for your undeserved goodnesse, I humbly take my leave.

Yours in affectionate service

NICHOLAS BRETON.

TO THE READER.

Gentle if you be, be you so, gentle Reader; you shall understand, that I know not when, there came a Poste, I know not whence, was going I know not whither, and carried I know not what: But in his way, I know not how, it was his hap with lack of heed, to let fall a Packet of idle Papers, the superscription whereof being only to him that finds it, being my fortune to light on it, seeing no greater style in the direction, fell to opening of the inclosure, in which I found divers Letters written, to whom, or from whom I could not learne. Now for the Contents of the circumstances, when you have read them, judge of them; and as you like them, regard them: And for my selfe, hearing you liked well of this first Part, I have adventured a second, which here I present you with, both in one: but fearing to be too tedious in this Letter, lest you like the worse of those which follow, I rest as I have reason, Yours, *N. B.*

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A POSTE WITH A PACKET OF MAD LETTERS.

1. *A Complementall Letter.*

Deare friend.

THE elegant composure of your lines make me to esteéme you a déepe scholler, and the remonstrance of your loue towards me, makes mée glory in so exquisite a friend: with what an extasie of comfort shall I bee rauished by your company, who surfet thus with joy at the paper, which beares the Characters of your name and hand-writing? which writing truely is most delectable, but not satisfactorie, for I cannot deriue a fulnesse of content to my selfe, though I were made possessor of both the Indies, or had the affluence of all outward commodities, if I euer be depriued of your society, which I account as the greatest moity of all terrene happinesse, who am resolued stil to continue my sorrow for your continued absence, and request you to hasten the hower wherein I may congratulate your safety, and to abridge my time of mourning with a spéedy and most welcome returne vnto

Your devoted friend, A. B.

2. *From a Sonne to his Father.*

Whereas it is the part of euery child, being by duty and nature chiefly bound, daily to sollicite God with importunate prayers for his Parents prosperity: I therefore good Father being a sonne more bound then any through the fluent bounty of a Fathers loue, doe now in all reuerence, obediently remember my zeale and duty, with my feruent prayers for the continuance of all true felicitie towards you whose loue hath beene the flood to fill the banks againe, when my irregular expences were the ebtides to make my monie run low: but as I am insufficient to make a plenary retribution, or to cancel the Obligation of your so many kindnesses and benefits, so will I neuer forget to shew my gratefull remembrance; but being ashamed to returne nothing but bare words in retribution, I have at this present sent you a Gelding, whose worth I leaue to your triall and experience, and desire you to accept him as the rentall tribute of

Your obedient Sonne, I. M.

3. *A letter of Love to his Mistris.*

Loveliest Mistris,

That powerfull Deity which hath enkindled the hearts of mightiest Monarchs with the beautifull lineaments of rosie chéekt Ladies, at this time hath manifested his soveraigntie ouer me, who being taken in the snare of loue, and fettered in the bonds of affection, am in the same predicament of passion: the countlesse griefes, which day and night I haue long endured for your sake (able to melt a heart harder then a diamond) may be as perswading Orators to moue your pittifull nature to fauours as my languishing estate doth implore (if you hold my life in any regard) that you would vouchsafe by your kindnesse to comfort my soule, which is prepared to forsake this wretched body vpon deniall: But fearing lest I haue too much slackt the reine of my pen, and béen too liberall in writing, awayting in your answer for the sentence of life or death, wishing you a perpetuity of joy, I rest,

Yours most affectionately, A. B.

4. *A Letter admonitory to a Gentlewoman living in London.*

IT is obseruable that when a man hath a glasse of a brittle substance and for the worth of great price and value, he is very chary and heédfull thereof, be-

cause if by a fall it should bee broken, it is impossible to haue it repaired: I make the application vnto your selfe (Cousin *Dorothy*) your Mayden-head being a jewell of high estimate, may bee compared to that brittle ware, which unlesse your care be the greater for the preseruation, may get a cracke that no Art of man can make whole againe, and a blow, that no herbe is of sufficient efficacy to cure: Let not my needful aduice be in ill part accepted, the trespasse being so unredeemable, and the losse so irrecouerable: your Sex (Cousin) is of it selfe prone and propense vnto pleasure, and *London* is a place fuller of prouocatiues to Sinne: your beauty shall there hourely méete with forcible temptations, though haply in the harmlesse country the fortresse of your chastity found no assaylants. But I hope your genuine and innate vertue will protect you from so foule an ignominie, and giue mee cause to rest alwaies.

Your loving Cosen, G. D.

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5. *A Letter to his Mistris desiring marriage.*

COurteous Mistris *Amet*, the only joy of my heart, I thought it fitting to declare my minde in writing to you: long time haue I rested your true and constant loue, hoping to finde the like true affection from you: I write not in any dissembling sort, my tongue doth declare my heart, assuring you that I doe not regard any portion, but your hearty loue to remaine firme to me. I would be glad to know when you would appoint the day of our marriage, if it stand so to your liking: deare *Amet* take some pitty on him that loueth you so well: you know that I haue beene profferd good mens daughters in mariage, but I could neuer fancy any so well as your selfe. I desire to know the fulnesse of your affection, whether it doth equall mine or no, and upon the receit of your answer, you shall see me shortly after: though I receiue you in your smocke, I haue sufficient meanes to prouide for you and me both. I haue sent you a ring in token of loue, which I pray you accept of. I omit all eloquence, not doubting but you will consider my feruent zeale which cannot be expressed with words. Thus requesting your answer, I commit you to God, resting

Your assured loving friend till death, H. K.

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6. *A merry Letter of newes of Complaints.*[1]

HOnest *George* my old Schoole-fellow and Kinde friend, glad to heare of thy home quiet, how euer I fare with my farre trauell: where as thou writest vnto mée for such newes as this place yeéldeth, let mee tell thee that there are so many, and so few of them true, that I dare almost write none: onely this vpon my knowledge I dare deliuer thee for truth, that of late in the Citie there are a number of complaints euery houre in the day: The Souldier complaines either of peace or penurie, the Lawyer either of lacke of Clyents, or cold feés, the Merchant of small traficke, or ill fortune, the Tradesmen of lack of Chapmen, the labourers of lacke of worke, the poore man of lacke of charity, and the rich of lacke of money, the thiefe of the lacke of booties, and the Hang-man that his treés are bare. And for your feminine gender, many old women cry out of young vnthrifts, and many young wenches complaine of old misers: Howsoeuer matters goe, I cannot helpe them, but as I heare of their complaints, I haue written thee the contents, which being scarce worth your reading, I leaue to thy worst vsing, And so sorrie that I haue no matter of worth wherewith better to fit thine humor, in as much kindnesse as I can, I commend my loue to thy command, and so I rest

Thine ever as mine owne W. P.

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7. *To a vertuous Gentlewoman.*

I Will not deny but your faire eyes are able to dart loue into any beholder, but the vertues of your mind haue wonne me to bée enamored on your person. They that aime at the forme, tie their loues but to an apprentiship of beauty, which broken with sicknesse or yeares, they grow either cold in their affection, or fall to a loathing of their once beloued object, but I (confiding in your wisedome, & supporting my hopes upon the pillar of your sapience) put it to your election either to grace me with your favour, whose loue shall bee as durable as the immortall essence of your soule, from whence flow your neuer enough commended vertues, or to cast it on some superficiall and temporary Louer, whose affection will fade with the decay of your soone vanishing beauty. But I will here set a period to my lines, and giue way to your discreet consideration to contemplate and discusse the most affectionate suite of

Your ever vowed servant, R. I.

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8. *A Letter of comfortable advice to a friend, who sorrowed for the death of his Love.*

HOnest *Alexander*, I heare thou art of late fallen into an extreame melancholy, by reason of the sudden departure of *Susanna* out of this life: for thy sake I am sorry she hath left her passage on this earth, though being too good for this world, she is sure gone to a better: now if thy mourning could recouer her from death, I would willingly beare part of thy passion: but when it doth her no good, and thy selfe much hurt, let not a wilfull humor lead thée into a woefull consump-

[1] See a characteristic *bit* from 1603 edn. in Appendix.—G.

tion. Thou knowest she is senseleese in the graue, and wilt thou therefore be witlesse in the world? Say loue is extreame, and let mée beleéue it: wilt thou therefore depriue nature of reason? God forbid: well thou knowest I loue thée, and in my loue let meé aduise thée, not to goe from thy selfe with an imagination of what was, to lose that which is: because she is in Heauen, wilt thou be in Hell? or if she be halfe an Angell, wilt thou bée more then halfe a Deuill? Oh, spend thy spirit to a better purpose: let not the remembrance of her perfection driue thee into imperfections: nor make loue hatefull to others by seeing the vnhappinesse caused in thy selfe. O let not fancie shew folly in thee, howsoeuer vertue deserued honor in her: Leaue thy solitary dwelling and come liue with me, we will deuise some good meanes for the remoue of this melancholy. In the meane time, make not too much of it, lest it chance to proue a madnesse: Loue thy selfe, and beleéue thy friend, and what is in me to doe thée good, command as thy owne: glad I would bée to see thee, as hee who doth intirely loue theé, and so desirous to heare from thee, to the Almighty I leaue theé, Farewell.

Thine as his owne, F. D.

9. *His Answer.*

KInd *Franke* I haue receiued thy friendly Letter, and note thy carefull loue; but pardon me if I doe not answer to thy liking. Alas, how can he truly judge of Loue, that neuer kindly was in loue? or know how soundly to helpe a sorrow, that neuer inwardly felt it? Reading makes a Scholler by rule, and obseruation I know doth much in the perfection of Art, but experience is the Mother of Knowledge. My Mistresse beauty was no moonshine, whose vertue gaue light to the hearts eye, nor her wisedome, an ordinary wit, which put reason to his perfect vnderstanding: and for her graces, are not they written among the vertuous? Thou saidst wel, she was too heauenly a Creature to make her habitation on this earth: and is it not then a kind of hell to be without her in this world? Imaginations are no dreames, where substances are the object of the senses, while the eye of memory is neuer weary of seeing. Oh honest *Franke* thinke thou hast not liued that hast not loued, nor canst liue in this world, to haue such a love die in it: It is a dull spirit that is fed with oblivion, and a dead sense that hath no feeling of loue: thinke therefore what was, is with me, and my selfe as nothing without the enioying of that something, which was to me all in all. Is not the presence of an Angell able to rauish the sight of a man? And is not the light of Beauty the life of Loue? Leaue then to burthen mee with imperfection in my sorrow for her want, whose presence was my Paradise, and whose absence is my worlds hell: thou dost misconstrue my good, in a languishing for her lacke, and knowest not my heart, in thinking of any other comforts: No *Franke*, let it suffice though I loue theé, I cannot forget her: and though I liue with theé, yet will I die for her: haue patience then with my passion, till time better temper my affection: in which, most deuoted to thée of any man liuing, till I sée thée, (which shall be as shortly as I well can) I rest,

Thine as thou knowest, D. E.

10. *A Letter of advice to a young Courtier.*

My noble kinsman, I heare you are of late growne a great Courtier, I wish you much grace, and the continuing of your best comfort: but for that your yeares haue not had time to seé much, and your kindnesse may hap to beé abused, let mee entreat you a little now and then to looke to that which I counsell you: keepe your purse warily, and your credit charily, your reputation valiantly, and your honor carefully: for your friends, as you finde them vse them: for your enemies, feare them not, but looke to them: for your loue, let it beé secret in the bestowing, and discreet in the placing: for if fancy bee wanton, wit will bee a foole: scorne not Ladies, for they are worthy to bee loued: but make not loue to many, lest thou bee loued of none: if thou hast a fauour, be not proud of thy fortune, but thinke it discretion to conceale a contentment: goe neate, but not gay, lest it argue a lightnesse, and take heed of lauish expence, lest it begger thy state: play little, and lose not much, vse exercise, but make no toile of a pleasure: Read much, but dull not thy braine, and conferre but with the wise, so shalt thou get vnderstanding. Pride is a kind of coynesse, which is a little too womanish: and common familiarity is too neére the Clown for a Courtier. But carry thy selfe euen, that thou fall on neither side: so will the wise commend thée, and the better sort affect thee: but let me not be tedious, lest it may perhaps offend thée and therefore as I liue, let it suffice I loue thée. And so wishing thee as much good as thou canst desire to be wished, in prayer for thy health, and hope of thy happinesse, to my vtmost power I rest in affectionate good will

Thine ever assured, H. K.

11. *His Answer.*

Sweet Cousin, I thinke you haue either some Court in the Country, or else you have studied the Courtier, that you can set downe such rules that are no lesse worthy the reading, then observing: beleeue mee they shall bee my best leisures studies, and in my daily courses my counsellors, my sollicitors in loue, & my

Judges in honor, my guides in greatest hopes, and my admonitors in greatest dangers: for your paines in them I thanke you, and for your kindnesse I loue you: your care of me I see by them, and will not vnkindly forget them. I must confesse, I finde Courtiers close people, and Ladies strange creatures, and loue so idle an humor, that I am afraid to lose time in it, but the better by your aduice, I hope to carry a hand ouer it. For aparell, I will keépe my stint, and care for no fond fashion. And for exercise, nature is so giuen to ease, that good qualities are almost out of use: as for vertue, poore Lady, she is scarce able to liue with her pension: but for study, I haue little time so much company withdraweth me: and for a booke, next to the Bible, your Letter shall be my Library. And thus smiling at such Guls, as think no grace but in a gay coat, nor wit, but in a stale jest, noting many a begger like a King, and many a Lord like a poore Gentleman, seeing the truth of *Solomon* in his conclusion of all earthly comforts, that all vnder the Sun is vanity, meaning not to be a servant to a base humor, nor to reach higher then I may hold fast: in thankfull kindnesse for thy carefull letter, and faithfull affection to thy worthy selfe, wishing thée so neere me, that I might never be from thee, I rest,

Thine what mine owne, N. B.

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12. *A mournefull Letter to a Brother.*

GOod Brother, the misery of my uncomfortable life, the crossenesse of my cruell fortune, and the vnkindnesse of my vnnaturall kin, have made me so weary of this world, that I long for nothing but my latest hower, and yet loath to despaire of Gods mercies, willing to take any good course for my commodity, I haue of late beene perswaded by some of experience in their journies into those parts, that my trauell into the Low-Countryes, would bee much to my benefit, as well for the language, as for my skill in such traficke as I would make vse of in those places: but my state being so downe the winde, that I know not how to set saile vp in the weather, hauing no stocke to lay out, to giue mee hope to bring in, I will euen set vp my rest vpon the resolution of fortune, and thrust my selfe into some place of seruice in the warres, where I will either winne the Horse, or lose the Saddle: if I die, mercie is my comfort: if I liue, desert is my hope. But to the helping forth of this my forlorne spirit, good Brother put to your helping hand, assuring your selfe that I will not liue to be vngratefull: for as my heart loueth, my soule shall pray for you, and when I haue time to see, I will be no stranger vnto you. And thus agrieued to charge, neuer more meaning to trouble you, beseeching God to enable me to requite you, in the true loue of a naturall brother, I rest,

Yours as mine owne, M. S.

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13. *His Answer.*

DEare brother, as I grieue at your crosses, so I would willingly procure your comforts. But my state much inferiour to my will, makes me vnable to satisfie your expectation: and yet would I hurt my selfe rather then you should perish: for you shall receiue by this bearer what I may, and more as I shal be better able. But touching your courses for the Low Countries I feare your traficke will be but little gainefull, the warrs so eate vp the wealth of the Country: and for your intent touching Armes, I feare your forwardnesse is too great for your experience. Yet so farre doe I allow of your noble resolutions herein, as I would lesse grieue to heare of your honourable death abroad, then see your discontented life at home: and therefore for winning the Horse, or losing the Saddle, leaue that to Gods blessing, who will bestow honour as it shall please his diuine prouidence: but good brother, haue patience with thy crosses: attend mercy for thy comfort, and haue a care of home, howsoeuer thou fearest abroad: I know thy minde is great, but take heéd of pride, lest it be a barre to all thy preferment, and ouerthrow all thy honour: I sée thou art weary of the world, make then thy way towards heauen, that God, who hath tryed theé with calamities, may blesse theé with eternall comforts: in hope whereof, willing in all I can to helpe, praying heartily for thée, with mine vnfained hearts loue, vnto the Lord of Heauen I leaue thee.

Your louing Brother, D. S.

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14. *To a Minister in behalfe of a sicke friend.*

Sir,

THough it hath euer beéne my study to furnish my selfe with constancy against the disastrous infortunities of this life, yet I could not but bee much moued out of the tendernesse of my loue, with the newes of your friend Master *Goddards* debilitie, and assure you sickenesse hath not so vehemently seazed on his body, but sorrow hath as violently attached my heart: for the recordation of his many fauours, so liberally though vndeseruedly bestowed vpon me, makes me to participate in his griefe, as if it were mine owne: Since it would beé rudenesse in mée now to trouble him, I haue diuerted my Letters vnto you, and beséech you (séeing in all mens opinions the time is come that hée must put off his mortality, and passe through death as through a gate into euerlasting life) to put him in minde to bewaile his misdeeds, and to begge remission of his sins with pour-

ing out of his teares, which are so gracious in heauen, that euery sin is washed away with such a flood, and no weeds spring after such a raine. But happily it is a superfluous care in me to set a spurre in your side and to pricke you on, who are forward enough of your selfe to performe all holy offices that can bee in one of your coate required: therefore if sorrow haue beene a bad dictator to my pen, beare with the boldnesse of

Your mournefull friend, E. F.

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15. *A Letter of a Jealous husband to his wife.*

WIfe, in as much kindnesse as I can, I aduise you to leaue such courses, as are neither to your credit, nor my contentment: you know, much company causeth many occasions of idle spéeches, and young men are not in these dayes giuen to speak the best of their kind friends: trifles and toyes were better refused then accepted, and time idly spent brings but beggery or a worse blot: of all the birds in the field, I loue not a Cuckoe in my house: truly I doe not dissemble with you, your light behauiour doth much dislike me, and how glad I would be to haue it reformed, you shall know, when I shall see it: shall I make you fine to please another, and displease my selfe? shall I leaue you my house, to make an hospitality of ill fellowship? fit not me with the foole: howsoeuer you feéd your selfe with a foule humor: shake of such acquaintance as gaine you nothing but discredit, and make much of him that must as well winter as summer you: Looke to your house, haue a motherly care ouer your Children, set your Seruants to worke, and haue an eye to the maine chance: leaue tatling Gossips, idle Huswiues, vaine-headed Fellowes and needlesse charge, so God will blesse, and the world will thriue with you, your Neighbours speake well, and I shall truly loue you. And thus hoping that you will, by this my secret admonition, haue a care of your good cariage, I rest in hope of your well doing,

Your loving husband, T. P.

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16. *Her cunning Answer.*

HUsband, with as much patience as I can, I haue read ouer your vnwise Letter, wherein jealousie kéepes such a stir, that Loue doth but laugh at such idlenesse: much company driues away idle thoughts, and for Fooles it is good to be affraid of Had-I-Wist: Ill thoughts beget ill speeches, and an old dog bites sorer then a young Whelp: for beggery, let it fall vpon the sloathfull, I know how to worke for my liuing: and for blots, speake to Scriblers, for I haue no skill in writing. Now for the Bird, to answer you with the Beast: I thinke a Calfe in a Closet is as ill as a Cuckoe in a Cage: If I were sullen, you would sure suspect my humour, and doe you mislike my merrie behauiour? Well, your conceit may be deformed, in being so wrõgfully informed, to haue me so suddenly reformed: my finenesse is your countenance, and my conversation your credit: and therefore doe you shake off your lousie iealousie, I will make choise of better company: your house will stand fast if it fall not, and your children be quieter then their Father: your seruants earne their wages, and the maine chance is nicked well enough: Women must talke when they méet, and men not be scorned, though not entertained: and he that kéepeth a house, must seeke to defray the charge: and so hoping that you will leane your iealousie, and thinke of some matter of more worth, as carefull of my cariage, as you of your credit, meaning to doe as well as I can, without your teaching, and as well as if you were at home, I rest, *Your too much loving wife, H. P.*

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17. *A Letter of kind complements to a friend.*

KIndest of friends, where I loue much I speake little for affection hath small pleasure in ceremonies: your kindnesse I haue found, my desert I dare not speake of, lest it more offend my selfe to thinke on, then you to looke on: but since you haue made mée happy in your acquaintance, let me not too long lacke your company: for though I liue among many good neighbours, yet doe I much want the comfort of so good a friend, by whom I should not onely gaine the vse of time, but find the profit of my desire: which ioyning issue with your humours, cannot but so concurre with your contentment, that if there bée a Paridise on the earth, I hope to find it in the fair passages of our loues, which grounded on vertue, and growing in kindnesse, cannot choose but bée blessedly fruitfull. In briefe, till I see you, I will mourne, and if not the sooner, I shall languish: for my wishing and want cannot be satisfied with absence: hasten therefore your comming, and make your owne welcome: for what I haue or am, enter into the roll of your possession, where, in the freehold of my loue, I assure the substance of my life. And so leauing cõplements to tongue-spirits, in the truth of an honest heart I rest,

Yours as you doe, and ever shall know, N. B.

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18. *His Answer.*

SIr, I haue receiued your kind Letter, and I find you very fine at your corner: you will speake and say nothing: bee eloquent in plainnesse: but you must not speake in the clouds to them that are acquainted with the Moone: and say what you will, I must beléeue of my selfe as I list, for indeed, I know mine owne vnworthi-

nesse of your commendation, in which, I will rather beare with your affection, then bee conceited with your opinion : Yet not to be either disdainfull or vngratefull, be not so farre deceiued in my disposition that wherein my presence may pleasure you, I will answer you with my absence, nor long delay your expectation : for excuse is but cold kindnesse, and too much haste is not fit : therefore as soone as I conueniently can, I assure you, you shall seé mée, and in full measure with your affection finde me, to the vttermost of my power, rather in action then protestation, during life, in faire weather or fowle, *Yours as mine owne, W. R.*

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19. *A Letter of Love to a Gentlewoman.*

FAire Mistresse, to court you with eloquence, were as ill as to grieue you with fond tales : let it therefore please you rather to beleeue what I write, then to note how I speake : for my heart being fired in your eyes hath vowed my seruice to your beauty : in which, finding reasons admiration, I can thinke but of nature in her perfection : in which, being rauished aboue it selfe, craueth of your fauour to be instructed by your kindnesse : I meane no further then in the obedience to your commandement : for if I be any thing my selfe, it shall bee nothing more then yours, and lesse then nothing, if not yours in all. I could commend you aboue the skies, compare you with the Sun, or set you among the stars, figure you with the *Phœnix*, imagine you a goddesse, but I will leaue such weake praising fictions and thinke you onely your selfe, whose vertuous beauty, and whose honourable discretion in the care of a little kindnesse is able to command the loue of the wise, and the labours of the honest, with the best of their indeauours in the happinesse of your imployment to seeke the height of their fortune : thinke nót therefore I flatter you in hope of fauour, but honor you in the desert of worthinesse : in which if you would vouchsafe to entertaine the seruice of my affection, what you shall finde in my loue I will leaue in your kindnesse to consider. In the care of which comfort, craving pardon to my presumption, I rest humbly and wholly

Yours devoted to be commanded, E. W.

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20. *Her Answer.*

SIR, I haue heard Schollers say, that it is Art to conceale Art, and that vnder a Face of simplicitie, is hidden much subtiltie : of which how silly women need to be affraid, I will leaue to wise men to consider : and though I cannot in fine and fit termes, answer the curiositie of your writing, yet after a plaine and homely fashion, I will intreat you to accept of my writing : perfection and corruption cannot meet together in one subject, and therefore my imagined beauty, being but a shadow of deceit, beléeue not your eyes, till they haue a better speculation : and for the inward parts of commendations, I am perswaded, that wit is not worth any thing that is drawne into admiration of nothing : onely this not vnkindly to requit your good thoughts of little worth : leauing fictions to idle fancies, let me intreat you not mistake your figures, and to honor a better substance then my vnworthy selfe. And yet so farre to assure your desert of my contentment, that wherein I may conueniently counteruaile the care of your kindnesse, excuse my indiscretion, if I faile of my desire : in which, wishing you more happinesse, then to be commanded by my vnworthinesse, I rest as I may.

Your loving poore friend, M. W.

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21. *A Letter of scorne to a coy Dame.*

MIstris Fubs, if you were but a little faire, I seé you would bée mighty proud : and had you but the wit of a Goose, you would surely hisse at the Gander : but being with as bad qualities as can be wished, as rich as a new shorne shéepe, I hope fortune is not so mad, as to blesse you farther than the begger. It is not your holyday face put on after the ill fauoured fashion, can make your half nose but vgly in a true light, and but that you are excéedingly beholding to the Tayler, you might be set vp for the signe of the Sea crabbe. Now for your parentage to help out the hope of the rest : when the Tinkers sonne, and the Coblers daughter met vnder a hedge at the milking of a Bull, within forty weekes after, what fell out, you know. Now, not too plainly to lay open the foule members of a filthy Carcasse, but as patiently as I can to keep *Decorum* in your description, let me tell you, that all this and much more being true in your disgrace, I cannot choose but maruell that you mourne not to death in imagination to thinke that a monster in nature can haue any grace in reason : but let it be as it is, I haue but lost a little breath in talking to a deafe eare, for I meane to take no more trauell to the subiect of so ill an obiect : and therefore meaning to make my farewell and beginning with you both at one instant, leauing you to loathe your selfe, as one whom no creature can be in loue withall : sorrie that I euer saw you, and neuer more intending to trouble you, in recompence of your course entertainement, I rest in all kindnesse : this present, and alwaies,

Yours as much as may be, T. E.

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22. *Her Answer.*

MAster Wyldgoose, it is not your huftie tuftie can make mée afraid of your bigge lookes : for I saw the Play of Ancient Pistoll, where a Cracking Coward

was well cudgeld for his knauery : your railing is so neare the Rascall, that I am almost ashamed to bestow so good a name as the Rogue on you : but for modesties sake, I will a little forbeare you, and onely tell you, that a hanging looke and a hollow heart, a cunning wit, and a corrupt conscience, make you so fit a mate for thé Deuill, that there is no Christian will desire your company : now for your state it is much on Fortune, which brings many of your fellowes to a deadly fall, when the paine of their heads is onely healed with the haltar. And for your linage, when the Bearewards Ape, and the Hangmans Monkey met together on a hay mough, what a whelpe came of such a litter, let all the world iudge, I say nothing. Now for your stump feéte and your lame hand suting kindly with your wrie necke, who would not make of[f] their eyes, that could endure the sight of such a picture? now your wealth being but a few words, which you haue almost all spent in idle humors, hoping that the Tortoise will not quarrell with the Crab, and that when you haue slept vpon your Ale, you will get a medicine for your madnesse till the Woodcocke tell you how the Dawcocke hath caught you, leauing further to thinke on you, more then vtterly to loathe you, glad that your entertainment was so much to your discontentment, in full measure with your malice I rest

Yours as you see, A. W.

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23. *A Letter to a fowle Dowdy.*

MIstresse *Ione Iuggle :* I heare that you thinke your selfe faire, but you are much deceiued : for the Curriers oyle is but a course kind of painting : and for wit, how far you are from vnderstanding, the wise can tell you. Now for qualities, where you learned them I know not, but if you could leaue them it were well. I wonder not a little, what madnes hath possessed your braines, that you can make so much of your self : are your eyes your owne? or are they so scaled, they cannot see? get you to your prayers, and leaue making of loue : for age and euill fauour, had néed to be helped with a good purse. I heare you study Musique : indéed when the Owle sings the Nightingale will hold her peace : but for shame, learn not to dance, for a barrell can but tumble : but would you vse a medicine for your téeth you might be the better to speake with in the morning : what ailes you to buy a Fan, except it be to hide your face? and till your hands bee whole, you shall weare but dogs leather for your gloues : in truth you abuse your selfe that you keepe not your chamber for none sees you but laughs at you, or at least loathes to looke on you : be therefore content to doe as I wish you, speake with none but by Attourney, leaue the Painter to better pictures, and rather grieue at nature for framing of you, then thinke of any thing that may helpe you : your goods bestow on me for my counsell, and make sute to death for your comfort. And thus hoping that being weary of your selfe, you will hasten to your graue, I end,

Yours as you see, H. I.

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24. *Her Answer.*

SIR *Morris Malipart*, you may thinke your selfe wise, but you doe not shew it : for railing words are the worst testimonies of a good wit. For good qualities, I thinke you know them not, nor can goe from the euill : but for madnesse, I thinke it sorteth best with your humors : for the help whereof, it were good that you were let blood in the braine. But for ill sight, who is so blind as bold Bayard, that will not see his owne folly? My prayers I will not forget to God, to blesse mee from such foule spirits on the earth. And for loue, more then charitie, I hold you the farthest off in my thought : now knowing your pouertie, I wonder you will speak of a purse. As for an ill-fauoured face, goe to Paris-garden to your good brother : indeed your Croyden sanguine is a most pure complexion, but for your Tobacco, it is a good purge for your rheum : For my Fan, it keepes me sometimes from the sight of such a vizard as your good face : and for my hands, I keepe my nayles on my fingers, though you cannot keepe the haire on your head. Now for laughing at fooles, you are prouided for a coxcombe : and for loathing all ill countenances, let the hangman draw your picture. Be therefore contented to bee thus answered : Speake wisely, or hold your peace, and be not busie with your betters, lest you know the nature of Had-I-Wist : so hoping that you will be weary of the world, and that you will hang your selfe for a medicine, to heale your wits of a melancholy, I wil bequeath you a halter vpon free cost, at your pleasure, and so I rest,

Your friend for such a matter, E. P.

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25. *A Letter for the preferring of a Servant.*

SIR, knowing your necessary vse of a good seruant, and remembring your late speech with mee touching such a matter, I thought good to commend vnto you in that behalfe, the bearer hereof, *W. T.* a man whose honest secrecy, and carefull diligence vpon a reasonable triall, will soone make proofe of his sufficiencie. His parentage is not base, nor his disposition vile ; but in all parts exquisite as one of his place : such a one as I am perswaded will serue your turne : if therefore at my request you will entertaine him, I doubt not but you will thanke mée for him : for I was glad I had so trusty a seruant to commend vnto you, and hope to heare he will much content you : and thus loath to trouble you with longer circumstances, leauing his seruice to your good

regard, my loue to your like commandement, in affectionate good will, I rest,

Yours ever assured, N. B.

26. *The Answer.*

SIR, I haue receiued both your Letter and the bearer, both which I will make much of for your sake: for in the one I will often see you, and in the other remember you; your cõmendation of him argueth your knowledge, a sufficient warrant for his worth, which I will as kindly and thankfully think on: his countenance I like well, and his spéech better: and for the performance of my expectation, I am the better perswaded of his discretion: when I see you, you shall know how I like him, in the meane time, he shall finde that I will loue him: and for all things necessarie for his present vse, I finde him sufficiently furnished: but if I finde his want, it shall be soone supplied. So thanking you for sending him, and wishing you had come with him, remaining your kinde debter, till a good occasion of requitall, with my hearty commendations, I commit you to the Almightie, *Your very loving friend, R. V.*

27. *A Letter of counsell to a friend.*

MY best approued and worthiest beloued *Philo*, I heare by some of late come from *Venice*, that seeme to bee somewhat inward in thy acquaintance, that thou art of late fallen into an amorous humour, especially with a subject of too much vnworthinesse: a newes, that, knowing thy spirit, I could hardly beléeue, that vpon a solemne affirmation, I was sorrie to heare: for Beauty without wealth is but a beggerly charme, and Honour without Vertue is but a tittle for a Title: Hath sheé a glibbe tongue? it is pitty shée hath not a better wit: is she wittie? it is a sorrow it is not better bestowed: for the craft of one woman is the confusion of many a man: doth shée say shée loues thée? beleeue her not: nay, doth sheé loue thée? regard her not: for it is a iewell of so little worth, as will giue but losse in the buying: I feared the Plague had taken hold of thy lodging, but thou art pepperd with a world of infection: thy study is infected with idlenesse, thy braine with dizzinesse, and thy spirit with madnesse. O leaue these follies, thinke loue but a dreame, and beauty a shadow, and folly a witch, and repentance a miserie: wake out of thy sléepe and call thy wits together, beé not sotted with a humor, nor slaue to thy selfe-will: leaue courting of a Curtezan, and kéepe thy breath for a better blast: saue thy purse for a better purpose, and spend thy time in more profit, let not the wise laugh at thée, and the honest lament thée: for my selfe, how I grieue for thée I would I could tell thée: but let thus much suffice thée, beléeue nothing that she saith, care for nothing that she doth, nor giue her any thing that shée wants: sée her, but to purge melancholy: talke with her, but to sharpen wit: giue her, but to be rid of her company, and vse her but according to her condition: so shalt thou haue a hand ouer those humors, that would haue a head ouer thy heart, & be master over thy senses, by the vertue of thy spirit: otherwise, Will, hauing gotten the bit in his teeth, will run away with the bridle, & Reason being cast off, may neuer sit well againe in the saddle: but why doe I vse these perswasions for the remoue of thy passions? if thou be soundly in, thou wilt hardly get out: if thou bée but ouer shooes, thou maist be saued from drowning, whatsoeuer I heare, I hope the best: but to auoid the worst, I haue presumed out of my loue, to send thée the fruit of my affection. In which if my care may doe thee comfort, I shall think it a great part of my happinesse: howsoeuer it be, I cõmit the consideration to thy kindnesse. And so till I heare from thée, which I daily long for, I rest

Thine as mine owne, N. B.

28. *His Answer.*

GEntle *Millo*, I haue receiued thy most kinde and carefull Letter, a messenger of thy most honest loue, who hath told me no lesse then I wholly beléeue: that loue in idlenesse, is the very entrance to madnesse, but yet though I will thinke on thy counsell, giue me leaue a little, to goe along with conceit: wherefore let me tell thee my opinion, Beauty without wealth is little worth, but being a riches in it selfe, how can it bée poorely valued? and Honour being but the state of vertue, how can you plucke a tittle out of her Title? the tongue is the instrument of wit, and wit the approuer of discretion: where, if reason be grauelled, Nature may be admired: now for words, they haue their substance, and Loue is not to bée abused: for it is a jewell well knowne, that is worthy of his price: infections are euery where, and jealousie a most cruell plague: but rid thy selfe of that disease, and feare not my health in the other: re-conceit is a kinde of dizzinesse which worse tormented then with idlenes is troubled with too strong a madnesse: but he that is vnwise, had neéd be reformed, and he that laughs at an imperfection, may fall himselfe vpon the Foole: now for a mad Dreame, or an imagined witch, conceited sléep, or an intreated waking: I must confesse they are pretty humors, and wil thinke of their errors: now for sotting and slauery and for courting in knauery, be perswaded that time will imploy my purse to better purpose: then grieue not for me, but only loue me, and let that suffice theé: and for thine advice in seeing, talking, and giuing, feare not the Had-I-Wist of my folly: for hee that is master of himselfe shall not

neéd his Mistresse, & therefore he that cannot ride, let him leaue the saddle: for Reason hath a power ouer Wit, where Will is but a seruant to Nature: in the certaintie of which course, intending so to lay my hands on my heart, that I will feare no hornes on my head, with many thanks for thy kind perswasions, hoping thou wilt take no exceptions at my constructiõs, intreating thée to beléeue of me no more then thou needest, and to loue mee as thou doest, in the faith of that affection that holds thée deare to my loue. I rest during life

Thine obliged and devoted, W. B.

29. *A Letter of comfort to a Sister in Sorrow.*

DEare Sister, I heard lately of your husbands departure for the *Indies*, when with not little sorrow I considered your heauy case: in which, finding his want to be grieuous, and your friends cold in comfort: I could not choose, without vnkindnesse, but remember these few lines of my loue vnto you: I know your state is weake, how faire soeuer you make your weather, but the more is your patience worthy of honour that can so nobly conceale your discõtentments: for my selfe I would I were able to doe you good: but what I haue or can procure, shall not faile to doe you pleasure, but if your mind be too great to stoope, to be beholding, what I am able to doe, take as a duty in my brothers loue: good sister therefore be of good chéere, & put your care vpon me, I will sée you often, & loue you euer: for a Creature of your worthinesse is seldome found in your Sexe, that for her husbands loue will aduenture the state of her liuing: your children are not many, but such as are, shal be mine, and you to me as my self; take therefore as little thought, and as much comfort as you can, no doubt but god that trieth his seruants wil blesse them, hope thẽ of my brothers happy return, and til he come, command me: shortly, God willing you shall sée me: in the meane time let me intreat you kindly to accept this little token of my greater loue, which is but the assurance of the beginning of my affections neuer ending, in which predicament of true friendship, I rest euer assured,

Your loving Sister, E. W.

30. *Her Answer.*

SWeet Sister: I haue receiued your kind Letter, and louing token, for both which I am your thankfull debtor, but touching my husband, though his wants were grieuous, yet to want him is my greatest sorrow, for in the stay of his loue was the stay of my liuing: I am sorry that you know my weaknesse: and wish it but in strength to answer your kindnesse: but good Sister, though I am willing to conceale my crosses, to be beholding to so honourable a Spirit, I count it not the least of my happinesse. Therefore though I had deuoted my selfe to solitarinesse in his absence, your company shall be to me a light in darknesse, and noting the nature of your kindnesse, will ever be beholding to your loue: come then to me when you will, and command what you will, for I will be as good as you will: my children are my worlds ioyes, and my hearts iewels, in whose face I would behold their fathers, in whose loue I would spend my life: so in a merry goe sorry, grieuing for his absence, and wishing your presence, praying for his happy return, your health, and mine own patience, that in too much passion of affection, I fal not vpon indiscretiõ, with most hearty thankfull loue I commend my selfe to your commandement,

Yours affectionately bound, E. G.

31. *A Letter of Love to a faire Mistresse.*

FAire Mistresse, to trouble you with a long circumstance, I might perhaps feare you with the losse of time, and to make an end ere I begin, might argue little care of my conceit: but to auoid both superstitions, let me a little intreat you with patience to peruse, in a few words, the summe of a long tale, in which the truth of Loue, to the latest houre of death, protesteth the ioy of his life but the fruit of your fauour, of which the thought of his vnworthinesse doth too much shew his vnhappinesse. Time makes mee too briefe, but in your wisedome is my hope of vnderstanding, that in my tryall you may trust mee, and by desert esteéme me, in which if I deceiue youer expectation, let mee die in the miserie of your disdaine. Thus not to flatter you with a faire style in the state of your worthy commendation, beseeching to be commanded by the kinde care of your discretion, in the bands of a vowed seruice, I humbly rest

Yours ever assured, R. O.

32. *The Answer.*

SIR, as I would be loath to be thought proud, I would as vnwillingly be found idle: either to beleéue too well of my selfe, or not to haue a respect of others: Truth is seldome masked with smooth words, and loue is not bred, but vpon great contentment: your liking may be greater then my desert, and so alter vpon a better consideration: but mistake not your happinesse in my fauours vnworthinesse, where the best of my commandement may be the least of your contentment. Your cõsideration of time may excuse my shortnesse of writing: where, in a word you may vnderstand that indeed I intend, that truth is honourable in loue, and Vertue the fairest joy in affection, in which, if I doe not misconstrue your conceit, I will answer the care of your kindnesse: in which, according to the due of desert, you

shall finde the effects of your desire. And so for this time I rest

Your poore friend, A. Q.

33. *A Letter of counsell from a kinde Father.*[1]

DEare Son you must not from your father looke for a flattering loue nor take it vnkindly that I giue you warning of what may preiudice your good. Aboue all things serue God, and keepe a cleare conscience, passe not the limits of alleagiance, nor build Castles in the aire: conuerse not with fooles, for you shall lose your time, take héed of knaues, for there is much to be feared in them, and beware of drunkennesse, for it is a beastly humor: I haue heard you are much given to Alchymistry, it is a great charge to many, and profiteth few, imploy your time so, that you lose not by the bargaine: what a griefe it is to want, I pray God you neuer know, and therefore eschew prodigalitie, which quickly makes a poore man. I haue sent you an hundred crownes, wel may you vse them, and when you need any more send to me for them. After the terme the vacation will call thée into the Country, where knowing thy Fathers house, thou maist make thine owne welcome, till when and alwaies I will pray for thee, that God will blesse thee that I may haue ioy in thee,

Your loving Father, H. W.

34. *A kinde answer of a loving Sonne.*

MY deare Father, as I will not flatter my selfe with your loue, so I cannot but ioy in your kindnesse, whose careful counsel within the compasse of so few words, I will locke vp in my heart as my best iewell. For to serue God is the duty of a Christian: and no longer let mee liue then in the care of that comfort. A cleare Conscience I find like a Sanctuary, where the soule may take a safe place of rest. To passe the limits of Allegeance merits the losse of life. And to build castles in the aire, they are but mad mens imaginations. Fooles cannot vnderstand mee, and knaues will but trouble me. For drunkennesse neuer doubt me, for it is most loathsome in my nature. For your crownes I humbly thank you, and hope to bestow them to your liking. Touching Alchymie, I heare much, but beléeue little: but I wil not waste your land to make a new metall. The Vacation is neere and I will not be long from you: where finding you well shall be my best welcome. So praying for your long health and hearts euer happinesse, in all humble thankes I take my leaue,

Your obedient Sonne, R. W.

[1] See Appendix for another text of this Letter and of the next.—G.

35. *A Merchants Letter to his Factor.*

AS I haue reposed trust in your care, I looke for your performance of my credit: your abilitie in managing such matters as I haue committed to your charge, I make no doubt of: and therefore hoping in your discretion to heare of my expected contentment, I wil looke by your next Letters to heare of the summe of my desire: in the meane time let me tell you, that I sent you fourescore broad Cloaths, and thirtie Kerzies, with other such commodities as I thinke fit for your vse in those parts. I pray you make your best market, and take heed to whom you credit: for as I heare there are men reputed of great wealth, in suspitiõ of playing bankrupts: haue therefore the more care ouer your businesse, your trauels shal not be vnconsidered. Your French wines I heare this yeare are very small, and your Gascoigne wines be very deare, prunes cheape: but you know your markets, and I hope you will haue care of your money, for it is hardly come by, and as this world goes, doth much in great matters: if there be any newes of worth, acquaint me with them, and in any wise doe not trouble me with vntruths. Your Cousin tels me that you are in good regard with the Gouernour, for certain cloaths that you lately bestowed on him: he told me the cause, and therefore I commend your discretion: for sometimes it is better to giue then to saue. In summe, let this suffice you without further circumstance, you haue my loue and my purse, I pray haue a care of them both. So till I heare from you, I rest,

Your loving Master, T. P.

36. *His Answer.*

SIr, I beséech you mistrust not your trust, nor haue any feare of my care: for hauing both your loue and your purse, how can the one let mée forget the other? No, sir, be you assured, howsoeuer Bankers play banquerout, pawnes will deceiue no credit: And touching such affaires as I haue in charge, doubt not of my dispatch. Your Cloaths I haue receiued: and like them very well: your Kerzies are very good, I would you had sent more of them, for they are much in request and well sold. I haue by good happe, met with an hundred tunne of Gascoigne Wines vpon a good market, as you may know by my note: Prunes are good, and good cheape, and therefore I haue sent you greater store of them: on the Fats you shall find the Marke; with two letters of your name. I haue sent you likewise, a Tunne of Cuchiniles, which I bought by a great chaunce; the price you shall find in my note with the rest. By the next Poste you shall heare what I neéd: in the meane time hauing no intelligence of worth, loath to trouble you with trifles, glad to performe

that duty, that your kindnesse hath bound me to, wishing to liue no longer then discharge the office of an honest care, praying for your long health and euerlasting happinesse, I humbly take my leaue,

Your faithfull servant, M. W.

37. *A Letter of Challenge.*

MY wrongs are so many, as may no longer bee digested, and your excuses so idle, as I will henceforth despise them, for your words are but winde, and therefore I am weary of them : and if you be not so cold in complexion, that you dare not maintain your reputation, meéte mee to morrow early in the morning, in some Fields a mile out of towne, and bring with you such Armes as you doe ordinarily carry : assigne your place and houre, and faile not your appointment, that God the Judge of right, may determine of our wrongs, and the point of the sword put a period to our discourses. Thus hauing blowne ouer an idle paper with a few last words of my intent, answer me as I expect, or heare of me as it will fall out, in haste,

Your enemie till death, T. P.

38. *The Answer.*

WHat you haue written to mee, I returne vpon your selfe, as loth to lose time in answer of such idlenes : if you durst go alone I would goe with you : but let it suffice you, that I know you, and therefore meane not to trust you : but bring a friend with you, and I am ready for you : come to my lodging as early as you will, and though I would be loath to break a sléep for you, yet I wil take a little paine to answer you : as for the field we will cast lots for the place, where God and good Conscience will quickly determine the quarrell : but I feare the point of the sword will make a Comma to your cunning, which if it doe, you shall find what will follow. And so leauing further words, wishing you to bée as good as your word, I end,

Yours as you mine, T. W.

39. *A Letter to a friend for newes.*

COusin, I know, you that liue abroad in the world, cannot but heare of newes euery day, which we in the Country would be glad now and then to be acquainted with : your labour will not be much in writing, and for your kindnesse it shall not be vnrequited : wee heare much murmuring of many things, but little truth of any thing : but from you that know, I would be glad to learne. There is a speech among some idle Astronomers, that the man in the Moone hath fallen in loue with a starre, and walking through the Clouds, was almost drowned in the water : and that the Tumblers in the Forest haue spoyled a number of blacke Conies, so that Rabbets are growne so deare, that a poore man may be glad of a péece of Mutton. It is said here with us in these parts : that you in the Citie are much troubled with a new disease : truly we haue reasonable good health, but that there are such plagues in diuers houses, what with shrewd wiues and bad husbands, stubborne children and wicked seruants, that many a honest man cannot liue in quiet with his neighbours. Though the Spring be not very forward, yet there is great increase of things, especially of Children, which how they may answer the Law, I will not greatly stand vpon. Thus hauing no matter of moment, wherewith at this time to trouble you, intreating you that I may shortly heare from you, I rest in much affection

Assuredly yours, R. Q.

40. *His Answer.*

MY good cousin, to answer your kind letter, if there were any thing here worth the writing, I would not haue been so long silent. But such are the occurrents in these places, as are either not worth the noting or better concealed then written : for loue in youth is full of idlenesse, and malice in age is so malicious, that vertue is so hid in corners, that there is little or nothing spoken of her account. For the man in the Moone I leaue him to wait on the Sunne : but if hee haue a mind to any Starre, I leaue him to follow that Owle light : for his waterie Element, since it is all in clouds, let it hang in the Aire, I will not meddle with that louing Astronomie. For Conies I am no Warrener, therefore let them that haue the keeping of the grounds, looke to their games, I haue small sport in such idlenesse, but for a péece of Mutton, a young Lambe is worth fiue old Conies, and he that is not glad of such a feast, let him fast for his dinner. For our new diseases, it is with many men in the head, and women in the tongue, Seruants grow great Libertines, and Children are sicke of the Parents, and for Neighbours, there is so much loue in the stréets, that there is almost none in the houses : and therefore besides other ordinary diseases, wée want no plagues to make vs to looke into our sinnes : but God amend all, for one will scarce mend another. And therefore intreating you to haue patience with me til the next week, when you shall heare of the best newes that come to my hands, I rest in all bounden good will,

Yours as much as may be, T. V.

41. *A disswasive from Marriage.*

SWeet Cousin, I am sorry to heare, that being so well at ease, you will coozen your selfe of quiet : and for want of a worlds Hell, you will put your selfe in

Purgatorie with a wife : but if it may bee that I speake in time, heare what I say : if she bee faire it may bréed jealousie : if foule, dislike and change : if rich, take heéd of pride : if poore, misery : if yong, beware the wanton : if old, take heéd of the Beldam : if wise, she will gouern thée : if foolish, frét thée : how deare soeuer she loues thée, she will sometime or other, either crosse thee, or crowne thée : and therefore if thou wilt be ruled by a friend, let neither old nor young, faire nor foule trouble thee : beleeue me, as I haue read, these are the properties of most Wiues, to weaken strength, to trouble wit, to empty purses, and to breéd humors. But if I be deceiued in my reading, and mine author in his writing either in altering your course, or prouing your comfort, tell me your mind when we meet. Til when, wishing the continuance of that quiet wherein you now liue, or the true contentment of the best loue : leauing to your owne discretion the managing of your affection, I commit you to the Almightie,

Thine what mine owne, N. B.

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42. *His Answer.*

GOod Cousin, I finde your kindnesse aboue your knowledge, in mistaking Paradise for Purgatorie : for a Wife is the wealth of the mind, and the welfare of the heart : where the best judgement of reason findes discretions contentment. May be, is a doubt : but what is, must be regarded : in which sense I am pleased. Where Youth with Beauty, and Wit with Vertue hath power to command, there kindnesse must obey. Pouertie I feare not, and Wealth I seeke not ; but it sufficeth mée to seeke no other fortune for the summe of my worlds happinesse : where the auoiding of euil, and the hope of good, makes me know more comfort then you are able to conceiue, til you enter in that course, wherein the joy of loue is the second blessednesse of this life. What shall I say, but that I know not what to say to expresse the perfection of this pleasure, which puts downe all idle imaginations? From which hoping to sée thée remoued when I sée thée, till then and euer, I rest,

Thine as thou knowest, D. E.

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43. *A kinde Letter of a Creditor for money.*

SIR, I pray you take it not vnkindly, that I write thus earnestly vnto you : for more necessity then will hath vrged me to it : my money is not so much, as you well able to discharge it : my losses by Sea and ill Creditors by land, make me straine courtesie with my Friends, for their helpe in an extremitie, yet doe I desire nothing but my due ; but as I was ready to lend, I would be glad to receiue with that fulnesse of good wil, that may continue our kindnesse. I write not this as doubting your discretion, but to intreat your patience, if your purse be not in tune : for were I as I haue beene, and hope to be, I could rather beare too long, then ask too soone, especially of so good a friend as I haue alwaies found of your selfe. Consider therefore my case, and in your kindnesse answer me. Time is precious, and therefore lest by disappointment I bée dis-furnished, and so perhaps discredited, I pray you, speed your answer : which, howsoeuer, shall be welcome : and therefore earnestly intreating you to help me now, that I may the better requite your kindnesse hereafter, with many thanks for your great fauours, which cannot bée forgotten to be deserued : I take my leaue further at this time to trouble you, but will rest in what I shall bee able euer to pleasure you, to make you know how much I loue you,

Your loving friend, T. R.

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44. *The Debtors Answer.*

SIR, your request is so reasonable, and your kindnesse so much, that for a greater matter then you demand, if my purse were not in tune, I would straine my credit very farre for you : beare then a little with my forgetfulnesse of the Day, and thinke it not trouble to my patience to bée put in mind of my credit : your Sea losses I am sorry for : and wish your recouery by Land. Debtors that will not pay, make Creditors they cannot lend : but for my selfe, to make you know how much interest you have in my affection, let me tell you, that though by some unexpected expences, I am short of my hoped reckoning, yet vpon the receipt of your letter, I haue beéne thus carefull for you, your money I haue sent you, and as much more for so long time I will lend you : which you shall receiue of this bearer, and in my letter the day of paiment : which if it may pleasure you so much as I wish you, I am glad I had it for you : howsoeuer it fall out, vse it to your owne discretion, and so far be alwaies assured of my loue, that my word and déed shall be all one in your comfort. And so leauing ceremonious complements, in vnfained good wil, I rest alwaies to my vttermost power,

Yours as mine owne, D. W.

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45. *A Letter of newes.*

TO performe my promise in my last letter, my kind and best cousin, you shall vnderstand of such occurrents, as I heare goe current and for truth : I heare there are certaine old people that speake much of Prophecies, where they set it downe for a certaine rule, that this yeare, and many to come, he that wants money in his purse, and a friend in the Court, may walke in the Country, and picke strawes, for his comfort : for the Law is very dangerous for begging, and Charity is so cold,

that the poore must starue, rather then the rich will want. Old men shall neuer be yong againe in this world, and beauty in a yong Woman will not let her know herselfe: honestie without wit will die on the Foole, and craft without credit will labour to little purpose. In summe, there will be a great plague among the Poore, with lacke of money among fooles for lack of wit, and knaues for lacke of honesty: but it may be nature may alter her course in many things, and Prophecies may fall out in contraieties. Howsoeuer it be, welcome that come in Gods name: and so hoping thou louest no legerdemaine, nor wilt be led away with blind Prophecies, writing this onely for exercise of a merry humor, I rest,

Thine what mine, P. R.

46. *The Answer.*

SUch idle Prophets as you méet with, haue such kinde of matter as you write of: but let the world wag as it list, there is not a truer wag in the world then thy selfe: and were it not that I feare my Letter would come to light, I would answer you in your kind. But to be short let me tell you, that Lawes are good to take order with such Out-lawes, as after prodigality put themselues vpon charitie. And yet to crosse your rule of little experience, old men may haue young humours, faire Wenches put wise men to their wits, and honestie may thriue with a meane trade, when a craftie knaue may lose by his cunning broking. As for the plague, I feare it is neuer from you: for if neighbours agrée, yet their wiues may fall out: and while the poore fret, and the rich frowne, there is little hope of health, where the world is so out of quiet. And therefore hoping that you haue wit enough to beware the knaue and the Foole, and to make your choice of the best company, wishing your continuance of your good humor, with thanks for your waggish Letter, I rest in our old league,

Yours as mine owne, R. B.

47. *A Letter perswading to Marriage.*

DEare Cousin, I doe not a little wonder at your solitary life, and more at your little care to match your selfe in mariage with some Virgine worthie your loue: wil you leaue the world without memory of your name? your inheritance to no issue of your owne honor? and runne a course of too little comfort? Mée thinketh that your knowledge of the diuersity of varieties should settle your consent vpon some speciall vertue: what if some women be aged? some are youthfull: and some froward? other may be kinde: and some wanton? there are better stayed: and some sullen? some are louing: and is there none can fit your humour? God forbid: the law of Nature, the law of Reason, the Law of God doth will it, that loue breeds increase by a vertuous coniunction, which cannot bée performed without the honour of this course. Bastards will be witnes of their Parents wickednesse, when naturall children are the joy of their Fathers: and a true loving Wife is worth a thousand wilde walkers: her care in the House; her kindnesse at the Table, and her comfort in the Bed, are pleasures better conceiued then expressed: fall then aboard with such a Bird, as you may hold for your *Phœnix*, and thinke thy mind at best libertie, when it is free from the bonds of folly. In fine, let me intreat thee to make thy house a home, thy Wife thy worlds loue, and thy children, thy earthes ioy: which, as I hope thou wilt be glad to haue, I shall be glad to see. For good speed whereof, in hearty prayers I rest,

Your loving Cousin, R. W.

48. *His Answer.*

My kinde Cousin, I sée you are better read then experienced: for Bachelors Wiues, and Maidens Children are pretty things to play withall: but hée that knowes many dangers, will take héed of all. A Wife is an euerlasting substance, which if it be not of the better nature is a perillous thing to meddle withall: for if it catch hold of the hands, it may put the heart to sore paine: and the *Phœnix* is such a Figure, as if I must finde her in a Woman, I feare mée I must séeke a great way for her. For the lawes that you speake of, I yeeld to Truth: but Loue is so nice an humor, that he seldome settles in a place: for Bastards I loue not the breed: and better children will doe wel when they come: For Bed and Board and those tricks, let them ioy in them that haue them: when I finde time I will thinke on them: in the meane time, more at quiet in my lodging with a friend, then perhaps I may be at home with a Wife, not foreswearing mariage, nor posting to Purgatory instead of mistaken Paradise, wishing thy prayers for my better happines then Louers idlenesse, and if I doe marry, to be kindly matched I rest,

Thine ever as mine owne, D. L.

49. *A Letter of vnkindnesse, upon a deniall of a Courtesie.*

IF my deserts had not excéeded my desire, I would haue hated the nature of my humor, which loues nothing lesse then to be too much beholding: my request was not much, and the grant but easie, howsoeuer for ill fashion the excuse may be cunningly framed: but though I conceiue unkindnesse in this course, I can rather grieue then be angry, for I will mistrust my wit, till I sée too much of my sorrow, and loue my friend

though I be plaine with his patience: be content therefore rather to let me tell you of my discontent, then to cover dissimulation, and to wish your better regard of my affection, then to giue me just cause to touch the eare of your discretion, which in denying a trifle may lose a greater benefit: but not to goe too farre in impatience, let me thus grow to an end: Friendship once grounded is not easily remoued: and therefore being assured of my loue, beare with my dislike, and wherein I may better pleasure you, doubt not the ill requitall of unkindnesse, For I can chide and not be angry, and better loue you, then tell you so. And so intreating your reasonable answer for my satisfaction, I rest, all displeasure set apart,

Your loving friend, N. S.

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50. *His Answer.*

YOur humorous kinde of writing puts me to study for an answer, for your anger without cause, may moue cause of anger: you know you might command what I am, and will you haue more? Conceit may bee deceiued, and so kindnesse abused, and suspition of impatience hath the least part of discretion. Excuses are idle among friends, and therefore words shall bee deferred till our meeting: when seing our owne faults you wil not thinke amisse of your friend: Grieue not then without cause, nor be carried away with conceit, and as you know my nature, command my loue, which is farre from the thought to make a friend beholding: be not discontent with a denial, till you haue better reason of displeasure: but measure me with yourselfe, and you shall finde small cause of difference: if there be any, let kindnesse dispute it, reason confesse it, and patience beare it: so shall friends be themselues, and you and I not fall out. So hoping that you will satisfie your selfe with this answer, till we méet to talke further of the matter, I conclude with your kindnesse, and rest euer

Yours as you know, T. W.

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51. *A Letter to an unthankfull person.*

I Haue heard that a Prince sometime ordaining a punishment of all offences, left ingratitude to the Gods to plague, as past mans power to punish enough: The tale may well be true, considering the vilenesse of such a nature, as I think the like liueth not in the shape of man. Couldst thou not onely forget, but abuse my kindnesse, and so make a monster of a wicked shadow? I could not haue beléeued it, had not I too well proued it. But I wish you could leaue that humor, lest it make a loathsome nature: and though I will not reuenge a wrong vpon a subiect of so much basenesse, yet will I learne to know the condition of so much vilenesse and as well warne my friends from an enemy, as further abuse mine owne wit with so mistaking of a friend. In briefe therefore let mée tell you, as I know you I regard you: and as I found you, I leaue you, as one fit, if there lacked a Card to beé put into the stocke for a wicked helpe. And so sorry to haue lost so much time to write to you, I wish all the world that knowes you to hate you.

Your enemy from the heart, D. M.

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52. *His Answer.*

HOw strangely men will write whom impatience hath put out of order. A good turne is lost when it is cast in the receiuers teéth, and abuse misconceiued can hardly be well excused: consider better of what is done, then wrong the meaning of a good mind, and you shall find without excuse no true cause of displeasure. If the informations of malice haue moued choler without judgement, poore men must endure the misery of euill fortune. Against my selfe I will confesse nothing, but referre time to decide all doubts, when truth shall shew the differences betwixt a shadow and a better substance. So leauing ill humors to like minds, and good thoughts to better natures, hoping to finde you your selfe, which will bee farre enough from that you write, in spite of the Deuill, I commit you to God, and so I rest,

Your friend whether you will or no, D. R.

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53. *A Letter to laugh at after the old fashion of loue to a Maid.*

AFter my hearty commendations, trusting in God that you are in good health as I was at the writing hereof, with my Father, and my Mother, my Brothers and Sisters, and all my good friends, thanks be to God. The cause of my writing to you at this time, is, that *Margery*, I doe heare since my comming from *Wakefield*, when you know what talke wee had together at the signe of the blue Cuckoe, and how you did giue me your hand, and sweare that you would not forsake me for all the world: and how you made me buy a Ring and a Heart, that cost me eighteéne pence, which I left with you, and you gaue me a Napkin to weare in my Hat, I thanke you, which I will weare to my dying day. And I maruell if it be true as I heare, that you haue altered your mind, & are made sure to my neighbour *Heglins* younger Son. Truly *Margery* you do not well in so doing, and God will plague you for it: and I hope I shal liue, and if I neuer haue you: for there are more maids thē *Maulkin*, and I count my selfe worth the whistling after. And therefore praying you to write me your answer by this bearer my friend, touching the truth

of all how the matter stands with you, I commit you to God, From *Callowgreene*,

Your true love, R. P.

54. *Her Answer.*

TRuely *Roger*, I did not looke for such a Letter from your hands: I would you should know I scorne it: Haue I gotten my Fathers, and Mothers ill will for you, to bee so vsed at your hands? I perceiue, and if you be so jealous already, you would bee somewhat another day. I am glad I finde you, that you can beleéue any thing of me: but it is no matter, I care not: send me my Napkin, and you shall haue your Ring and your Heart, for I can haue enow if I neuer sée you more: for there are more Batchelors then *Roger*, and my penny is as good siluer as yours, and therefore seeing you are so lustie, euen put vp your pipes for I will haue no more to doe with you: And so vnsaying al that euer hath beene said betwixt vs, make your choise where your list, I know where to be beloued, and so I end, from *Wakefield*,

M. R.

55. *From a Father to his Son, advising against suretiship.*

MY Son, I hope so wel of your disposition, that you will not vnkindly conceiue of that which in loue I write, for such is the nature of my affection, as I had rather bee vnderstood in carefull aduising you for your good, then found winking at your ill. It is told me, which I am sorry to heare, but would be more aggrieued to beleéue, that you are very ready in writing your name vnder Bills and Obligations: by which as well for your owne idle expences, as to pleasure others, in hurting your selfe, you begin to take vp so fast, that I feare you will bee so low taken downe, that you will hardly euer rise againe. Beleeue me Sonne, suretiship is a priuy enemy to a good nature, which may sooner pay three, then receiue one: and therefore among other things that I would haue you to take heed of, let suretiship be one of the chiefest: what you can spare your friend, deny him not, but as you loue your libertie, beware of sealing and deliuering: play is but losse of time that might be better imployed, for the gaine is but vngratious, and the losse is often grieuous, and therefore vse it little, and rather for company then pleasure. Dancing I allow of: but let not your legs fling away your wit in wasting your wealth: spēd by measure, howsoeuer your musick make you dance. Be carefull of thy speech, thrifty in thy expence: wary of thy company, and jealous of thy friend: serue God, and feare not the Deuill: what thou needest, let me know, and in thy care of thy counsell, let me see thy loue: of which hauing no doubt, and therefore wishing thée all good, desirous shortly to heare from thee, I rest

Your loving Father, T. W.

56. *The Answer.*

MY deare Father, farre bee it from my heart to haue an unkinde thought of so kinde a Father, in whose good aduise resteth the most part of my worldly happinesse: what you haue heard, I beséech you [not] to beleeue of me: I haue séene in others so great mischiefe and miserie to ensue vpon suretiship, that I rather wish neuer to write, then to subscribe to my ruine. For so few pay their owne debts, and so many pay for others, till they haue nothing to pay for their owne, that who keepes my friendship for that end, shall misse of my loue in another: and therefore feare not what you heare, but beléeue what I say: touching Play, I loue not to trouble my braine with idlenesse, nor lose time in the abuse of hope: for Dancing, as it is an exercise that I doe not dislike, so it is not so much my delight but I can rather leaue it then loue it: but for my expences, feare not so much my little care of your charge, nor lesse regard of your loue, in which, vnder Heauen, holding my hearts chiefe happinesse: in prayer for your health, and hearts ease, I take my leaue.

Your obedient Sonne, T. W.

57. *The answere of the laugh.*[1]

MY good wagge, I see trauell hath not so altred thine humor, but thou wilt euer be thy selfe with thy friends: for thy kind Letter I thanke thee, and as kindly as I can, will requite thee: as you are there full of sorrow, we are here full of mirth: for in euery place there is nothing so common as laughing: one laughs at an other: the wise man laughs at the foole, to see the nature of his imperfections: & the foole laughes at the wise mā, because nature lets him know none of his sorrowes: the riche man laughes at the poore, to see the maner of his life: & the poore man laughes at the rich, to see the miserie of his care: the faire laughes at the fowle, to see how they are despised: and the fowle laugh at the faire to see how they are troubled: the honest laugh at the knaue, to see how he shifts with the world: and the knaue laughes at the honest, to see how his simplicitie is abused: for particulars, how any one laughes at the other, eyther the old at the youthfull, or they at the aged, I dare say

[1] This Letter in 1603 and 1609 editions is not in that of 1637. It deserves preservation. Perhaps it was meant to be superseded by Nos. 53 and 54.—G.

nothing: but wert thou heere, and I had not the more cause of sorrowe, we would laugh a little together, to looke at the laughter of this world: but they say, he may laugh that winnes, at least till he loose againe: but the natures of their laughing are diuers and very straunge, for some laugh so loude that they are noted foolish: some laugh so wide, that they shame their mouthes with lacke of teeth: and some laugh so cunningly, that they smother it vp in a smile: but let them laugh till they be wearie, it is a good world when mē are merrie. Which hoping thou art, or praying thou maiest be, that when we kindly meete, wee may commune better of these conceits, wishing thee all contentment, and my selfe the happinesse of thy good company, till I see thee and euer, I rest: one and the same.

Thine as thou knowest, R. W.

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58. *To a friend familar.*

HAuing little matter wherewith to entertaine your expectation, I haue beene enforced to study for nothing. By this bearer I know you looke to heare from mée, and to salute you with silence, were a cold commendation. Let it therefore suffice to heare of my health, and the good passages of all the proceedings touching your Law causes: wherein if my loue faint in labour, I will leaue to be my selfe: ere it bee long I shal haue occasion to come néere you, when a few miles shal not be much out of my way to sée you, when if your Falcons be in tune, I shal be glad to sée a flight: so soon as conueniently you may, I pray you let me heare from you: and if you come to the Towne, let my house bee your Inne, where making your owne welcome, I hope we shall be merry. And thus for want of matter, briefer then I would be, I commend my loue to your kindnesse, and so I rest alwaies,

Your assured loving friend, M. P.

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59. *The Answer.*

HE that hath his wits at commandement, néedeth little to study, and therefore being prouided of inuention, a little matter will serue the turne: if of nothing you make so much, what would you doe with a little more? Thus I write, to méet with your humor, which in silence speaks more, then he who talkes much to lesse purpose: in briefe, for your kinde Letter I thanke you: for your care of my businesse I will haue care of you and for your selfe onely I loue you: if you haue occasion to come downe, vse my house as your owne: my Falcon hath kild a Partridge, but of her flight I will make no brags, but when you come, you shal sée sport, that I am perswaded will like you: in the meane time glad to heare of your health, the continuance whereof I heartily pray for, wishing as soone as conueniently I may, to sée you, that wee may trie a Course with our Greyhounds for a fat Bucke: Hauing now no matter of import wherewith to trouble you, with my most hearty commendations, I commit you to the Almighty.

Your very loving friend, C. K.

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60. *To a familar friend.*

EYther paper is scant, your affaires are great, or your spirit is lazy, that in so many wéekes, I haue not heard from you so much as how doe you. The cause I would be glad to know, so it be not such as I shall be sorry to heare, that eyther lacke of health or libertie be not the cause of your silence: I pray you therefore mend this little fault in friendship, to cease the trouble of imagination: and in a sufficient excuse set my thoughts at quiet, which being much distempered through doubt of your health, I haue sent this bearer on purpose vnto you: whom I beseech you in all loue returne to me with all spéed. Newes we haue none worth the writing, and therefore knowing your spirit desirous not to be troubled with toyes, in that hearty loue that holds you as deare as my life, wishing no greater worlds comfort then in the continuall injoying of your happie company: hoping shortly to see you here, which can bée no sooner then long wished, and shall be euer most welcome, in the vnfained affection of a true friend, I rest,

Yours as mine owne, N. B.

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61. *The Answer.*

I Perceiue it is true, that I haue often heard, that loue is not without jealousie, but as fearefull of hurt, as carefull of good: but to put you out of all doubts that may be some disquiet to your wished rest, let it suffice you to know my health is as you left it, I thank God for it: my affaires are not much, but I could salute my friend, nor my spirit so lazy, but I could write a letter to my so much beloued, and to excuse my silence, let me tell you, that the last weeke I wrote vnto you by your Fathers Bailiffe, who, I maruell, hath not deliuered it ere this time: in that letter you shal find my mind touching your suit in Court, which I feare, if it be tedious, will proue more chargeable then commodious: but obseruing a good course, a good opportunity may be prosperous: in my letter I haue written at full vnto you, wherein, I hope, you will cleare all suspition of any fault in my silence, and expect my comming down ere it be long: in the meane time with hearty thankes for all kindnesse, without any further needlesse complement, I rest,

Yours as mine owne, R. B.

62. *A Love Letter.*

FAirest Mistresse, if vpon so small conference, words may haue credit, shee shall not liue whose fauour shall command more of my seruice: for such is the vnfaigned affection, in which I haue deuoted my selfe to your employment, that if there be a heauen in this world, I will seeke that Paradise, but in your kindnesse. Thinke not that I séeke with eloquence to creepe into your good opinion, for I had rather be, then séeme to be, him that you will I shall be: for such being your worthinesse of far more honor then the seruice of my affection, mistrust not his truth, who hateth the thought of dissimulation, & wisheth no greater happines then in the honor of your Commandement: for louing but you, being fauoured by you I cannot be happy but in you. To Court you with flattery is too common a folly, and to bribe your kindnes were a conceit of basenes: but to auow your seruice, let be the duty of loue, which from my heart to your eyes be a messenger of my true thoughts, who with all their might, to my vttermost power, haue conjured me in true seruice,

Yours onely and wholly, H. W.

63. *The Answer.*

GOod Sir, to abuse your kindnesse, were as vngracious, as to admit your seruice might be dangerous: and therefore not vnthankfull for your offer, giue me leaue to consider of the acceptation: a sudden passion holds not, and a first view may be deceitfull: lead not then your heart by your eyes, to the hurt of your spirit, and séeke not happinesse in commandement where liberty is so much contentment: liking may be short of loue, and fancie may be mistaken in the true felicitie, but if truth haue denoted your loue, honour will be the reward of your seruice, which if you shall proffer to one more worthy, you shall make your selfe the more happy: for my selfe I will thinke the best, till I finde the contrarie: but to auoid the worst, blame me not to be carefull: a good beginning, with a better procéeding, promiseth a blessed ending: which wishing you in all those courses, where truth is honourable in all her actions, hauing occasion of your employment, in a friendly title of commandement, ready to acquite that kindnesse that is honourable in construction, I rest as I finde cause.

Your loving friend, M. R.

64. *To a familiar friend.*

HAuing so fit a messenger, I could not let him passe without some remembrance of my loue vnto you, wherein if I may any waies pleasure you, I will be readier to performe it then speake it: touching such things as you wrote vnto me by the Carrier, I haue taken such order for them, as I hope will be to your content, not a little glad that I had so good opportunity to speake with the parties, so soone vpon your Letter: I assure you, I found them as tractable as you could wish. I haue stayed all causes till your comming to Towne, when I hope to bring all matters to a good end: I haue sent you by this Bearer a Rundlet of Sacke, I hope not of the worst; howsoeuer it be, I wish it better then it is: I pray you take it in good part, and write me word how you like it, that I may either thank my Vintner or change him: newes here are none but old, or false: and therefore onely wishing you al happinesse, with my hearty commendations to your selfe, and to your good Bedfellow, I commit you to the Almightie. *London*, this tenth of *July*. 1636.

Your loving friend, T. W.

65. *An Answer.*

IHaue receiued your kinde Letter and friendly Token, for both which, with many other good fauours, I most heartily thanke you: and for your care of my businesse, be assured it shall not be forgotten. I will be at *London* if I can, within this month: when you shall rule me in all things as you list: I am glad you haue spoken with them, and hope by your good meanes to haue a peace after a long warre: if it had not béene for mine Ague, I had béene with you the last wéeke, but as soone as I am sound, I intend to sée you: in the meane time in requitall of your Sacke, I haue sent you a fat Doe, which if it proue like your wine, I am sure it will passe with warrant: as it is, I commend it to your kindnesse, and my selfe to your commandement: and so hoping of your good health, which I pray for as mine owne, with thanks to your Wife for my *Banbury* Chéese, for which, I haue sent her a pound of Pepper that she wrote to me for: readie in what may lie in our power to pleasure either any one, or both of you as one: I take my leaue at this time, but rest alwaies,

Gawthorpe, Dec. 22, 1636.

Your poore friend, M. R.

66. *A Letter of Love to a faire Mistris.*

SWeet Ladie, if the reach of my capacitie could climbe the hope of your fauour, it should bée a strange piece of seruice that I should refuse at your commandement: but, when I thinke vpon your noblenesse, and then behold mine owne vnworthinesse, I can but swallow vp those sighes, and dare speake nothing of my loue: and yet when I know that the eies of honor regard vertue in no little grace, in the seruice of honor, I can feare no ill fortune: in the nature of which humblenesse, throwing my heart into your hands, at the féete of your fauour

laying the height of my hopes happinesse, till occasion of imployment, and euer deuoted to your commandement, I rest without rest, till I may euer onely and wholly rest.

Yours, in all I am, or not to be my selfe at all, D. G.

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67. *Her Answer.*

SIR, I haue heard it of the Wise, thus, if Hope climbe to honor, Vertue is a good hold, whose seruice the most noble doe most fauourably entertaine: in the nature of which humor if your affections be grounded, haue no feare of fortune, howsoeuer enuy be your enemy. Who speakes all in saying nothing, may vnderstand an answer by the like reason, and thinke that hand vnworthy honour, that will not kindly regard the heart of loue: leaue then the sighes of feare to the faithlesse, and swallow not a Gudgin in a dreame, but as you finde cause of honor, so performe either your loue or seruice, which too good for an vnworthy, reserue for your better fortune: And so in the best sort of kindnesse, ready to requite your good meaning, I rest in what I may,

Your assured friend T. N.

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68. *Robert to Margerie his Sweet-heart.*

M*Argerie*, I haue receiued your snappish Letter, whereby I sée you are more angry, then I thought you would haue beéne for a mis-word or two, but I hope to mend what is amisse: for I sée I was too blame: for now I find the knauery of the world, I will looke a little better to my selfe: for it was your Cousins doing to deuise lies, to set you and me out, but if you will be ruled by me, wée will méet with them well enough: vpon Friday I wil méet you at the market: where we will haue a Cake and a Pot, at the Pickerill and Spurre, there we will strike vp a bargaine, that will not be broken in hast: and so sorry with all my heart that I haue done as I haue done: sending thée twenty kisses by my sister *Parnell*, and this bowed Groat for a Loue-token, I rest,

Yours from all the world R. O.

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69. *Her Answer.*

OH *Roger*, the world is well amended: I thought you were misused, to write to me as you did: but friends are nere so farre out, but they may be as far in againe: and therefore since it was against your will, I forgiue you with all my heart: & let my cousin doe his worst, Ile not goe from my word: on Friday Ile méet you at ten of the clock, and bring a péece of bacon in my pocket, to relish a cup of Ale, when it shall goe hard if all hit right, but some body shall wipe their nose for their knauery, and so *Roger*, hoping that you will no more abuse me as you haue done, to beléeue lies and tales of me, till you know the truth, treading all vnkindnesse vnder foot, I rest, with all my heart, as I was and will be euer. *Yours as you know, M. R.*

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70. *From a Yeoman in the Country, to his Sonne in London.*

SOn, you know what charge I haue béen at with you, as wel in bringing you vp to *London*, as in furnishing you for your preferment: all which I hope you will haue such care of, that I shall not think any thing lost that I haue done for you: in any wise serue God, please your Master, & be carefull of such things as you are put in trust with, be rather an example of good then of euill, & haue patience with all things, howsoeuer you are crost in your expectation: beware of euill company, and Pride, and Drunkennesse, and take heede of following faire Women. I shall be glad to heare well of you, and as I sée you thrifty, you shall find me kind: your master is an honest man: and a good trade is gainefull: but, I hope, I shall not néed to be too earnest in aduising thée for thy welfare. God, who hath created thée, I hope will so blesse thee, that I shall haue joy of thée: and for my selfe, with my blessing, I haue sent thée here inclosed a token of my loue: vse it to thy good: shortly, God willing, thou shalt heare further from me: in the meane time and euer, I rest,

Your loving father, T. N.

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71. *An answer of the Sonne to the Father.*

MY good Father, I haue receiued your kind Letter and token, for which I humbly thank you: and for such things as you wish me to haue care of, be you assured I will not be vnmindfull of: for my Master, I thank God, he putteth me in trust more then I will speake, and vseth me so kindly, that I were a Jew if I should deceiue him: but my Mistresse is so perillous a woman, that if she be displeased, there is no quiet with her: but all the house may learne patience of my Master: and therefore I will feed her humour, and let her haue her saying: for Women, when I meane to wiue, I will take choise: and for euill company, I hope, God will blesse me out of such as are not for my good: and therefore feare not but I hope one day to giue you cause to think all well bestowed that you haue, or will lay out for me: I haue sent you by this Bearer a hawking bag, my Mother a paire of Gloues, and my sister a Girdle: my Master hath him heartily commended vnto you and to my Mother: and desires you to send him vp a good Cheese, which hee will requite: hee hath sent my Mother a pound of Sugar, and giueth her thanks for her fine Puddings: this is all that at this

time I haue to write vnto you, and therefore beseéching your blessing, praying to God for your health and long life, with my humble duty to you and my good Mother, and commendations to all my Friends, I commit you to the Almighty. *London*

Your louing sonne, V. N.

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72. To a wife in the Country.

GOod Wife, in all kindnesse I commit me to thy self, assuring thée that I thinke it long till I haue dispatched my businesse, and am at home againe: But I hope of good successe in my suite, for my Counsell doth warrant my case cleere: Vpon Friday next I shall haue triall, which I doubt not will goe on my side: if it doe not, my thought is taken, for I thanke God I can liue without it, though I would be loath to lose it. My health, I thanke God, I haue well, and pray for the same to thée and thine. I pray you send me vp twenty pounds by this Bearer, with al spéed, and within fiue daies after the dispatch of my businesse, expect my comming downe: in the meane time kisse my little Babes for mée, to whom with thy selfe, I send my hearts hoping commendations, and so in haste I commit thée to the Almightie.

London *Your very loving Husband, R. T.*

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73. Her Answer.

SWéet-heart, your Messengers haste makes mee briefer than other wise I would be, the good dispatch of your businesse I hope, and heartily pray for: your health I am glad of, and your returne cannot be so soone as wished for. Your money I haue sent by this Bearer. Your little ones with my selfe would be glad to see you, who doe not a little misse you for diuers causes too tedious at this time to trouble you withall: But in any wise remember your Girles Cawle, and your Boyes Hat, which will not be a little welcome. But good Husband, make one end or another with it this Tearme, lest delaies and demurres, make you to spend more in it then it is worth: But you know what to doe better then I can aduise you: and therefore leauing it to your discretion, to doe what shall best please you, I commit you to God, and rest, in haste.

Chaulkley. *Your very loving Wife, M. T.*

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74. A Letter vpon ordinary causes.

SIr, it is giuen me to vnderstand by some that lately came from those parts, that in the Ilands there haue arriued of late, certaine Fishermen, that by a crosse wind, and sudden tempest, are driuen into your harbours: if it be true, and that they lie there for any time, I pray you faile me not to buy me a hundred of Ling, as much Haberdine and other fish such as you think good: I would lay out a hundred pounds willingly: what you lay out, you shall vpon your Letter haue payed here in *London*, to whom you shall direct it: I haue sent downe by the Carrier a péece of broad cloth, of the same colour whereof you wrote vnto me: I am assured it will be to your liking: if you need any more or any thing else that may lie in my power, I pray you make as bold of me, as any friend you haue: Cole-fish and poore-John I haue no need off, and therefore hoping that you wil husband my purse as a friend, with my hearty commendations, I commit you to the Almighty, *London*, this 8 of *Nouember*, 1636.

Your loving friend, M. R.

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75. The Answer.

SIr, your Letter and piece of cloth, I haue receiued, for which I heartily thanke you, for which you shall receiue money by my Cousin at Dice Key, when it please you to send to him: but for the fisher-men, indeed they put in for a night, but in the morning the wind came faire, and they put to sea againe: so that except a few Ling that they bestowed vpon our Mayor and Bayliffs, for some fresh victual that they had from vs, there was little bought here at this time: but we heare of them that shortly we shall haue a fléet come by vs, when, if there be any good to be done, I will not faile to befriend you to your content: in the meane time wishing any good occasion, wherein I might requite your kindnesse, in prayer for your health and hearts ease, I commit you to God: *Yarmouth* this 15 of *December* 1636.

Yours assured to command, T. D.

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76. A Letter to a friend for dispatch of businesse.

I Am bold to intreat your kindnesse, to stead mée in what you may touching the purchase of the Mills and Hop-gardens, for which if your neighbour will take mine offer, I am for him, or else I must otherwise determine of my mony that I haue reserued onely for that vse. I am offered great penny-worths in diuers places: but the ayre pleaseth me well about that house, and the trouts in the little brookes haue made me haue a great mind to dwell thereabouts: if therefore you can bring him to my price, I will be beholding to you: if not, let me know his mind, and I am satisfied: for to tel you the troth, I would haue it though it cost me more then it is worth, and so intreating you to do mée what good you can herein for which you shall not find me vnthankfull, I rest,

Your loving friend, A. W.

77. The Answer.

I Receiued your Letter, dated the xiii of this month, whereby I vnderstand your mind touching the lease of the two Milles and Hopp-gardens : but I cannot bring it to passe one penny vnder the Summe, whervpon he tels me you were in a manner agréed . the man is hard but very honest : and the Land good, and lieth finely to the house : the Soyle is healthfull : and there is good store of Springs · besides, the Riuer is not farre off, whereby you may haue carriage wéekley from the City vpon a small reckoning : but vse your discretion, the price you know, and mée you may command, but time would not be deferred, for there are many about it · and therefore leauing to your discretion, either to take it, or refuse it, with assurance of my helpe to the vtmost of my power, either in this or what else may pleasure you, I alwaies rest,

Yours as you know, T. D.

78. Letters of loue betwixt Rinaldo and Lorina.

FAirest of the world, and swéetest on the earth : the beauty of whose eies puts the best wits to admiration · and the wisdome of whose gouernment commands the honor of loues seruice : how should my amazed spirit hope of power to presume néere the happinesse of your fauor? No, Fortune is my euer sworne enemie, and desert must take place in higher reach, then the longest arme of my vnworthinesse : yet let me not be so depriued of Reason, that I may not looke into the nature of Vertue, where honour in kindnesse makes beauty Angelicall : but in the humility of affection to offer the imployment of my seruice, in which if I faile the expectation of your affection, vpon the condemnation of insufficiency, let disgrace be my deadly punishment · where, in the Labyrinth of sorrow I may languish all my dayes. But if the Fates be not too froward in crossing the indeuours of my duty, be you gratious vnto loue, that hath wholly sworne me your seruant : with which title if I may be honored, I will seeke no other colors of my comfort. But fearing your vnknowne occasions of affaires, I will not be tedious to your patience but rest euer in my loue,

Your vowed, though not allowed seruant, Rinaldo.

79. Her Answer.

WIttiest of an hundred, and craftiest of a thousand : whose eloquence like inchantment, would take prisoner a weake judgement. How should my simple capacity conceiue the drift of your aduice? Fortune is but a fiction : and therefore it is no matter for her friendship, while desert hath a power in the preferment of duty, and loue in vertue giues an honor to beauty . where, if Reason be carefull, Affection may be joyfull. But leaue Angels to the heauens, and take heed of deuils vpon earth, which vnder the cloak of humility hide the head of ambition. Perfection hath no affinity with Corruption : and what the heauens determine, the world must indure. But in flattery of my perfection you haue deceiued my expectation, who imagining you wise, am sorry to sée the contrary : and if I might be judge, the Law would quickly haue his course, where dissimulation appearing, should be condemned to perpetuall disdaine : but hoping better of your humor than to wrong the simplicity of beléefe, let the patience of affection lead you out of the Labyrinth of sorrow, to the mountaine of that blisse, whose vertue may giue you grace : to the attainement whereof leauing your thoughts to their best issue, I rest, as I may,

Your friend Lorina.

80. A Reply.

THe high honor of your Vertue, that from the merit of your graces flyeth through the world, so farre beyond fame, as makes her amazed of her wonder, so dampeth the power of my spirit, that as an eye which is beholding the Sun, twinckleth with the lids for feare to lose the sight : so the humble eye of my heart, that is beholding the bright beams of your Sunnie beauty, trembling in feare by presumption to lose the life of loues hope, submitteth it selfe to the will of that power, which in pitty may saue, or in fury may kill the life of that creature, who at the feet of your fauour hath laid the height of his felicity. Show therefore the heauenly nature of that vertue, which may purchase you worthy honor : take not pleasure in destruction, that may be gracious in comfort : but lead the heart by your eye, that hateth the light, but in your loue : where in the glasse of clearest grace, truth may séé her beauty vnspotted . and honour in truths seruice, craues but the entertainement of imployment : in which, time shall confirme that care shall euer conclude : my thoughts shall be onely honored in your seruice, and my loue euer happy in your commandement : in hope whereof, if I may, I wil rest,

Yours euer, Rinaldo.

81. Her Answer.

THe low course in loues comfort that you take, to lead you into my liking, is so farre from the nature of good desert, that I know not whether silence were a fit answer to idlenesse, or reprehension a just reward for indiscretion : and therefore in doubt what to doe, pardon mée, if I doe not as I should : for though wisdome would admit no cause of danger, yet courtesie is such law in Nature, as is too great a friend to loue. Yet if I could

chide and not be angry, I could wish you leaue a créeping climbing, lest you be thought a baser creature, then may stand with the honor of your condition. Leaue a twinckling eye to Owlie sights, and figure not the Sun in the Cipher of a shadow : nor presume further then you may passe without feare : but in submission vse that discretion, that may maintain the reputation of affection : and be perswaded that Vertue cannot be vngracious, howsoeuer folly rune vpon destruction: murther is hatefull to nature, and loue is the joy of reason : what then should trouble a good spirit that is possessed of no ill humor : but in the resolution of honor to build the hope of his happinesse, and while colours are fittest for Painters, to march vnder the Ensigne of truth : where in the field of Fame, Vertue carieth the victory : to the tryall of which seruice leauing the happy euent of your aduentures, I rest as I may,

Your poore friend assured, Lorina.

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82. *A familiar Letter to a friend in the Country.*

HOw neére ingratitude is to forgetfulnesse, I would be loth my silence should make proofe, especially knowing the kind welcome of my vnworthy Letters : and therefore vnderstand you, that all things are here as you left them, health nothing impaired, and our substance (if we may so terme our drossie treasure) little diminished, but our mindes, through want of your company not so merry as whē you were with vs : for, the fusty spirits of vnseasoned wits, who vnderstand no other wealth then their owne will, make time tedious, which (were it better exercised) would be more pleasing : and to tell you the truth, were not bookes my better friends, I should be subject to much melancholy : but my Library though but little, stands mée in much good stead, in which if there be any booke that may pleasure you, I pray you make vse of it : and so soone as you well may, let me intreat your returne, and till then your often writing, that weé may joy in our health, which as I hope of, I daily pray for : newes here are many, but so few true, or of any worth, that being as yet altogether vncertaine what to beleéue, till I haue further certain intelligence, I will craue pardon at this time, and rest alwaies

Your assured friend, A. T.

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83. *His Answer.*

IN reading your letter, then which nothing but your selfe can be more welcome, mée thinks I see the meeting of two Louers in a morning, who surely dreaming of each other in their sleep, scarce wel awake, came out with a kind of wōder, Oh Lord, how haue you done since yesternight : so may I say to you : it is not a full wéeke since we were together, and shall we feare silence for so little a while? But what shall I say? It is a pleasing humor to sollicite loue, and a content to the minde to continue quietnesse, which fortune crossing in want of presence, wit can worke in spight of absence: let then the muddy fish dwell in miry Lakes, and the better natures séeke sweeter places : and for the Library I will not make thée jealous of my loue, but let me tell theé, they are most sweet companions, and so for their owne sakes estéeme them : and though I loue them, yet will I not depriue theé of any of them : for an vnderstanding spirit they are a kinde of Paradise. Now for my health, I thanke God I néed no Physicke, and for my purse, it hath vent enough for letting my money grow rusty, and for my mind, to tell theé truth, it is with God and thée : with whom I hope to be shortly, till when, and then, and euer, I rest,

Yours what mine thine, N. B.

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84. *A Letter from a Father to his Sonne at the Vniversity.*

MY deare Sonne, as nothing can ioy the heart of a Father more, then the obedience of a louing childe, so can there be nothing more grieuous then the stubborne spirit of an vngracious Sonne. I speake this to thée, knowing thy yeares and vnderstanding able to digest the consideration of my desire, which, in summe, is my ioy in thy good. For, let me tell theé, my estate thou knowest, and how much I haue strained my credit for thy aduancement : to which, learning being a speedy and assured good meane, I would be glad to sée my comfort in thy profit, in such fruits of thy study, as with the blessing of God may hasten thy prefermēt : I am sorry to tell thée, that I heare thy diligence doth not answer my desire, and would gladly wish it otherwise : but I hope a kind admonition will suffice to work a good nature : and therefore will rather hope the best then doubt the contrary : and in the loue of a father, let me intreat thée to auoid the company of a lewd fellow, as rather an enemy than a friend : the feminine sex are dangerous to affect : for as they wil be a losse of time, so with hinderance of study they will procure expence. The exercise of the body I admit for thy health, but let thy loue be in thy learning, else will thou neuer be good Scholler : for Desire and delight are the best Masters both of Art and Knowledge, while reason vertuous, makes vnderstanding gracious. And therefore not out of the bitter humour of displeasure, but the carefull nature of affection, I write vnto thée for thine owne good : and so praying to God for thee, whom I beseech daily to blesse thée, with my hearts loue, to the Lords blessing I leaue thée.

Thy loving father, H. N.

85. *An answer of the Sonne to the Father.*

AFter the bands of humble duty, my good Father, I haue receiued your most kind and louing Letter, in which, how much ioy I haue receiued, I cannot expresse: fearing rather your sharpe rebuke, than louing admonition: but God is himselfe, who can and doth worke more in some natures with a kind chiding, than in some other with many strips: I know you are not ignorant of the inclination of youth, and therefore doe thus kindly touch the hurt of vnhéedfulnesse: for which how much I doe humbly thanke you, I hope my care of your counsell, in time, shall pleasingly tell you: therefore, for what ill you haue heard, grieue not: and of the good you may heare, doubt not: and beléeue me, for I will not abuse your trust, what vanity soeuer I haue séemed to affect, my Booke hath béene the Mistresse of my loue: in which how much I will labour, and from which what profit I will gather, your hope shall sée in the effect of Gods blessing; without the which, how dangerous are diuers studies to the vnderstanding of vngracious spirits, I would it were not known in any, and pray God that none may know it in me: my preferment I leaue to Gods pleasure, who best knoweth how to dispose of his seruants: and for your contentment, that it may be in my obedience. Your health as my worlds happinesse, I pray for: mine owne moderate exercise, with abstinence from excesse, doth with Gods blessing hold me in good state: and for the feminine sexe, though I would be no hypocrite, yet I had rather read of them then be acquainted with them: for I allow of your opinion touching them: and so hoping that ere long, you shall receiue as much content of my courses, as you haue euer doubted the contrary: in the duty of my humble loue I take my leaue for this time, but rest alwaies

Your obedient Son, T. N.

86. *To his deare and onely beloued Mistrisse Susan Pearle.*

SWeetest of my thoughts, and nearest of my loue, if Reason had the power to expresse the nature of my passion, I am perswaded that the eye of thy beauty would vouchsafe a kind looke vpon the heart of my loue, which continually languishing in the doubt of my affection, desireth not to liue, but in the comfort of thy kindnesse: loath I am with ceremonious eloquence to moue suspition of truth: and yet an Orient Pearle would be set in pure gold: grosse speéches fit not fine spirits: and for your selfe, I will rather honor than flatter you: and if I may serue you, I wil so well deserue of you, that I will lay the hope of my worlds happinesse, vpon the honour of your fauour, setting aside all care of other contentment: I haue bequeathed my life to your loue: in which, if I faile in the truth of your trust, let me receiue the reward of your disgrace: which being more direfull then death can be, let me but intreat your admission of my seruice, beléefe of my loue, and regard of my triall: which be it in body, or in mind, shal haue no rest, but in your pleasure. What shal I say? but time is pretious, and delayed patience in Passion most grieuous: hasten therefore I beseech you, the hope of my desire, in the happinesse of your commandement, and let no cloud of mistrust barre me the light of your loue, which being on this earth the onely bright Starre that leads me to my worlds heauen, let me liue as in death, til I may reuiue in this comfort in hope whereof, and desire of which, laying the head of my fortune at the feét of your honor, I rest with little rest, till I may fully and wholly rest,

Your onely and all, or mine owne nothing at all, T. I.

FINIS.

A POSTE

WITH A PAC-

KET OF MAD

LETTERS.

LONDON,
Printed for *John Marriot.*

NOTE.

In the Epistle to the Reader this second Part was semi-promised and anticipated, *e.g.*, 'if I heare you like well of them, when I meet next with the Poste, it may be I will cast about with him for more of them"—wording which has an important bearing on the Breton authorship of the Pasquil set of books. See our Memorial-Introduction.—G.

TO THE READER.

READER, I know not what you are, and therefore I cannot well tel what to say: onely this at adventure: if you be wise, you will not play the foole in scoffing at that which perhaps may deserve a better countenance: if you be not wise, I can but pray for your better vnderstanding; how soever you be, I will hope the best of you, that you will think of my Work as it deserves, which is as much as I desire. If you get any good by it, thank me for it: if hurt, thank your self for your abuse of that might serve you better. This is al I can and wil at this time say unto you: my intent was to pleasure many, & you may be one of them: and to hurt none at all, and therefore not you. So leaving my Book to your liking, as it falleth out, I rest, as I haue reason.

Your Friend

Nicholas Breton.

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A POSTE WITH A PACKET OF MAD LETTERS.

1. *A Letter betweene the Knight R. M. and the Lady E. R.*

Faire Lady,

SWéet should be that spirit, which through the instinct of loue vnderstandeth the silence of truth, whose tongue is the heart, whose words are sighes, in which are hidden the secret fruits of those Treés, that onely grow in the Paradise of reason: Vouchsafe then, faire eye, more bright than the Sunne beames, with one splendent glance of your gracious fauour, to blesse this rude and vnworthy Paper, the which if it haue made you any way offended, in the fire consume it: but if through the power of the Fates, or the effect of your kindnesse, it may doe you the least pleasure, let him be metamorphosed to worse than nothing, that would be any thing, but that Letter, during your reading, or euer any other thing, than at your pleasure in your service, for that vnder heauen, hauing no cause of comfort, but in my concealed hope of your grace, let all worlds swéet be as bitternesse to my thought, that shall seéke sweetnesse in other sense: so looking for no felicity but in the nest of the *Phœnix*, which is in the admiration of honor, in the humility of loue, I rest

Yours devoted to be commanded, R. M.

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2. *Her Answer.*

WIsedome might well appeare in that heart, which could pierce into the conceit of that spirit, that with the figures of loue, deceiues the sense of simplicity: which not suspecting euil, finds seldome other substance. Oh poore truth, how is thy title made a shadow of deceit? while in seéking of Paradise, Folly falls into Hel: yet not to wrong any creature, happy may he liue that makes Faith his felicity, and pardoned be that Paper that does but his Masters message: let then sighs bee buried in the death of forgetfulnesse, while silence vnderstandeth that vertue speaketh: and in the fire of that flame, whose heat is more felt than seene, be that Letter burned that offends me with pleasure: so assuring my selfe that if from the nest of the *Phœnix* you passe without a feather, either the figure will be a Cypher, or the fancy affection: so leauing your best thoughts to a blessed issue, I rest affectionately,

Your in what I may, E. R.

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3. *His reply.*

VNworthy should that heart bee of the least of loues happinesse, that can haue power to giue place to the poyson of Deceit: and more than miserable were the life, that to hel makes such a passage. Oh blessed Creature, doe not thinke the world to bee the Caue of the accursed. Nor doe a wrong to loue, in the suspition of truth: simple Faith hath no feare, and true loue cannot faine: but if silence be the only answer of the expectation of comfort, hope in obscurenesse must seeke the happinesse of desire: but let your fauour be the Feather in the nest of my honours *Phœnix:* which till I may kindly receiue, I shall in the Sun-beames of your beauty consume to the ashes of discomfort: in which, commending the Summe of my life, to the true and honourable seruice of loue, I rest,

Yours what mine owne, R. M.

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4. *The Answer.*

VNgratious is that spirit, that through suspition of Deceit, doth injury to loue: and blessed is that fancy, that liues onely by faith: sweete is the warre,

where kindnesse ends the quarrell, and little the hurt, where hope is a most present and ready help: in briefe, they are blind trauellers, that in séeking to find Heauen, goe to Hel: and if loue be himselfe, he hath life in assurance: let it then suffice you, to find the due of Desert, where desire excéeds not limits of Reason: so, in the nature of that honour, that giues Vertue her best grace, commending the comfort of your care to the condition of your conceit, I rest, as I haue occasion to equall honour in true affection,

Yours as I finde cause, E. R.

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5. *A merry Letter from a conceited friend to his like familiar.*

HOnestie, I hope I am in the right, except the great Wind haue blown cleane away your best wit: giue me leaue, spight of your téeth, to tel you that I loue you, and lest I should grow deafe, I would be glad to heare of you: and therefore hauing a fit messenger I thought it not amisse to write, not for any thing I haue to say, but that while I thinke on you, you should sée I doe not forget you: for though complements are but idle, yet they make words instead of other matter. Now to the purpose, you shall vnderstand, that at the writing hereof, a sudden occasion of businesse made me make an end ere I had begun, and therefore intending to write I know not what, to abridge my conceit I know not how: but hoping that you are wise enough to thinke what you list, I will onely pray for you, that being in as good health as I left you, as soone as conueniently you can, I may meete with you, when, and where it shall please you: for as you know, I am for you in al kindnesse to quite you, and so to him that made you, euer to blesse and keépe you, with my hearty commendations I leaue you.

Yours what mine owne, N. B.

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6. *An answer to the same.*

MErry Grigge, I am sure I am not in the wrong, except the Suns radiant beames haue dried vp your braines since I left you: Let me, for I will tel you that in my loue I out leape you, and will not be so idle, as not to answer you, that my senses doe not so faile me, but that I vnderstand you, and hauing no better company, would beé glad to bee troubled with you: for you haue not a kinde thought wherein I doe not quarrell with you, whether is of mere force in the nature of true friendship: which because Fortune fauors few fooles this yeare, wée must tarry longer to play our game: but neuer too late to goe to an ill bargaine, for now we doe but talke, our Purses take no hurt, but when the Terme comes, that weé may joyne issue in our cause, I feare the Kings head in Fish-street will find vs too good Clyents: but all is well that ends well, except it were bad in the beginning, as I thinke by this my Letter: for being troubled with Ile not tell you what, lest it should make you thinke I care not what, I haue written what you may read, and doe as you seé cause, either to reply vpon imperfectiõ, or let it rest with a *Non-plus:* and so not doubting you to be your selfe, and to put me in the number of your second selfe, I rest to your selfe, and my selfe,

One alwaies Yours, H. W.

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7. *A reply to the last Letter, with some newes.*

IF you were as wise as I could wish you, I could take a little paines to write vnto you: and yet for that you vnderstand your selfe, I care not if I trouble you with a little idlenesse. In the Parish of Saint Asse, at the signe of the Hobbi-horse, Maid Marrian and the Foole fell together by the eares with the Piper: so that had not the good-man of the Pewter-Candlesticke set in for the Morisdance, the May-game had beene quite spoyled: but when the game had gone round, and their braines were well warmed, their legges grew so nimble, that their heeles went higher then their heads: but in all this cold sweate, while lustie-guts and his best beloued were casting Sheépes eyes at a Cods head, Hue and Cry came suddenly thorow the streét. The Foxes haue killed a tame Goose: at the sudden noise whereof the multitude were so scared, that all the Moris dancers were diuided, and the Foole ran home to your towne: but because we haue some misse of him in our Parish, I pray you keepe him not too long with you: and so for lacke of better present occurrents, content your selfe with such newes as the time affords you: hereafter you may haue better, till when, and alwaies, I rest as you know, *Yours, T. R.*

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8. *An answer to the newes.*

IF you were not more then halfe mad, you would not haue danced such a Trenchmore with your little wits, but yet since I ghesse it is about the full of the Moone, I will hope shortly of your amendment: in the meane time let me aduise you to take patience in your vnderstanding, to direct you in a better course: for when you waked out of your dreame, you saw no body, but the man that you thought was runne to our towne, and he was putting you on a Coat with foure Elboes: for Maid Marrian, shée, I thinke, is troubled with you in her Creame-pot: but for the Hobbie-horse, alas, he hath forgot your turne: and therefore you should doe well to make repaire to our market. I thinke it will be a Saints day, when if a naughty bird doe not crosse the Nightingale, you shall heare some strange musicke about our

Medow-plot, and at the least you shall heare the old Song that you were wont to like well of, sung by the blacke browes with the cherrie-chéeke, vnder the side of the pide Cow : Come liue with me and be my loue : you know the rest, and so I rest,

Thine what mine, N. R.

9. *Another Reply.*

O Braue *Oliver*, leaue me not behind you : you play the Merchant all the Weéke, and make all whole vpon the Holieday, you would be angry if you could tell how : and yet hauing the Cards in your hand, you cannot choose but turne vp the Noddy : the matter is not great, that Taylor that fitteth my Coate, hath made you many a Jacket, where if it were not for displeasing Jacke an Apes, I could make him fall out with his Workman, for acquainting you with his intention : but let this passe, and to a better purpose : my Neighbour and your good friend hath a welcome in store for you, and his eldest daughter would make you both a Husband and a Brother : her worth you know, and his wealth will doe no hurt : I should be glad of your good Fortune, and you I thinke should play well at, be you pleased : and so much for the conjunction. Now for newes, I heare none of late, but that the Bayliffe of our hundred hath had a mischance, his Wife taking a blow that neuer smarted, he hath a paine in his head that cannot be cured, for hauing no other Plaister but patience, is resolued to make good cheére with his friends, and finding himselfe alone, is content to make merry with good fellowes : this is all for this time, and so in hast I end,

Yours, N. B.

10. *An answer.*

When Wit goes a wool gathering, the thred of it may be fine if it be well spun : I see you haue little to doe that haue so much leisure to play your Luripups ; if I could not meet you right, I would fit you a penny worth : but though I cannot pay you your due, I wil not die in your debt : and though I play at Noddie, I will not take the Card out of your hand, for I know not how you can spare him : but leauing Gamesters to their tricks, and Jack-an-apes to his Monkie, let me tell you, that for your neighbour you are so neere him : that I néed not to trouble him : and for his wealth and her worth, you know well enough what to doe with them : for my selfe, I loue not to shake hands with your Constable in the company of kind fellowship, but yet not wronging an honest Wench, I will wish her better fortune then my affliction ; and so commending my selfe, I will assist thee with my good prayers, that the Bayliffe of the Hundred may find thée one among a thousand, I meane to shake hands, but not heads with : and so in some little occasion of sudden businesse, I will here conclude for this time, and alwaies rest,

Thine, R. M.

11. *To my Honorable good Lord, my Lord Morasi.*

Right Honorable, to expresse vnto your good Lordship the humble duty of my affection, I cannot better doe it then by this Bearer : whom for many good parts fitting your Honors pleasure, I can well commend to your fauourable entertainement : for, as good Masters are like black Swans, so such Seruants are choise Creatures : for a little matter of small moment will hoise vp Folly aboue the Clouds, while Wisedome runnes a course of a more carefull temper : such I hope shall you finde your Seruant, whose wit and conscience take such counsell in all his actions, that the judgements of good experience hold him worthy good account : for my selfe, lest I may be partiall, I will leaue his praise to your proofe, and in hope of your contentment, only intreat your entertainment : shortly I hope to sée you : till when perswaded that his seruice shall gaine him more praise then my Pen, I will leaue his qualities to your tryall, and his seruice to your fauour, and so in infragible loue rest during life

Yours assured in true affection, R. B.

12. *To my loving Cousin T. W. Justice of Peace.*

Worthy Sir, I would be glad to write you Newes of the dispatch of your businesse, but yet it will not be : for Lawyers being full of Clyents, cannot answer all men at once, and therefore considering your matter is a case of more conscience then gaine, I must attend the leisure of your Counsellour, who as he is wise, I doubt not but will proue honest, and then a little time will be well borne with, that brings a good houre at the last : your aduersary is full of money, and trudgeth vp and downe like a Foxe, but I hope in stead of a Goose, hee will be choaked with a feather : haue you no feare nor care of it : for I doubt not to effect it to your content : and so much for your Law businesse. Now for other matters, the occurrents of time are either so friuolous or dangerous, that I thinke silence better blamed then babling : for though there be few Partridges, yet there are many setters here in this Towne, who listen for spèech, intercept Letters, accuse the simple, and vndoe the foolish : and therefore I had rather be silent with the Nightingale til May, then prate like a Cuckoe out of season : yet for that you shall not thinke me fearefull of sparrow-blasting,

I will write you a little newes. Tobacco is like to grow a great commoditie, for there is not an Ostler nor a Tapster, but will be at his whiffe or two, and vse it as a shooing horne to draw on a pot of Béere. Bottle Ale is more common than good, and yet deare enough, it is so taken vp with the drunken crue. Théeues are well wéeded, and yet besides shoue-groat Teasters, there are some lookers now and then. Painting was neuer so common, and pretty cheape. And for Women, some goe like Anticks, some like Maskers, some proudly sober, and some like carelesse resolution, but some few like Angels: but they are too high for men, and therefore Ile leaue them to higher powers: now men are as in times past: if young, hardly wise, though witty: if aged, wise: if wealthy, serued and honoured: if poore at least scorned, if not worse vsed: if wise perhaps imployed: if foolish, baffled: this I say, for the most part, for some time, for some cause both youth, and age, and pouerty, and folly, are finely borne withall: but for that this is rather an old obseruation then any new matter, I will end my long Letter with neuer ending loue: and so in hope of your health commit you to the Almighty.

Your very loving Cousin, W. R.

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13. *To the right Honourable, his very good Lord, the Lord W. H.*

RIght Honorable, your Noblenesse neuer ceasing to bind my seruice to your kindnesse, hath made me at this instant to presume a little vpon your good fauour: So it is, my good Lord, that I am shortly to bestow a Daughter of mine in marriage vpon a Gentleman of some worth, and according to our custome, friends must be feasted, when a Pastie of Venison is a grace to the whole seruice: your Honour shall much pleasure me, and as often heretofore, giue me no little cause to be thankfull: my state is not great, but my loue so farre assured, as wherein I may deserue that I cannot requite, I faile of my hope, but I will discharge some part of my debt: and so not doubting your fauour to this my sute for a Bucke: Beséeching God to adde hapinesse to your good health, I humbly take my leaue,

Your honours in all humblenesse, R. S.

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14. *To his deare friend, Master F. R. at his Lodging in the Temple.*

MY Noble friend, you wrote of late vnto me for my opinion of your intent, and aduice for your course: which two points, I will touch as truly and fitly as I can. Your intent is to leaue your Studie, and first to Court, and then to armes, but what hath altered your intent in Studie, to fall vpon an intent to strange courses? For your Bookes peaceably intreat of those things which you may finde disquiet in passing thorough. For, touching your first course, is it not better to read of Princes, than to carry their Crownes? You cannot feele their burthens, except you haue their Cares. How full of perils are their pleasures? Yea how many instruments of mischiefe doth the Deuill send into the World to crosse the courses of good Princes, that are leading their people to Heauen? And if they bee Wolues to their owne Flockes, how safe it is to be farre from their Courts? Now, leauing good Princes to Gods blessing, and others to his amendment, goe a little to his Councell. Oh how great are the weight of their charges? And how many the natures of their troubles? Who if they all be of one minde, and as it were one body of many members, yet sometime a Toe, or a Finger, a Hand, or an Arme, a Tooth, or an Eye, a Tongue, or an Eare, may perhaps, bee out of temper, and so, that all the body may be out of frame: say their wits are great through experience of place, and their powers great in the vertue of fauour, yet withall when experience is put to a new studie, prouidence must trie the power of wit with no little trouble, and when pleasures hold in power, loue hath no place in seruilitie: and when power rests vpon fauour, what is the feare of fortune? And further, is not the care of a common-wealth, a continuall toile of wit? Power a dangerous step to pride, hatefull in the highest eye? and Fortune vnfaithfull in all her fauours? Rather read then the laudable cariage of their courses in the seruice of Kings, then seeke in Court to see their Kingly courses. For God onely knoweth their consciences, themselues only their care, and thou canst not know their crosses. But leauing them to their honourable proceedings, goe a little lower to the Ladies, and what shalt thou see? Either a Creature like an Angell, if vertuous: or worse, than a Woman, if vicious: perhaps thou shalt see painting spoile a good complexion, or deceiue a simple eye sight: heare out of a fine presence, a fond spirit speake idlie, and perhaps, an idle wit play the Wanton. Now, what art thou benefited by all this? Abuse thine eye with a picture, offend thine eare by folly, or lose thy time in idlenesse. Were it not better for thee to read the fiction of *Venus*, then to be a seruant to Vanity? And to laugh at fancy, then to follow folly? Yea, say there be a *Phoenix* among Birds, if her nest bee too high, take heed of climbing for feare of a fall: take heed of the Object that makes an Abject of a Subject. But looke aside at the Attendants, what shall you see? Cost and Courtesie, long seruice, painefull duty, hope of fauour, with feare of displeasure, a great Haruest, many Labourers, and a few Gainers, and it must be so: for desires are many but deserts few, and therefore they haue little. In summe, a Prince thou canst neuer be, a Counsellor neuer think to be: Ladies are louely, but beauty is costly: and the charge of attendance may bring hope to assur-

ance. In my opinion therefore thy intent is not good, and thy proceeding will be worse in thy humour of courting. Now, for Armes, is it not better to reade of Noble Acts of Conquerors, then to try the misery of the conquered? and to suffice Nature with a little, then to starue for want of food? Oh the danger of death, the doubt of victories, the crosse of valor, the terror of sacking a City, the defence of a battle, the sight of bloud, the cares of the sorrowfull, and the consideration of conscience: Oh these with many others ill bankets, bitter stormes, deadly wounds, cold lodgings, hard fare, stinking drink, and louzie rags: and who knows how long? These things, I say, with what else I say not, are sufficient I hope to disswade thee from so desperate a course: rather reade of true valour, and vpon good cause and fit time aduenture life for Honour, for thy Country, thy Religion or thy life: otherwise vnder the shew of seeking Honour, goe not like a hired Butcher to kill beasts, like a Tyrant to kil men for money: remember what thou hast read, *Blessed are the Peace-makers:* Seeke Peace and ensue it, for God will blesse it if he make it. Yet if needs thou wilt goe to the Field, begin not with thy Court, lest dainty fare, ease and idlenesse, make thee vnfit to aduenture the hard course of honour: but though in regard of the great trauels, and perils in those passages, the titles of Honour doe most truly belong to the well-deseruers, while Valour shewne in Mercy, doth grace Noblenesse in Goodnesse: yet for that I thinke thy body not answerable to thy spirit, out of my loue I haue written thee my Aduice, hoping that it will take effect, though not as I wish, yet such as may be to thy good: and so knowing thy judgement sufficient to determine of thy best course, I leaue thee with it to the direction of the Almighty, whom I beseech euer so to blesse thee, that I may alwaies heare well of thee, and rejoyce to see thee. From my lodging in the little Colledge this tenth of August, 1636.

Thine more then spoken, N. B.

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15. *A Letter of a Batchelor to a rich Widow.*

WIdow, if you would be sowre I would call you sweet: for though you know I loue you, yet you will say I flatter you: but yet be it how it will, this is truth, beleeue it as you will, your eyes haue caught my heart, who hath sworne me a seruant to your will: I cannot with eloquence Court you, but I can truely loue you, and think my selfe blessed if I might enjoy you: for as your presence may please the wisest, so your wisedome may command the honest: for your wealth, bee it more or lesse then is reported, your selfe being of more worth then you can haue wealth, I wish your selfe rather then what is yours. You feare perhaps youths inconstancy, it is tryall that proueth truth, and for my loue it shall end with my life: but what are words vnbeléeued? or hopes not firmely grounded? like the Vision of a dreame, which awake proues nothing: yet, good Widow if you be kind, pitty me: and if pittiful, fauour me: and if gracious, loue me: God will regard you, Loue will be true to you, and I will die ere I will deceiue you: you may increase your coyne, and decrease your comfort, when a coughing Song at midnight may make you wéepe before day, but venture a little and haue much. What I am or haue you shall haue all, my loue, my seruice, my life, and what can you haue more? A little more drinke to make the cup run ouer, and perhaps marre the drinke that was good before: a little more coyn to fil the other bagge, and perhaps fall out to proue a piece of false money, when commanded by a costrell, that will serue for nothing but a Cuckold, or curb'd by a Cub, that will grate you to the bones for an old Groat, you will curse your treasure that was the cause of your destructiõ: No, no, be good to thy selfe in being kind to mée, heare mée, beleéue mée, loue mée, and take mée: for I will bee a seruant to thy will, a Companion to thy kindnesse, and a Steward to thy substance: This, as I liue, and hope of thy loue, thou shalt finde: for my heart hath auowed it, and I will not be a villaine to my owne soule. In which, praying for thy health and to bée made happy in thy kindnesse, to say Amen to my prayers, I rest,

Thine auowed, howsoeuer regarded, T. M.

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16. *A Letter of aduice to his friend W. G.*

HOnest *Will*, I heare by your Mother that you are going to the Uniuersity, where no doubt, but with good care and diligence you may doe your selfe much good: but for that I haue passed the place that you are going to, and haue tryed the natures of those studies, and the profit to be made of them, let me tell theé mine opinion of them, and which I thinke best for thee to follow for thy good: First, for the better blessing of whatsoeuer thou follow, bestow some labour in reading of the Diuine Loue: that done, note what I tell thée for the increase of thy stocke when thou shalt come to haue any dealings in the World: for thy better instruction in such courses as may be for thy commoditie, obserue these Rules that I will reade thée: First, for Grammer, it is euery Ushers of pettie Schooles common Flaile: Logicke is but for the Uniuersitie: for Musicke, it brings more crotchets than Crownes: for Astronomie, it goes too high aboue the Clouds to doe any good on the earth: Cosmography is good for a Traueller, and Astrologie for a Seaman: but for him that meanes to gather wealth and grow rich, let him be perfect in Arithmeticke, to be sure of his numbers, it will be a meane to

grow rich many waies: for if you keepe a Merchants booke, you shall learne his accounts, the prizes of his wares, and the gaines of them, as well by great as by retaile, as well outward as homeward, and this is a sure way to wealth. Againe, if you be aduanced to a place of Office, to keepe account of the number of the people, the duties, tributes, and what paiment soeuer to be made by them, for Subsidies, Fiftéenes, Customes, and what else soeuer: Arithmeticke is most necessarie for thy spéedy dispatch of all those businesses: for howsoeuer honour may be sought or bought by them that haue enough, séeke thou wealth, and that will bring thée what the world can giue thee: for if thou fall into want, and impairing or spending thy stocke, be forced to take some meane course for thy maintenance, I wil tell thée what thou shalt find true: the honest will onely pitty thee, and say that thou mayest kéepe a Schoole, it is an honest trade, when a Churle will grutch at his groat for a shillings worth of labour in beating quicke sense into a dull wit: who if he be not capable of a good vnderstanding, yet shall the fault of his imperfection be imputed to thy negligence, and thou vndeserued receiue a frowne or a foule word for thy labour: now the proud Peacocke that hath a little more money then wit, will perhaps entertaine thée to a blew Coat, and forty shillings, which how grieuous it will be to a good spirit, thou shalt find, and I shall be sorry to heare: beleeue me, if thou haue all the Sciences, be furnished with many languages, and art acquainted with honourable courses, and a heart as honest as can liue, yet if thou lacke wealth to grace all the rest, thou shalt haue a Foole come ouer thee, and a knaue abuse thee, and he whose wit goes no further then his trade, so play vpon thy miserie, with scanning thy course of life, that thou wilt wish rather neuer to be borne, then to be borne downe with vnhappinesse: yea, for necessities sake thou shalt bee forced to bestow thy study in fictions and follies, and to spend thy spirit in vaine, yea, I may say vile inuentions, to commend an vnworthy person, to the wound of thine owne conscience, who though he loue to heare himselfe flattered, yet perhaps when he hath miserably rewarded thee, yet will he lie of his bounty, which is little better then beggery. Oh what a plague is it to a noble spirit, through meere want to present an Asse with a burden of wit: or a base spirit with a Tract of honour? Oh deare *Will*, the wealthy that hath but a little wit, will grow rich with making a benefit of thy labours, while thou not weighing the lack of judgement in the first directing of thy course, wilt pine away with sorrow, to thinke of thy mistaken fortune. In briefe therefore, follow my counsell, study all the Arts superficially, but chiefly Arithmetick, for it is the assured way to wealth: bee not ignorant in Diuinity: for it is the soules comfort: and take heéd of Poetry, lest it run away with thy wit: for it hath commonly one of these thrée properties, belibelling the wicked, abusing the honest, or pleasing the foolish: and therefore, though some excellent man may haue some excellent humor, doe thou rather reade in an Euening, then make thy dayes worke in the study of idlenesse: giue them praise that deserue it, but doe not thou bend thy delights towards it: for in a word, it is more full of pleasure then profit. Thus haue I writ thee a tedious Letter, hoping that if thou wilt follow my aduice, it will doe thée no harme: and if so much good as I desire, I shall be glad to see it: in the meane time, leaning thy courses, with thy selfe, to the guiding and tuition of the Almightie, I rest

Thine in much affection, R. P.

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17. *To his most Honourable Lady Madame Isabella Tarina.*

HOnourable Madam, how my vnworthinesse may hope of your goodnesse, I cannot finde; but in the notes of your Noblenesse, which as it may well challenge the height of your Title, so doth it bind a world of Seruants to your fauor: among whom my selfe more desirous then able to deserue the least of your countenance, am now presumptuous to trouble you with an humble suite: I haue a sister, of yeares sufficient to vnderstand betwixt good and euill, and of disposition, I thanke God, not amisse: her bringing vp hath beéne chiefly at her booke and néedle, yet is she not vnfurnished of other parts fit for a seruant of her place: which if it might so stand with your good pleasure, should bee to attend your Honour in your Chamber: her truth I will vndertake for, her diligence I wil not doubt of, her kinde natur I can speake of, and her affection vnto your Ladiship I know is not a little: if therefore in all these she may bee pleasing to your entertainment, I shall be bound to your good fauour in the honour of her preferment: which being the highest aduancement, that her dutie can deserue, I leaue her seruice with mine owne to your honourable imployment. So crauing pardon to my boldnesse, with fauour to my sute, I humbly take my leaue.

Your Ladyships in all humblenesse, E. W.

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18. *To my most beloued Godfather, T. H.*

GOd father, at the Font you gaue me a name, and as I haue heard and read of others, you vndertooke to see me brought vp in learning, and in the feare of God: I do not remember that euer I yet receiued penie from you toward the charge therof, and you hauing neither charge of wife or children, might doe well to bestow your blessing vpon me, in somewhat

better then a bare hand, which wil buy nothing: is it possible that hauing one foote in the graue, the other should be so farre off? Am I your néerest in nature, and shall I be farthest off in loue? I know not the cause, but what euer it bee, misconceiued in kindnesse, let mee intreat you to beleéue my loue, and I desire no more: for when you are wearie of the flatterie of those that feed vpon you, among the great showers of your kindnesse that you daily raine downe vpon their fields, you will, I hope, bestow one drop of grace vpon my grounds. I will vrge nothing but your will, and will loue you more then they which tell you more: be not couetous to gather for them that gape for your goods: and be not fast-handed to him who loues you more then all you haue: and the good that you will doe let it be in your life, that you may see your contentment in the issue of your kindnesse: loath I am to wearie you with words, and therefore in loue of a true heart, which daily prayeth for your health and hearts ease, hoping that God will moue you for my good, whosoeuer is a meane of my hurt, I cease further at this time to trouble you, but rest alwaies in duty of mine humble loue,

Your affectionate God-Sonne, T. B.

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19. *To my dearest beloved friend on earth, H. W.*

HOnest *Harrie*, out of a troubled spirit of a tormented heart, I write to thee, and therefore beare with my skill, if it be not in the pleasing nature of so good an humour as I could wish, and thou art worthy of: but as I know thee able to judge of colours better then the blinde eyes and beétle-heads, and of that true kindnesse that can and doth rather comfort the afflicted, then encrease the sorrowes of the distressed: let me impart to thee some part of my passion, that patience in thy pitty may better play her part in my spirit: what shal I say? I liue as without life pleasured in nothing, crossed in all hopes, put in many feares, languishing in many sorrowes, and troubled with the griefe of a wounded conscience: not with the horrour of Murther, the feare of Treason, nor delight of sin, but with the cruelty of Fortune, the vnkindnesse of Friends, and the breach of credit, and most of all with them whom I most loue. Oh God my heart aketh, and blame it not: and my Spirit mourneth, and reproue it not: for though patience be a vertue that maketh men diuine, yet there is but one Christ, and men are no Angels: and let me tell the truth, the miserie of my life is intolerable in the sense of nature: for, compare the afflictions of the most patient, with the causes of my passions, and prouide a world of pity to behold the map of my miseries: hath one man beéne wealthy and become poore? so am I: hath another suffered wrong? so doe I: another buried his Parents, Children, and deare friends? so haue I: another trauelled farre in hope of gaine, and returned with losse? so haue I: another beéne wounded in the warres, fared hard, lain in a cold bed many a bitter storme, and beéne at many a hard banquet all these haue I: another imprisoned? so haue I: another long bin sicke? so haue I: another plagued with an vnquiet wife? so am I: another indebted, to his hearts griefe, and faine would pay and cannot? so am I: in sum, any of these crosses are able to kill the heart of a kinde Spirit, and all these lie at once so heauy vpon my heart, as nothing but the hand of God can remoue: besides my continuall toile for the reward of vnquietnesse, while that which should bee my comfort, is my corrosiue: Imagine how with all this I can liue, and thinke what a death it is thus to liue. Oh for the scorne of the proud, the abuse of the vngracious, the scoffe of the foolish, and the scanning of the vnkind: the company of the discontentiue, and the want of the most affected: the disgrace of learning, the losse of time, and the misery of want: if there be a hell on earth, it cannot be farre from this caue of my discomfort: where I am sure, the deuill, seeing my desire to serue God, layeth all his barres he can in the way for my discomfort: but I defie him, and hope in Christ that my liuing and louing God, who hath tryed my soule in aduersities, wil one day in his mercie so looke vpon me, that the deuil shal be driuen back from his purpose, and, the teares of my body wiped away, I shall rejoyce in such a joy, as, all my griefes cleane forgotten, my heart and soule shall in the joy of my sense, in the heauenly harmony of a holy hymne, sing a new song of praise to the glory of my Sauiour: for the hastening whereof in my deliuerance from my torments, and comforts in his mercies, I will frame my daily prayers, and be assured of thy Amen: but I feare I am too tedious, and therefore will thus end: God continue my patience but not my sorrowes: giue me deliuerance from my miseries, and make me thankfull for his blessings, and blesse thée with as much happinesse as thou knowest I want, so leauing my hopes to his mercies, and vs both to his tuition: I rest with as little rest as I thinke any man can rest,

Thine or not mine owne, N. B.

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20. *To his faire Mistresse and hearts honour, Mistresse A. T.*

LAdy, I haue beéne so ill a Scholler to loue, that I neuer yet learned the courting of beauty, neither would I willingly vse Art to abuse vertue, and therefore if plaine truth may find fauour, I will vse no Atturney in this cause: which being to bee iudged in your kindnes, I will onely cry audience, and stand to your arbitrement: my case being mine owne Lawyer, thus I plead: Your eyes haue stolne my heart, now I must either be accessary to mine owne hurt, or accuse you of the Felony:

but rather willing to lose my heart in your eyes, then keepe them to looke on other light, I will onely appeale to your selfe what to do in this passion: If I loue, you must know it, for your eyes haue my heart: and if I lose my heart, you must haue it, for your eyes are well worthy of it: but now you haue it, preserue it for your seruice: let it not die in displeasure that hath no life but in your loue: if it could speake, it would tell you how dearely, highly, and onely it honors you, and if you wil beléeue it, you shall quickly finde it: for it is dedicated to your seruice, and hath no care but of your fauour: keépe it then to your vse, vse it to your pleasure, and let it die in no other comfort. In summe, not to dwell vpon ceremonies, it is nothing mine, but all yours: and if it may liue in your eyes, it seékes no other heauen in this world: driue it not then from you, that hath no life but in you: and take it wholly to you, that is as nothing without you: so leauing it, with my selfe, to the honour of your onely seruice, I take my leaue for this time: but will rest euer,

Yours avowed and devoted, R. S.

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21. *To his very good friend, Master W. B. for the borrowing of 40 pounds for six Months.*

SIr, I know you loue no long Letters, and my sute being to most men so vnpleasing, I would be loath to be tedious: I haue purchased a piece of Land, and laid out al my mony: now vpon the sudden an vnexpected occasion puts me to an extraordinary charge, for the furnishing whereof, I am constrained to try my good friends: among which presuming of your kind promise vpon any urgent occasion to stand me instead: I am to intreat you by this bearer to helpe me to forty pounds, wherein you shall so much pleasure me, as so much may do, and as I can requite it, I wil not forget it: I would haue it for six months, my day I will not breake, I will take it kindlie, and deserue it thankefully: my Seruant is trustie, and therefore I pray you send it by him: and as you will be assured of my loue, feéd me not with delaies or excuse, for I know you haue it, and you know I will pay, Thus loath to vse you like a Broker, to send you a pawne: as an honest neighbour let me be beholding to your kindnesse, in which you shall giue me cause in the like, or a greater matter to rest vpon, at as short a warning.

Your assured friend to use, R. H.

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22. *To the Right Worshipfull my very good Master, Sir Thomas Ward Knight, at his house in Padow.*

SIr, after my humble duty: I haue talked with diuers of those parties to whom you directed me, touching the benefit to be made of the suite which you haue in hand, whose opinions, I finde diuers: yet all agree in this, that if you can procure it irreuocable, the mony will be aduentured: other wise, they are loath to ingage their states and credites too farre vpon bare hopes, for liues are vncertaine, and in the change of times, diuers things fall out contrarie to expectation: you shall therefore doe well, before you trouble any of them in it, to make sure of the matter, in such sort as may bee best for your profit, for the sute being effected to good purpose, leaue mee to deale in it to your content: there is much muttering that you are like to be crossed in it, I would therefore wish you to trie your strength in it, and not to slip time, for it is precious in a good course: beare with mee I beseéch you, if I moue your patience, in vrging your spéed, for it is for your owne good. Against your comming to Towne, I wil haue somewhat else for you to set on foot, for he that will worke must not haue the fire without an yron: but knowing your businesse, I will forbeare at this time to trouble you with idle newes: and onely praying for your health and hearts ease, commit the consideration of your owne causes to the managing of your good discretion, and so humbly take my leaue for this time, and rest alwaies,

Your worships humble servant, I. T.

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23. *To my assured loving friend T.B. with speed, for money lent, to restore backe.*

NOne-payment of debts, is not onely a crack in credit, but a losse of Friends: vpon your letter I furnisht your want, and fortune hauing beéne your friend, a large conscience, mee thinketh, doth not well: your excuse yet I know not, nor can wel deuise it: but acquaint me with it, that I may not wrong your dispositiõ, for a setled affection expected the like measure in kindnes: the monie you had of mée is not much, but if it had done you a pleasure I am glad of it: and if you can well spare it, by this bearer I pray you return it, or the cause why you detaine it: I haue lately bought Shéepe to store a Pasture that I haue to farme, and my monie being short, I am bold to write to you for mine owne, which if it come shall be welcome, if not, so that I know how it may stead you, I will forbeare: and for the conference betwixt your Son and my Daughter, I thinke they are more readie for vs then we for them: your minde I know, and am contented with it: for as I sée their proceedings, we will soone fall vpon agréement: and to be plaine with you, I thinke I were best rather to prouide you more monie, then demand any more that you haue: and therefore making your excuse in this only point of affection, intreating pardon for my plaine manner of writing, assuring you, that if this matter goe forward, (as it is no other like) as their loues, so shall our purses be one: And thus hoping of your health as mine owne, with commendations to your kind Son, your selfe, and your good

Shrew, I commit you to the Almightie, *Canterbury*, this fourth day of August, 1636.

Your very loving friend, N. T.

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24. *To a Judge in the behalfe of an Offender.*

MY good Lord, your honorable care of justice, I hope, is seasoned with the charitable weight of mercy, for though the law cutteth off offence by sharpe punishment, yet death takes away repentance, and where there is sorrow there is signe of grace, the best judge of true justice, *Christ Jesus*, pardoned the great Sinner, & with the gentle rebuke of, *Sinne no more*, called her to great grace: now shal Justice vpon the first fact, vse another course vpon an Offender? I know it is your Oath to doe all manner of Justice, yet may you giue time of repentance in reprieuing this poore man, whose pardon wil be easily attained. Your honor shal doe a good deed: God, in imitating his course in justice, will surely regard and reward you: the penitent Offender shall be bound euer to pray for you, my selfe with all his friends, wil truly honour you: and no doubt but our King, who is full of mercie, when his Majestie shall heare of it, wil cõmend you: beseeching therefore your Honour to stay the sentence of death vntil the next Assise, or grant him a reprieue till the said time: leauing the poore mans life to a word of your mouth, with my humble and bounden seruice to your good health, and all other happinesse, I humbly take my leaue,

Your honours in all humblenesse, D. H.

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25. *A Letter of Complement: To my very good friend Master H. W. at his house in Arthingworth.*

SIr, if I could haue let passe so fit a Messenger without some thankful remembrance, I were vnworthy of so good a friend: but your kindnesse being such as wil euer worke in a good mind, I pray you let me salute you with this little token of my loue: The Rundlet is of such Sack, as *Bristoll* hath no better, and the Sugar-loafe for your Ladie, I assure you is right *Barbarie*, which at this time is here of some price, but vpon the ceasing of the troubles there, I hope we shal haue it cheape here: in the meane time howsoeuer it bee, what you néede command in that or what else may be in my power to accomplish: and so wishing I were with you at the killing of one of your fat Buckes, with my hearty commendations to your selfe and your good-Bedfellow, and many thankes to you both for my great good chéere, and most kinde entertainment, hoping to seé you at my house at your comming to towne, where you shall make your owne welcome, I commit you to the Almighty: *London* the xx of *Julie*.

Your very louing and assured friend, G. R.

26. *To his assured friend, Master Thomas Rise, at his house in the Strand, intreating his helpe in dispatch of businesse.*

AGainst this time of my attendance vpon the Judge of this Circuit, I shal haue occasion to vse many things, whereof I am now vnfurnished: your skil in chusing the best, and knowing the prices, I know long since by your kindnesse in the like trouble: and therefore I entreat you once more to take a little paines with this Bearer my Seruant, in helping him in the laying out of his monie, vpon such parcels, as in my note for my vse I haue set downe: your trauell or kindnesse shall not be vnthankfully forgotten, and wherein I may in this Country, or else-where pleasure you, you shall not faile of my best meanes. If you haue any newes, I pray you acquaint me with them, and if the ship bee come from the *Indies*, what good successe they haue had: but some earnest businesse makes me briefer then I otherwise would be, and therefore hoping of your health, and not doubting of your kindnesse, with heartie commendations, I commit you to the Almightie. *Salop* this twelfth of June, 1636.

Your assured friend, T. M.

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27. *To his very good friend, R. M. concerning the purchase of certaine Lands.*

SIr, where you wrote vnto me, touching the sale of your Lordship of *Bar*, I cannot answer you for two causes: the one, the price is too high: the other, your haste of monie is too great: for touching your price, the Land you know is much impaired since the death of your Father, the Woods are low and verie backward, by cutting it afore their full growth, and your Treés are so wasted, that there is scarce a piece of timber worth the felling: your Moore is shrewdly spoiled for want of drayning, and your Pastures are so ouer-growne with Bushes, that it will aske great cost in stubbing, before it bée brought to any good passe: yet notwithstanding, for that weé haue beéne vpon speéch for it, and that you seéme willing to deale with me, if you will pitch a reasonable price, your monie shall not beé long deferred: I pray you therefore, if I may haue it as I told you, if it bée a hundred pounds more, I care not, but further indéed I will not goe a pennie: let me know your mind by this Bearer out of hand, for I am offered (I thinke) a better bargaine: but for my words sake, and the rather to be your neighbour, that we may now or then haue a game or two at Bowles. Hoping for your good health and your Bedfellowes, I commit you to the Almightie: from my house, this 13. of June, 1636.

Your very loving friend, E.R.

28. *A Letter to a proud Mistresse.*

HOw beauty will make a Foole proud, I would your plaister worke did not witnesse: but had you wit to helpe wickednesse, you would put a Parrat out of countenance: your countenance is made after your conceit, as full of merrie tricks as a Monkey: and for your foot-pace, I thinke you haue sore héeles, you walke so nicely, as vpon egge-shels: your haire is none of your owne, and for your stéeple tire, it is like the gaud of a Maid-Marion, so that had you a foole by the hand, you might walke where you would in a Moris-dance: Oh fine come to it, how it fiddles like a Hackny that would tire at halfe a mile. Well your Tobacco breath with your toothlesse Chaps, will be shortly such bad ware, that you wil stand in the Market, and no man bid a penny for you: but what doe I meane to spoile Paper with such matter? and therefore I will abruptly end: wash your feet, scoure your hands, put on a cleane smocke, get you to your prayers, repent your wickednesse, and mourn to death for your soules sake, for your Carkasse is not worth the carrying to the earth: and so hoping that in a good humour you will doe somewhat better then hang your selfe, I leaue you to this mis-hap that finds you for the most filthy creature on this earth, till you be neuer more séene in the world

Your poore friend at a punch, B. T.

29. *The answer of a wotty but railing wench.*

BEtwixt a railing Knaue and a Rascall, what is the difference? And from a nittie Rogue what can bee lookt for but a Lowse: Oh deuill incarnate, who euer knew such a villaine? Your haire I will not meddle with for feare of a fall: but I wonder the Jewellers doe not deale with you for a face: where a Pinne can scarce stand betwixt a Pearle and a Rubie: Oh the French rheume bids you keépe out of the winde, for feare your leauell stakes scarce hold vp a rotten carkasse. now in stead of a Moris dance, you know the hey vp *Holborne:* where the Hang-man at the gallowes staies to learne you a new turne: but thou wretched worme, vnworthy the name of a man, get thée to thy knées, aske forgiuenesse of all the world, make thy confession in the Cart, and commend thy soule to the Lord, for thy flesh the Dogs will not meddle with and so in haste, hoping my letter may come to thée before the last cast, I end in haste.

Thy charitable friend, B. C.

30. *A Letter of Challenge to a Swaggerer.*

SIrra, your swaggering is so foolish, that the children laugh at you where you goe: and for your valour, if your Feather be away, your sword will doe no hurt: your tossing of pots feare none but flies, and for your braue words they are nothing but winde. But lest I doe you some pleasure in telling you of your faults, let it suffice to make an end of all matters: to morrow in the morning you shall haue me by eight of the clock, in the field beyond your Lodging, neere vnto the Poole: where if you dare come alone, you shall finde me without company, ready to doe more then I will speak: till when expecting no other answer then your selfe, I rest,

Your avowed enemie, I. T.

31. *A dogged answer.*

DOe you imagine me a Philistian, that you begin to play *Goliah* in a Letter? I assure you, if your deédes be like your words, my Feather will not abide your windie words: but for my sword, it hath no point, and therefore cares not a point for you: if you be not drunke, I muse what madnesse doth possesse you. but the best is, I hope now you haue spoken, you haue done: for I will be there where you appoint, but I doubt you will not performe: but as you tell meé of my faults, I hope to whip you for yours: and sorrie to haue lost so much time about idlenesse, I end,

Yours as I have reason, F. R.

32. *To my very good Cousin Master I. D. at his house in Swands.*

COusin, I vnderstand, you are determined to put your younger Sonne Apprentice to a Merchant: beléeue mee I highly commend your resolution herein: for I that haue trauelled farre, & seéne much, can speake somewhat of them, and their noble Profession: I could well giue it a higher title; for a right Merchant is a royal fellow, hée is desirous to see much, to trauell much, and sometime to gaine a little doth aduenture much, though sometime for a little aduenture he doth gaine much: but what are the sundrie natures of perils, as wel at Sea, as at Land: as well of his goods as his person, none knoweth but himselfe, or like himselfe: but hauing trauelled farre, and finished his voyage, after his safe returne, hauing giuen God thankes, note what is the course of his life, to obserue a comely order in the Citie, and enrich many poore men by the retailing of his goods, who sit at ease and sell in their Shops, that which hée with great toile and danger fetched out of farre Countries. Now say his gaine be great, let it be answered in the desert of his trauell shall a faire or a fine Horse, brought out of *Barbaria*, bee here finelie kept, well fed, and neatly dressed, and richly attired: and shall not a Merchant that hath trauelled many miles beyond *Barbaria*, bée thought worthie of a fine house, good Land, daintie fare, and an honourable Title, for the resolution of his Aduenture, and the toile of his trauel? shall a Lute or a

Citterne, brought out of *Italy*, bee put in a case of Ueluet, and laced with Gold for well sounding? and shall not a Merchant that fetcht that Lute, and went farre further then that Countrie for better Commodities, bee thought worthie of his gaine, and honoured for his minde: shall the Lawyer sell breath at a high rate? and shall the Merchant be grudged his price of his Wares? what shall I say? who vpholds the state of a Citie? or the Honour of a State vnder the King, but the Merchant? who beautifieth a Court with Jewels and outward Ornaments? but the trauell of a Merchant? who beautifies the Gardens with sundry sorts of Fruits and Flowers, but the trauelling Merchant: hée may well be called the Merchant, the Sea-singer, or the maker of the Sea to sing: the Sea-singer, when he hath faire wind, and good weather: and maketh the Sea to sing when shée sees the goodlie houses that float vpon her Waues, and cast Anchor in her Sands. But let me leaue the Sea, and come to the Land: consider of the swéet and ciuill manner of their liues: whose Houses more neate? whose wiues more modest? whose apparell more comely, whose diet more daintie? and whose carriage more commendable? valiant without quarrels, merrie without madnesse, bountifull in their gifts, and verie neat & choise in their Banquets? whose children better nurtured? whose seruants better gouerned? whose house better stuffed and maintained? Furthermore, what comfort haue the distressed found beyond the Seas? and how manie poore do they relieue at home? what Colledges? what Hospitals? what Alms-houses haue they builded? and in effect, what Cities haue they enlarged, and what Countries haue they enriched? how few Lawyers can say so? if that be all true; which much more might bee said in their honour, giue them their right: I say the Merchant is a Royal fellow, and goe forwards with your intent: if you will euer haue your Sonne sée any thing, know any thing, doe any thing, or be worth any thing, put him to a Merchant: and giue with him such a portion as out of his yeares, may set vp his trade or traffick, doubt not hée will doe well, and thinke not he can almost doe better: so beseéching God to blesse him in all his courses, without which hée will beé worse then nothing, I pray you doe as I wish you, charge him to serue God, and so turne him to the World: and thus hauing truly written you my opinion touching my purpose, wishing health, and honour, and all happinesse, to all worthy true Merchants, in hope of your health, I commit you to the Almightie. *Arthingworth*, this 20 of August, 1636.

Your very loving Cousin, N. B.

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33. *To his dearest, fairest, and worthiest of loue, honour, and seruice, Mistresse E. E.*

IF I should commend you (fairest of women) aboue the Moone, and compare you with the Sunne, you would put me in the clouds for a flatterer: but knowing your owne worth, and finding the substance of my truth, you cannot blame me, in admiration to speake truth of your perfection, which of what power it is in drawing the seruice of reason, if you would beleéue, loue would quickly tell you: but the cause of vnconstancie in the vnwise, bréedeth distrust of truth in the most faithfull: but all Birds are not of one Feather, nor all men of one minde. In briefe, not to make a long haruest of a little Corne, which being ripe, would be gathered in good time: let truth be my spokes-man, and beleéfe my comfort: the hope whereof, as my onely worlds happinesse, referring onely to the care of your kindnesse in the faith of true affection, I rest,

Yours avowed and assured, R. N.

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34. *A Letter to a Friend to borrow a piece of Money.*

SIR, as nothing more trieth a friend then calamitie so is there nothing more grieuous, then to be beholding: in kindnes therefore, If I may become your debter for fiue pounds, it is not much, yet will it pleasure me more then a little: your appointed day I will not breake with you, and wherein I may thankfully requite you, you shall finde no forgetfulnesse of your kindnesse: but time is precious, and therefore entreating your spéedy answer, in hope of no denial I rest,

Your assured friend to command, T. W.

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35. *The answer.*

I Would be as glad to pleasure you as any man, but truth cannot be blamed, for with more then for my necessary vse, that I cannot spare, I am not presently furnished: I pray you therefore take not a deniall vnkindly: for if my credit will pleasure you, I will not faile my best to doe you good: if otherwise you would vrge me, it will be to little purpose: and therefore sorrie that I am not in tune to satisfie your expectation, I must leaue patience to your kinde discretion, which as you know me, shall command mée, for I am and will be, to the vttermost of my power,

Your assured friend, D. S.

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36. *A Letter of good counsell to his Mistris H. C. at her house in pe. Chest.*

MY good Cousin, I remember at my last being with you, wée had some conference about consideration: beléeue me, when I consider the world, and what I haue seéne in it, and the best things of it, and that all in effect, is as nothing, or rather worse, if any thing at all, I wonder how men, who haue so much judgement

of good from euill, how can those men that know the vncertaine time of death, liue as though they thought neuer to dye? how can he that readeth or heareth the Word of God, and beléeueth the truth of it, bée so carelesse of it, and so disobedient to it? Will men be sick, that may be whole? or die, that may liue? what shall I say? but as *Paul* said to the *Corinthians, O yee foolish people, who hath bewitched you?* It is the word of God, *that transgression is as the sinne of Witchcraft:* and surely, if men were not bewitched with sinne, they could not so delight in wickednesse, being the crosse and barre to all their happinesse, could the Thiefe consider the doome of the Law, or the miserie of the despoiled, surely he would not steale: if the Adulterer did consider the filthinesse of his action, and the shame of his follie, surely heé would turne honest: if the murtherer did consider the horror of death, and the terror of sin, he would neuer kill: In briefe, if any sinner would looke into the foule nature of sinne, he would bée out of loue with it: and if he did consider the power of Gods wrath, he would be afraid of it: Nay, could, or would man consider the goodnesse of God towards him, in commanding and forbidding nothing, but that which is good for him, how could he be so forgetfull of his owne good, in offending the Author of all goodnesse? If the vnthrift could consider the misery of want, sure he would not beé carelesse of his estate: if the couetous could consider the miserie of the poore, he would be more charitable: if the Swaggerer could consider the comelinesse of sobriety, and the shame of immodesty, surely he would be more ciuill: If the Magistrate did consider the miserie of the poore, heé would not beé so carelesse of their torment and put them to such sorrow, but remember, that justice without mercie, is too neére a touch of tyrannie. If the offendant did consider the griefe and shame of punishment, he would containe himselfe within the compasse of a better course. If he that preacheth the Word, and followeth it not, could consider the heauinesse of Gods judgements and the shame of his folly, he would doubtlesse be more carefull of his soule, and more kinde to his flock. If the Lawyer could consider the Law of God, he would neuer grieue his Client, nor speake against a knowne truth: but as I said before, to leaue tediousnesse, it is the onely lacke of consideration, that maketh the héedlesse will of man to runne the way of errour, to the ruine of his best comfort: and therefore I intreat you, notwithstanding my allowance of your judgement touching the heauenly prouidence, and power in the motion of all good actions: yet so to allow of my opinion touching want of consideration, that it is one of the greatest causes of the confusion of reason, by the corruption of Nature: and knowing that the care of your consideration is such as doth, and may wel giue example to most expert men to follow the rules of your directions in the whole course of life, wishing my selfe so happy, as to enjoy the company of so good a friend, till I seé you, and euer, I rest in fast setled affection

Your very loving friend N. V.

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37. *To my sweet Loue, Mistris E. P.*

SWeét Loue, if absence could breéd forgetfulnesse, then fortune should doe much harme to affection, but when the eye of the mind looketh into the joy of the Heart, the sentence may well be spoken. As in silence you may heare me, so in absence you may sée mée: for loue is not an houres humour, nor a shadow of light, but it is a light of the spirit, and a continuing passion: thinke not therefore I doe, or can forget thée, or loue my selfe but for thée: shortly I hope to seé thée, and in the meane time though not with thée, yet not from theé, nor will be at rest with my selfe, till I may rest onely with theé, I rest alwaies to rest,

Thine onely and all, F. W.

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38. *Her Answer.*

MY deare, if delaies were not a death to loue, excuse were currant in the construction of kindnesse, but sentences are better spoken then vnderstood, and a pleasing presence is better then an excused absence: remembrance is good, but possession better, and loue holdeth memorie but a kinde of melancholy. Let your selfe therefore be the messenger rather of your loue then your Letters, lest Fortune in a mad fit be crosse to your best comfort, not in respect of my constancie, but my Parents vnkindnesse. This is all I will write at this time, but wishing a happy time to the beginning of a neuer ending, I rest till that time, and at all times, one and the same,

Yours as you know E. P.

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39. *An old mans Letter to a young Widow.*

WIdow, I haue neither a smooth Face, nor a filed Tongue to cheat your eyes, nor abuse your eares withall: but a true heart and a constant minde that doth inwardly loue you, and will neuer deceiue you: fickle heads and vnbrideled wills know not where or how to bestow themselues, when their wits goe a wool-gathering among shrewes that haue had fléeces, they may be kinde, but not constant, and Loue loues no out-lookers: besides, light heads haue no staied heéles, & a little wealth is soone spent: who knoweth the woe of want, can tell you the difference betwixt an old mans Darling, & a young mans Warling: Why? how can they loue, that scarce know how to like? I know you haue many Sutors of worth, but none that I thinke more

worthy then my selfe: for none can loue you so much, or esteeme you so well: for I haue knowne the World, and care not for it, nor for any thing but you: If therefore all I haue may please you, and my selfe, to loue and honour you, make my comfort your contentment, and I will seeke no other Paradise in this world. Thus hoping that reason in your fauour, will effect the hope of my affection, leauing you to your selfe, to be your selfe, I rest,

Yours or not his owne, T. P.

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40. *Her answer.*

SIr, I could neuer sée you but in a letter: I should delight much in your presence, but contraries are not correspondent: a gray-head and greene minde fit not, your perswasions were forcible, were not your selfe of too much weaknesse: but though for your good will, I thanke you, yet for nothing will I be indebted to you, no, not for a world would I be troubled with you: for as your yeares, so I feare our fancies will be different: and the patience mouing choller, may bréede anger, when to be an old mans Darling, is a kinde of curse to nature: you say well, who can loue, that knowes not how to like? when the senses are vncapable of their comfort, what is imagination but a Dreame? a blinde man can judge no colour, a deafe man hath no skill in Musick, a dumbe man no eloquence, and an old man little feeling in Loues passion: for my Sutors, they sute my time, and serue their owne: and for their worth, I shall judge of the most worthie: now for their wits, if they lose not their owne fleéces, let them gather Wooll where they can: but for your loue, I will not venture on it, lest being too old, it be not swéet, and for my young Sutors, I hope I shall take heed of shadowed sowrenesse: as for Fortune, while Vertue gouernes affection, I will not feare my felicity: so hoping your owne reason will perswade you to haue patience with your passion, and leaue me to my better comfort, meaning to be as you wish me, my selfe, and none other, I rest,

Not yours, if mine owne, P. M.

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41. *A Letter of a young man to his sweet-heart.*

MY Loue, if I could haue as good passage as my Letters, I would bée a better Messenger of my thoughts, then my words can expresse: but as the secret of my heart is sealed vp in my Letter, so is the secret of my Loue sealed vp in my heart, which none can sée but your eyes, nor shall know but your kindnesse: let me not then languish in the lingring hope of my desires, but hasten my comfort in the onely answer of your content: you know the houre of the first meeting of our fantasies, the true continuance of our irremoueable affections, and why will you not appoint the conclusion of our comfort. Triall cannot let you doubt my Loue, and Loue will be sworne for the security of my truth: both which thus far pleading for me in your fauour, giue truth the reward of triall, and Loue the regard of Truth, and deferre not the sentence of Justice, to let me liue or dye in your judgement: for imprisoned I am in your beauty, bound in the bands of your seruice, and liue but in the hope of your fauour, in which I rest euer and onely to rest happy in this World,

Yours, though not yours, R. E.

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42. *An answer to his Love.*

MY Sweét, I rather wish your selfe, then your Letter, though in the haste of your desire, your presence had beéne to little purpose: for Deédes are in good way, that are subscribed and sealed: but till the deliuery be made, the matter is not fully finished: haue therefore patience for a time, for it is soone enough, that is well enough: and yet I confesse in kindnesse, delay is little comfort: yet stay for a faire day, though it be almost at noone: beé perswaded of my affection, and let faith feare no fortune, for loue can be no Changeling, and so imagine of my selfe: when you offend, I will punish you: and when you doe please, I will praise you: so assuring truth beliefe, and loue comfort, I rest so soone as I well may, to giue the reason of your best rest, and till then, and euer will rest,

Yours as I may, M. I.

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43. *A merry Letter of newes to a friend.*

RIght Trojan, I know thou louest no complement, nor carest for any trickes, but as a good-fellow and a friend, wouldest heare how the World goeth: all the World I am not acquainted with, and therefore I know not what to say to it, but for the little part of it, the pettie place, or Parish where I dwell, and some few miles about it, I will tell you, there is a fall of Connies, for there is such a World of them euery day in the Market, that except they be young and fat, there is little mony bidden for them: Hackney-Jades are scarce worth their meat, and euery house hath such a dogge, that not a begger dare come neere the doore, and not a Mouse at a Cheése, but a Cat is at her heéles: Maid Marrian of late was got with child in her sleepe, and the Hobby-horse was halfe mad, that the Foole should be the Father of it: a great talke there is of setting vp of a new Taverne, but Tobacco is the thing that will vent the old Sacke: there is spoken so much gibberish, that we haue almost forgot our Mother Tongue, for euery Boy in our Schoole, hath Latine at his fingers end,

marrie it is in a Booke, for all his wit is in his Copie, for in *Capite* heé hath little. Our Free-schoole is new painted with Wisdome ouer the Gate, for within, except some vnhappy Wag, there is no more wit then is necessary. Now, for other newes I will tel you, wet weather frights vs with a hard Haruest, and Usurers are halfe mad, for lacke of vtterance of their mony: Law was neuer more in vse, nor men more out of mony: and for Women, they are strange Creatures, for some of them haue threé faces, and so fine in proud paces, that if they carry it as they doe, they will put many men out of countenance: for other ordinary matters, they are as you left them, a pot of Ale is worth a penny, a Bawd will haue braue Cloathes, the Man in the Moone is aboue the Clouds, and the Knaue of Clubbes will still make one in the stocke. Other things there are that I am shortly to acquaint you with: in the meane time write vnto me how thou doest, and how the winde blowes on your side: and so sorry I haue no good thing to send thée, with the loue of my heart, I commit thée to the Almighty.

Thine to the end, R. B.

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44. *An answer.*

THou mad Villaine, what hath walkt about thy braines, to put thy wit in such a temper: a tale of a Tub, and the bottome out: well, to quite your kindnesse, you shall know somewhat of our world. So it is, that the Fox hath made a hand with most of our fat Geese: the Woolfe méets with our Lambes, before they can well goe from the Dam, and the Water-rat hath so spoiled our Fish-pooles, that if he had not beéne caught with a Trappe, we might haue gone to Sea for a red Herring. Our Bailiffes Bull runs thorow all the Rie in our Parish, and the Tanners Dog hath wooried a wild Sow. The Bailiffe of our hundred takes vpon him like a Justice, and since the new Ale-house was set vp, the Constable is much troubled: but though Oates be ranke, and Rie be ripe, Wheate is but thinne, and Barly short: good fellowship goes downe the winde, and yet wenches are right bred: our Piper is fallen sicke of an Ale-surfet, and old *Huddle* got a blow at midnight, that makes him straddle all day. *Parnell* shall haue her sweet-heart in spight of *Tom Tanker*, and there is wondering in the Towne that thou art not in the Gaole before the Sessions: but be thou of good cheere, there is time enough for a good turne, and come when thou wilt, thou shalt make thine owne welcome. Oh mad slaue, let mée bée merry with thée a little, for thou knowest I loue thee: thy Grand sire is going to his graue, and hath bequeathed thée a knaues portion: the Bell hath gone for him: but so soone as he is past, I will send thée word in Post, that for griefe of his death thou mayest drinke to all Christian soules: thy Sister is where she was, and sweares thou art honester then thy Father. I will say no more, but thou hast Friends that thou knowest not, and therefore come when thou wilt, wée will haue a health ere we part: and so in haste farewall.

Thine to the proofe, R. S.

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45. *To a young man going to travell beyond the Sea.*

GOod Cousin, I finde by your last Letter your present intent to trauell, I pray God it may fall out for your good: for though in respect of your yeares, your bodie be in good state to endure some hardnesse, yet there is difference in the natures of Countries, both in the Ayre and dyet; but aboue these things, there are many things to be obserued, that negligently regarded, may be greatly to your hurt: as first, for your religion, haue a great care, that your eies lead not your heart after the horror of Idolatry, serue God sincerely, not fondlie, not in shew, but in truth of zeale, and for all your comfort in all your course, that you trust in him, and none else: Secondlie, for your carkasse, take héed of too much following the feminine sexe, and pray for continencie, it is a blessed vertue. I speake not this for the common sort, for I hope your spirit is too high to stoope to such game, but for the Syrens, whose faces are bewitching objects, and whose voyces are inchanting Musique; if these be in the way of your Eare, or your Eye, haste you from them, lest too late you finde it too true, that you will hardly scape drowning, when you are ouer head and eares: such weedes will hang about your heeles as will so hinder your swimming, that you will hardly ouercome it in health, if you hap to scape with your life. furthermore, if you méet with some chast *Penelope*, whose beauty walkes euen with vertue, let not a chaste eye in her beget an vnchaste thought in you: I speake not this in feare of any thing but your youth, yet though I know you well disposed in many wayes, I doubt you are not right in all: and this being a thing that I know most necessary, I thought in my loue to giue you a note of: now for your purse, let it be priuate to your owne knowledge, lest it be an occasion of your vnhappines, and breéd you more partakers then for profit: now for your tongue, let it follow your wit, and tip it with truth, that it may abide all touch, and for your dyet, let it be sparing, for better leane with an appetite, then goe to Phyaicke for a Surfet: now for your conuersation, chuse the Wise, and rather heare them, then trouble them, and against all Fortunes take patience in your passage so seruing God, and obseruing the World, no doubt but you shall make a benefit of your voyage, and I will be joyfull of your returne:

and thus loath to tyre you with a long Tale, when I know in a little you will vnderstand much: in prayer for your good successe and safe returne, I commit you to the Almightie.

Arthingworth 24 of Julie 1636.

Your affectionate kinsman I. M.

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46. *To his friend G. T. in his time of sicknesse, and sorrow for a great misfortune.*

DEare *George*, knowing the cause, though not the condition of thy sicknesse, I am bold a little to aduise thée for the better recouery of thy health: Thou knowest (deare friend) that there is nothing passeth neither vnder nor aboue the heauens, but either by the direction or permission of the wisdome of the Almighty: there is no Day but hath his Night, no Element but hath his contrary, nor comfort on the earth without a crosse: thou art sorrie to sée the crueltie of Fortune, but turne thine eyes to a better light, and thou shalt sée it a triall of Gods loue: for if nature be accursed for sin, thou must finde it in this world or another, and the second death is worse then the first. If sicknesse make theé feéle Gods hand, shall not patience make thee trie his mercy? and health make thee know his loue? If losses make theé poore, wert thou not better with patience beé Gods begger, then in pride the worlds King? grieue not then at thy fortune, but liue by thy faith: be rather a *Iob* then a *Saul*, for there is no spurning against so sharpe a pricke as Gods purpose: I am sorrie for thy sicknesse, but more for the cause: for to mourne to no end is meére follie: and a pining sicknesse is a signe of more passion then patience: Christ suffered for thée, suffer thou for thy selfe, lay away thy too much melancholy, for sighing is womanish, and wéeping is babish: be wise therefore for thy selfe, and be good to thy selfe, plucke vp thy spirits, and put thy selfe only vpon God, liue not like a dead man, but die like a liuing man: let not fortune be a messenger of death nor impatience a prejudice to thy health: take thy Horse, and ride ouer to mée: and take thy time as it fals, if faire, the fewer cloathes: if foule, take a Cloake, but deferre not the time, for thought pierceth apace, and for the minde, there is no Physicke but patience and mirth: bring the first with thée, and the last I will prouide for thée: till when, wishing thée out of thy solemne Cell, and to take my house for thy better comfort, till I see thée, and alwaies, I rest,

Thine in all mine owne, D. R.

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47. *An answer to the same.*

HOw easily the healthfull can giue counsell to the sicke, and how hardly they can take it, I would I were not in case to prooue: but I sée patience needs not to be perswaded, for where paine is, shée will bée entertained. I know there is no resisting of Gods power, nor muttering against it: but yet thinke that flesh and blood in many things hath much adoe to beare it, and though Fortune be a fiction, yet it troubleth many fine wits, and the triall of patience puts the best spirit to a hard point: neuer to haue had, is little woe to want: but to lose, hopelesse of recouery, will sting the heart of a good mind: a sorrow is sooner taken then put off, and death is comfortable to the afflicted: Fooles cannot take thought, and knaues will not, but the honest and the carefull vnderstand the plague of misery: if death be this way ordained me, I cannot auoid it, and if helpe come vnlooked for, I shall bée glad of it: but if you will take the paines to make me try the comfort of your company, my selfe shall haue some roome to entertaine a friend for such a neéde: and knowing your loue, can account no lesse: I pray you therefore without further ceremonies, let mée see you very shortly: If I liue you shall know my kindnesse, if I die, you shall find my loue: so drawing towards a Feuers fit, I am forced thus to conclude in the spight of Fortune: in the grace of God, I will digest what I can, and pray for patience for the rest: and so hoping speédily to seé you till then and alwaies, I rest,

In sicknesse and in health thine what mine, R. H.

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48. *A younger Brother to his elder, falne vnhappily on a little wealth, and suddenly growne fondly proud.*

GOod Brother, as I am glad to heare of your health, so am I sorrie to heare of your ill carriage: it is told me by them that I can beléeue, that your wealth which should make you gratious, makes you in a manner odious: why, it is wonderfull, that you can so suddenly metamorphose your mind from wit to folly: it grieueth me to heare your description of almost as many as know you: it is said you looke ouer the moone, walke as vpon stilts, speake as it were for Charitie, and with a swelling conceit of your wealth, make your face like one of the four winds: in your apparell you are womanish, your Ruffes set vp in print, your beard so starched & your countenance so set, that you are more meet for a prologue before a comedie, then to giue example of ciuilitie: formality is a kinde of folly, when he that walkes vpright like a Rabbit, is like a Boy that should say Grace: they say you are seldome without a flowre in your mouth, I would it were fitly perfumed for the desert of your folly: you weare your Cloake alwaies broad, that one may seé your silken inside: and your Garters beneath your knee are ready to weepe for a Rose: all these notes are taken of you, and withall, that to maintaine this pride you are so couetous as the Diuell: for as I heare

you are both an Usurer and a Broker, and haue more cunning tricks in your trade then a honest heart could away withall: truly, this is not wel, for your estate needs it not, your education doth not teach it: let me therefore intreat you to turne a new leafe, sing a new song, be courteous, be not couetous, kinde, but not proud, and haue a conscience in all your courses: for there must be an end of all our matters, and Repentance will beé the best paiment of your ill taken accounts: beléeue it, for you shall finde it at last, I wish not too late: and so out of the sincere loue of a true heart, that holds you as deare, as his owne life, rather desirous to tell you what I finde amisse in you, then to sooth you in what I finde grieuous in you: to his Grace that may amend you, with my prayers for you, I leaue you,

Your true loving Brother, R. B.

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49. *To a faire proud Tit.*

FAire Mistresse, why should you turne that to a curse, which was giuen you for a blessing? I meane your beauty, which should haue made you gratious, but hath filled you so full of pride, that you marre your colour with an ill countenance: and when you speake, you counterfeit such a kinde of lisping, that you cannot bring out a wise word: your bodies are made so strait, and your fardingale so great, that in stead of a Woman you may make an Antick of your selfe: I am plaine, but tell you troth, I thinke you are best in your quoiting coat: for your tricking and tyring takes away all your proportion: so that the Painter and the Taylor haue put Nature out of countenance: but since it is the fashion for Fooles to weare a Cockes combe, let them weare feathers that list, I will not blow them away, but as a good friend let me tell you, that tels you but for your good, be honest and be hanged, and let knauery goe to the deuill: stand not leéring in your doore, nor deuise lies to make Fooles, nor vse trickes to picke pockets, for in the end all will be naught, for the Por or the Gallowes, or the Deuil wil be the reward of plaine treacherie, if in the way you scape beggerie: and therefore follow my counsell: Giue ouer betimes before it giue ouer you: and since I haue turned my coat, turne your old gowne, and we will joy together, to goe both in a liuery, for, say the word, and I am for thee: and so till I heare from thée I commend me to thée.

Thine if thou wilt, D. H.

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50. *Her answer.*

YOu wicked villaine, hast thou plaid the Jew so long, that thou art weary of thy selfe? and now commest to me for a companion: soft Snatch, your trick is an ace out, and of all the Cards I loue not a Knaue: my beauty is not for bleére eies, nor shal pretended honesty cheat my folly: hast thou had three occupations and none thriue? a Pedler, a Parasite, and a Pander? and now wouldest be a Connie-catcher? Sir, I haue no game for your Ferret, and therefore hunt further: Now for my léeres and my lookes, and my tricks and my toyes, if they fit not your humour, I am not for you: but for the Por, the Gallowes, and the Deuill, and the Ale-house, keepe you from them, and I will keepe me from you: and if I thought I might trust thée, I could put thee in a Fooles Paradise: but if thou art not afraid of sparrow-blasting, come home and take a Birds nest: which if it be better than a Woodcocke, thanke the Heauens for thy good Fortune, and me for my good will and so til I see thy liuery, I leaue thee to thy selfe.

Thine if I like, M. T.

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51. *A kind sister to her loving brother.*

MY deare Brother, as you know our loue began almost in our Cradles: so I pray you, let it continue to our graues: I haue had a bad Husband, and you no good Wife, and yet with patience we haue liued to see the strange changes of time: but we must one day walke after our friends, and therefore in the mean time, let vs make much one of another: write vnto me how you doe in body and mind, and when I shall bee so happy as to enjoy your good company: for being alone, you may be as a Husband and a Brother, to controle my seruants, and comfort my selfe: beléeue me, I long to sée you, and in the meane time to heare from you: and therefore I pray you let no messenger passe from you without some few lines of your kind loue, which are as deare as my life: this I pray you let mee not faile of. And so with my hearty commendations and most kinde loue, in my daily prayers for thy health, I leaue thée to the Almighty.

Thy very loving Sister, A. N.

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52. *His answer.*

SWeét Sister, I haue receiued your louing Letter, for which I returne you many kinde thanks: my body I thanke God, is in good health, but my minde somewhat out of temper, for I see three things that doe much grieue me, a Foole rich, a Wise man wicked, and an honest man poore: for the first either by prodigality wasts himselfe, or like a dogge in a bench-hole, hords vp his mony he knowes not for whom: the second turnes wit to an euill course, that might compasse better matters: and the third liues in griefe, that he cannot shew the vertue of his condition. But when I consider againe, that here is no Paradise: the Angells liue in Heauen, and Hell is too neere vnto the earth: I am

glad I can fall to prayer, to shunne the traps of the deceitfull; and since I cannot goe from the course of Fates, to take my fortune as patiently as I can. You say wel, we haue liued to sée much, and yet must dye when we haue seene all, you are rid of a trouble, and I wel freed of a torment, yet are there crosses enow to trie the care of a good conscience, in which I doubt not your wisedome, nor shall you of my will: but as patience is the salue of miserie, so is loue the joy of nature, in which, as we are neerely linked, so let vs liue inseparable · shortly I hope to see you, and till then and euer will loue you: the Lord of heauen blesse you, and in his mercy keepe you: so with my hearts loue to you, to the Lords tuition I leaue you.

Your very loving Brother, E. B.

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53. *A young man to his first love.*

SWeét Loue, since first I viewed your faire Beauty, I saw none like you, nor like any but you, my reason is drawne out of many grounds, and all in your graces. For first your beauty being such as exceédeth my commendation, your wit too high for my reason to reach, and your demeanour so discreet, as driues me only to wonder: beleeue my affection to bee vntouched with vntruth, and requite my loue with some token of your good liking: for being the first star that hath made me study Astronomie, let me not liue in the clouds of your discomfort, lest in a mist of miserie I fall to the lowest of fortune: leauing therefore my life to your fauour, or my death to your frowne, I rest restlesse, till I may rest.

Your onely in all, T. P.

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54. *Her Answer.*

IF your heart were in your eyes, and your words were all truth, I should beliéue a strange tale of the great force of Fancie, but I must intreat your pardon to pause vpon my judgement of your opinion, I would I were as you write me, though I did not requite you as you wish me: for though I would not be vnkinde, yet will I not be vncarefull. Astronomie is too high a studie for my capacitie, and the clouds are fittest dwellings for them that are so high minded that the earth cannot hold them: In briefe therefore, build no Castles in the Ayre, lest they happen to fall on your neck, distrust not your fortune where your affection is faithfull, nor put your life to loues passion, lest it trie your patience too much. Howsoeuer it be, carry reason in all your courses, and your care will haue the more comfort, to which I wish you as much hope as a true heart may deserue, and so not knowing your rest, will trouble you no further, but rest as I haue reason.

Yours in good will, A. M.

55. *A Traueller beyond the Seas, to his Wife in England.*

DEare Wife, the miserie of my fortune is more than can easily be borne, and yet the most griefe is to be absent from thée, and my little ones: But as a Hen to her Chickens, be kind to them till I seé theé, and pray for my successe, as I doe for thy health: from many dangers God hath deliuered me, and I hope will after many stormes send meé a faire day to doe me good, and a faire winde to bring me home: in the meane time I will haue patience, and intreat thée the like, for loue so long setled I know cannot lose his nature, and therefore not doubting thy constancie, I commend mée to thy kindnesse · kisse my Babes for me, and kindly receiue for thy selfe and them such tokens as by this trusty Post I send thée, and them: and thus hoping of thy health, as my hearts greatest happinesse in this world: in prayer for the same and thée & thine euermore I rest: *Amsterdam the* 20 of August 1637.

Thy deare loving Husband, T. W.

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56. *Her Answer.*

SWeét-heart, let me intreat theé to be as merry as thou canst in spight of fortune and her furie: for if thou hast but life to bring theé home, yet loue shall bid theé welcome: my prayers and thy little ones are daily for thée: we all long to sée thée, and thinke it long to be so long without thée, but knowing thy intent for our good, we will haue patience till thy comming, and pray for the speed of it, with good successe of thy trauell: the Posts haste is great, and therefore I must end: for thy kind Letters and tokens I thanke thée: somewhat by this Bearer, I haue sent thée, my notes in my Letter will tell you what, with my hearts loue, which can hold nothing from you: but auoweth all I am and haue, ready for you: so with my babes kisse, and my owne, in prayer for thy health and hearts ease, I commend thée to the Almightie. London the 23 of *September*, 1637.

Thy very loving Wife E. W.

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57. *A Letter admonitory to his friend in loue.*

HOnest *Wilkin*, I cannot but mourne for thée, to see thee in such a passion, as I thought neuer to haue taken theé in: I heare say thou art in loue: is it possible to be true, that the spirit of errour could euer haue taken such possession of thy wit, to make a Saint of an Idoll, and lose thy selfe in a maze? Why? first the thing loue is another world than this, and hath little to doe with such creatures as thou keepest companie with: I am sorry to heare how thou windest thy selfe into such a net, that thou canst no way get loose. fie vpon Folly, leaue thy

fancy, lest it be too late, and then no man will pitty thee: what? haue both eyes, and be starke blinde? eares, and hast heard nothing? nose, and canst smell nothing? a wit, and canst perceiue nothing? and a heart, that can feele nothing, to put thee from this new-nothing which thou hast met with, called Loue? Why, let mee tell thee what it is, simply I cannot tell thee: but what are the qualities of it, as I haue heard and read of it, I will deliuer thee. It will Cuckold age, and befoole youth, betray beauty, and wast wealth: dishonour vertue, and worke villany: this kinde of loue I meane, that makes thee dance Trenchmore without a Pipe, it will not let one sleepe, nor eate, nor drinke, nor stand, nor sit in quiet: it will teach a Foole to flatter, a knaue to lie, a Wench to dance, and a Scholler to bee a Poet, before hee can hit the way of a kinde Verse. It will make a Souldier lasie, a Courtier wanton, a Lawyer idle, a Merchant poore, a poore man a begger: it will make a wiseman a foole, and a foole quite out of his wits: it wil make a man womanish, and a woman apish: to be short, there is so much ill to bee said of it, that hee is happy who hath not to doe with it. If therefore thou bee not too farre gone, come back againe. If thou canst leaue thy study, lay away thy Booke, and thinke of other matters than the mouth of *Venus*, lest *Mars* be angry, or *Vulcan* play the Villaine, when *Cupid* shall bee whipt for shooting away of his arrowes. In fine, give ouer thy humour, for it is no better than a fancy: and liue with me but a day, and thou wilt be in hate with it all night: for the desire is fleshly, and the delight is filthy: the suit is costly, and the fruit of it but folly: Leaue beauty to the Painter to helpe him in his Art: wit to the Scholler, to helpe the weaknesse of his memory: and wealth to the Merchant to increase his stocke: cases to the Lawyer to helpe his pleading: Honour to the Souldier to put forth his valour; and so let thy Mistresse be diuided among them, and when they are all together by the eares, come thou away to me, and liue with me, and credit me, thou wilt in the end thanke me for dealing thus truly and plainly with thee: In the meane time let me heare from thee what I shall hope of thee, for as thou knowest I loue thee, from my loue I haue writen to thee, what I know is good for thee, and what I wish may doe good with thee. And thus, till I see thee, in hearty prayers for thee, and like commendations to thee, to the Lord of Heauen I leaue thee.

Thine as thou knowest, L. B.

58. *The Answer.*

GOod Goose eate no more Hay: what a noise hast thou made with keaking at nothing? Thou hast heard thou knowest not what, and talkest thou knowest not how: take a Woodcocke in a springe, and touch not me with these termes: now for thy mourning let it be for the losse of thy wit: for I haue no feare of had-I-wist. Loue (quoth he) you neuer knew what it is, and yet speake so much of it: either you wrong it or your selfe, that you no better vnderstand it: or let me tel you, you are mistaken in it: It is the light of beauty, the blisse of nature, the honor of reason, and the joy of time: the comfort of age, and the life of youth: it is the tongue of truth, stay of wit, and rule of vnderstanding, it is the bridle of will, and the grace of sence: it makes a man kinde, and a Woman constant, and while Fooles and Apes play at bo-péepe for a Pudding, Louers haue a life they would not leaue for a Mountaine. Now for *Mars* and *Venus*, they are studyes for Schoole-boyes, and he that feareth *Vulcan*, let him bee whipt for *Cupid*. To bee short, thou art strangely out of tune to write mee such a piece of musique: for were I but in the way, shall I turne backe to thy whistle? No, thou knowest not what it is, and therefore talke no more of it: for hadst thou but once kindly had a taste of it, thou wouldest dye ere thou wouldest leaue it: beleéue it: I know it: and therefore for the derision of my Mistresse, I will take it as a Dreame, and be sorrie that awake thou hadst no more wit than to write it: but let all vnkindnesse passe, it may be I will shortly sée thee, and then make thée glad to yéeld to me, that thou art in a foule error to wish mee to leaue my Loue, to liue with thee: but since I know thy kindnesse, I will beare with thy weaknesse, and in the faith of an old friend harken to thee in another matter: and so wishing thee no more to enuy so much against a matter of so excellent vertue, I will leaue thée for this time, and rest alwaies

Thine as his owne, R. P.

59. *The Country-mans Letter to his beloued Sweet-heart.*

TRuly Swéet-heart, I am so out of order with my selfe with the extremitie of loue that I beare you, that my heart is euen at my mouth to my Swéet-heart, when I thinke on you: and if I heare but your name it makes me start, as though I should see you, and when I looke on my Handkerchiffe, that you wrought me, I thanke you, with Couentrie-blew: O how I lift vp my eyes to heauen, and say to my selfe, Oh there is a Wench in the World, well, goe too: but when I sée my jeat Ring that you sent me by your Brother *Will*, I doe so kisse it, as if thou wert euen within it. Oh *Nell*, it is not to be spoken that affection that I beare to thée. Why, I ferretted all night for the Rabbet I sent thée, and haue béene in the Wood all day to seeke a Birds-nest for thee: my Mother is making a Cheese-cake, and shée hath promised it me for thée: well, beleéue me I loue thée, and if my high shooes come home on Saturday,

Ile see thée on Sunday, and we will drinke together, that is once, for indeéd I doe loue thée. Why, my heart is neuer from theé . for ouer and besides that I thinke on thee all day, I so dreame on theé all night, that our folkes say in my sléepe I call thée sweet-heart, and when I am awake and remember my dreame, I sigh and say nothing, but I would I wot what : but it is no matter, it shal be, and that sooner than some think, for though the old Crust my Father, and old Cramme my Mother will not come out with their Crownes, I care not, I am all their sonnes, and therefore I shall haue all the Lands : and hauing a good Farme, we shall make shift for mony . and therefore Sweet-heart, (for so I well dare call thee,) I pray thee be of good cheere, wash thy face, and put on the Gloues that I gaue thee, for we are full askt next Sunday, and the Sunday after you know what, for I haue your Fathers good will, and you haue my Mothers : if buckle and thong hold, we will load our packs together: I would haue said somewhat else to you, but it was out of my head, and our Schoolemaster was so busie with his Boyes, that he would scarce write thus much for me, but farewell, and remember Sunday.

Thine owne from all the world. T. P.

60. *An Answer to her heart of Gold, and best beloued.*

NOwne Loue, and kinde soule, I thanke thee for thy sweet Letter a thousand times, I warrant thee it hath bin read and read ouer againe, oftner than I haue fingers and toes : euery night I get vp our Man into my Chamber, and there by my beds side, he sits and reads it to me still, stil til I am almost asleep : but when he reads so often Swéet-heart, and I loue thee : Oh, say I, you doe lie, and he sweares no : and then I said, I thanke you *Tom*, no loue lost, for I am no changeling . and when he comes to dreame and awake, and wish : I wil not tel you what I think yet, but one day I wil tel you more : in the meane time be content, and trust me : I haue a band in hand for thee, that shal be done before the time : and let our friends doe their wils, we will not hang after their humours : No, I am thine, and thou art mine, and that not for a day, but for euer and euer. My Mother hath stolne a whole pecke of flower for a Bride-Cake, and our man hath sworne, hee will steale a braue Rosemary Bush, and I haue spoken for Ale that will make a Cat speake : and the youths of our Parish haue sworne to bring the blind Fidler : Well, be of good cheére, on Sunday I will be at Church, and if there be any dancing, I hope to haue a bout with you. And till then, and the Sunday after, and euery day after that, God be with you. Written by our Man at my beds side at Midnight, when the folkes were all a-sleépe.

Your true louing in heart, till death us depart, B. S.

61. *An angry Letter by a young Lover in the Country to his Loue. M. N.*

M*Argery* the truth is, you doe not vse me well : what doe I get by you, to lose my dayes worke, and sit at a stile blowing my fingers in the colde, in hope to méete you a milking, and you send another in your roome, and goe to Market another way? Wel if I be not your Swéet-heart, much good doe you with your choice I hope my Fathers Sonne is worthy of your Mothers Daughter : Your pricking in a clout is not so good as a Plough, and for your Portion, I can haue your betters, but it is no matter, he is curst in his Cradle that trusts any of your words : and therefore since it is as it is, let it be as it wil . I wil not put at my heart, that you hang at your héeles . Wel, to be short, take it for a warning, for I am angry : if you serue me so againe, you shal serue me so no more, that is once : and therefore either be as you should, or be as you list, for I will not digest more than I can, that is the truth : others folkes see it as well as I, what a foole you make of me, but it is no matter, I may liue to be meet with you : but yet, if you will giue ouer your gadding and be ruled by your friends counsell, I can be content to forget all that is past, and to be as good friends as ere we were. And so hoping to heare better of you, than some folkes thinke of you, meaning to be at your Towne the next Market day, if you will meet me at the Rose, we will haue a Cake and a bottle of Ale, and may hap to be merry ere we part, and so farewell.

Your friend as you vse me, B. D.

62. *Her Answer.*

BArbary, you are much to blame to fall out with your selfe, for want of better company : If you be angry, turne the Buckle of your Girdle behind you . for I know no body is in loue with you. What's here to doe with my Fathers Horse, and your Mothers Mare? Why, I wonder what you aile? is the Moone in the Eclipse, that you are so out of temper? Now, truth it is pitty a foole cannot haue a little wit, but he will spend it all in a few words : Alas, the day, it will be night by and by, and if you be so peéuish to put Pepper in the Nose, if you can snéeze both wayes, you are in no danger of death. Wel, to be plaine, care for your selfe if you will, for in truth, I will take no charge of you : for if you will hold on your course, you may walke whither you will, and no body looke after you : for my selfe, I will forget your Name and proper person : I hope there is none so mad as to be in loue with you. In conclusion, come not to me till I send for you, nor looke after me til I bid you : I wil drinke no Bottle Ale with such a Bottle-Nose, nor desire to come to Market to meete such

a Companion : and so glad to haue this occasion to trie your patience, the Foreman of Fooles be your Woodcocke Father, and teach you better how to vse your wit, if you haue any. And so in as little loue as I can sauing my charity : In heartye good will, I leaue you as I found you, and so rest

Your friend as you see, M. N.

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63. *To her more friendly than beleeved faithfull M. Tho: Iewell.*

A Bitter-sweet, is a bitter Physicall Potion : if I bee so to your thoughts, I hope I shall purge your head of ill humours : and then faining Fancie, that would deceiue plaine Simplicitie, will abuse neither of vs : and if your flattery were not grosse, in my complexion, I should haue no respect of your condition : which how farre it is from your protested truth, I leaue to the secret confession of your little affection : Words follow thoughts at the héeles, and thoughts keepe the Head, not the Heart : where the braine is a little troubled, it puts the wit much out of temper : and therefore wishing you to leaue Honor to the Noble, and Seruice to the Wealthy, giue me leaue to like of equality, and so settle my Affection in discretion : which hating to disgrace the Weldeseruing, cannot but dayly favour the faithfull : Distrust is a kinde of jealousie, which if I could loue, I should perhaps be acquainted with, but solitarinesse being a swéet life, why should I seeke my hurt in a worse course? yet am I not borne for my self, and therefore wil harken to reason, and yet no further than to know the worth of a jewell before I pay too deare for the wearing of it : and therefore let this suffice you, that no Heauen being in this world, take heed of a Hell of your owne making : and putting away the clouds of idle humours, looke into the height of that, that by the direction of Vertue, may bring you to Honour : to which if my helpe may auaile, I will say Amen to such prayers, as may be made in a good minde : In which hoping you will labour to rest, I leaue you to your best rest, and so rest,

Your friend as farre as I may not be mine owne enemy,

S. P.

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64. *A valedatory Letter to his inconstant Mistris.*

I Am sorry that my owne experiment should so euidently proue the verity of that common receiued opinion, that women generally are subject to inconstancie : such was my confidence in you, and I made such pollicitations to my selfe of your firmenesse, that I would haue beléeued that a man might sooner remoue the Rocks out of the Ocean, and the Mountaines out of their station, than me out of your affections : How canst thou for shame cast thine eies vpon me, whose pure and exuberant Loue thou hast rewarded with such fléeting disloyalty, and loue a number : King & Louer, march together in this, they can neither of them brook a competitor or corriual : I wil leaue partnership and fraction to Merchants, but where I deuote my intimate loue to any Mistris, I expect a reciprocall and vndiuided affection. But as you haue deseruedly alienated your affection, and extinguisht that loue I thought nothing but death should haue ended, so will I justly abandon your seruice, and here cease to write or loue any more.

And rest a stanger, A. B.

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65. *An amorous Letter to a most faire creature.*

THough the Age be past which drew her glorious stile from gold, yet neuer was any richer in perfections than this present Age wherein you liue ; Nature in former times did glory when she had wrought that matchlesse mould of *Helena :* since her more skilfull hands haue produced your selfe, as the Master-péece of her most absolute workemanship. But would I had as just cause to commend your kindnesse, as I haue to write these Encomiums of your feature, which truely was not borne to liue and die to it selfe, but for to bée enjoyed : and the praise of euery good thing, and particularly of beautie lies in its communion, and participation vnto others. Oh therefore remoue not your fauour from your most faithfull seruant, who can no more sustaine my life in the want of your kindnesse, than the Earth can remaine fruitfull in the Sunnes continual absence : weak words are not able to comprehend the immensity of my Loue, which leauing to the consideration of your ripe judgement, in hope of your sole comfort, to whom the endeavour of my selfe, and the constancy of my faith are eternally deuoted, I rest,

In the depth of true affection, R. S.

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66. *A Letter gratulatory to a kinde Gentlewoman.*

Good Mistresse.

THis posting Messenger (yet not so expeditious as the winged *Pegasus*) relinquishing in all hast this our towne of *Lincolne*, to transport himselfe to your famous City of London, the Center of Great Britain, I could not let passe so fit an opportunity to declare vnto you how much the remembrance of your by-past kindnesses, hath bound me to wish you the highest degrée of al terrestrial happinesse. But looking at your fauours with a remunerating desire, I finde the number of them so great, and the greatnesse so hard to beé expressed, much more to be recompensed, that like a vanquished man I am faine to yeéld and succumbe vnder the bur-

den of so many arrerages: Onely at this present like an humble Suppliant, I come to beg of you some more time (the mother of opportunity) vntill by the smiles of fortunes, and the diligence of my indefatigable endeauours I be inabled to make requitall: but hoping that thus much may perswade you, that I haue not buried you in the pit of obliuion: I conclude and rest as I am bounden,

Yours ever to be commanded, N. I.

67. A Love Letter.

THe beauty which nature hath so lauishly imparted vpon you (absolute Mistris) makes her play bankerupt with most of the world beside: at the discouery whereof, as my eyes haue often-times stood at gaze, so is my minde altogether captiuated to doe homage to your perfections: and therefore hoping that in your imployments my future merits shall weigh downe this my offence of presumption, I haue taken humble boldnesse to let you vnderstand how ready I am to performe you any seruice that possibility shall inable me vnto, whose loue is the bounds and vtmost end of my ambitious desires, desiring the attainment whereof as the comfortable Haruest of my carefull paines, I rest,

Yours in the infringeable bounds of affection, I. N.

FINIS.

APPENDIX.

1. TITLE-PAGE of 1603:—

A

POSTE WITH

a Packet of madde

Letters

Newly Inlarged.

[Wood-cut without any legend.]

LONDON,

Printed for John Smethwicke, and are to be sold at his Shop in S. Dunstons Church-yard in Fleet street.

1603.

N.B.—1603, like other editions, is in black letter: the copy used contains 23 leaves, and the matter wanting would have filled 6 more. This edition evidently had no second part. There is no pagination. The signatures run from A to F 3, and probably extended to H 1. It contains 70 letters against the 85 of 1637; of which one is not in the later. The letters in 1637 and not in the earlier are Nos. 1 to 5, 7, 14, and 77 to 85.

2. VARIATIONS: 1637 1603

Dedication l. 2 'places' 'place.'

To the Reader, l. 8 'hearing,' etc.: in 1603 'if I heare you like well of them, when I meet next with the Poste, it may be I will cast about with him for more of them: till then,' &c. l. 10 'of those which follow': in 1603 'of that which followeth.' l. 11 'Yours, N. B.': in 1603 'Your louing friend *Nicho. Breton.*'

Letter 6, l. 16 'And for your feminine . . . I cannot helpe:' in 1603 the following is dropped in 1637:—

"in briefe, if I should tell thee of all the complaints that I heare of, as well among ye Feminine, as Masculine gender, how some old women crie out of young vnthriftes, and some young wenches complaine of old misers: How some cõplaine of their customers, and some other of their neighbours, it were such a world of idle stuffe, as would but trouble thee in the reading:

but since their cõplaints are al to little purpose, for that Souldiers are but for extremities, though honourable in their exploits, & Lawiers are some troublesome, except vpon agreemẽt of cõtrouersies, though Judges are worthy honor in execution of iustice: and Merchants may beare with fortune, when their coffers are full of coyne, though in respect of their trafficke, they are the maintenance of the Common-wealth: and Trades men may sell cheape, when their best wares are all vttered, though it is necessarie, that they be set on worke for the maintenance of the state: & labourers may rest, when their Haruest is in, though it be needfull to set them to worke for the auoiding of idlenesse: beggers may hold their peace, when they haue filled the patches of their profession, though it is not amisse to relieue them for the exercise of charitie: now the rich men may shrugge their shoulders, when they haue no vse for their bags, though sometime it be requisit rather to be sparing, then prodigall: & for the theefe, let him sigh till the hangman do helpe him: and for the hangman let him mourne, for he is sure the Diuell lies in waite for him; and therefore let the old mezill munch, and the young titte mourne, I can not help," &c.

There are numerous slight verbal changes and readings corrective of the later texts: the former do not need record, the latter have been silently made in our text, and dropped sentences and words replaced. The following letters, in full, demand a place here :—

Letters 33 *and* 34, *from edition of* 1603.

A Letter of counsaile from a kind Father.

MY deare Sonne, you must not from your Father looke for a flattering loue, nor take it vnkindly, that I suspect your ill courses: for I haue passed the daungerous time that you now are in, and haue hardly gone through the briers: and therefore in a iealous feare, from an inward care, I cannot chuse but giue you warning of what may preiudice your good. Beautie is a bewitching obiect, and wantonnesse is the ruine of wit: prodigalitie quickly makes a poore man, and he is onely rich that liues contented. But my good Sonne, aboue all things serue God, and keepe a cleane conscience, passe not the limits of allegeance, nor build Castles in the aire, take heed of extremities, for they are out of the course of discretion, and the fruite of Ignorance yeelds but the sorrow of repentance: yoũg men may be witty, but sildome wise: and sometime, though Art be a great perfecter of Experiẽce, yet obseruation is better then conceited cunning. Expence is necessarie vpon occasion, and hope is not amisse vpon desert: but Reason sometime is more regarded, then rewarded, where Will is too powerfull to be resisted. I heare that you are much giuen to Alchymistry: it is a studie of great charge to many, and profiteth fewe: yet I forbid you no good labour, so that you loose not by the bargaine. Vse therefore a care in the imployment of your time, and wherein my help may further your good, seeke no other friend for your cõfort. For though I would not wish you to disdaine any kindnesse, yet would I haue you as little as you may to be beholding to any man: for the prodigall are commonly talkeatiue, and the couetous negatiue: & what a griefe it is to want, I pray God you neuer know. Any qualitie in a mediocritie, I gladly allowe you, but let not your loue be carried away with any idle imagination. I haue sent you a hundreth Crownes: well may you vse them, and when you need any moe, send to me for them: for your affection touching marriage, I would it were bestowed as I could wish it: howsoeuer it be, it shall be much amisse, if I mislike it. I haue sent you likewise a Horse, now and then to manage in a morning, but I pray you forbeare to vse him as a hackney to ride vp and downe the streetes in idle humors. Conuerse with no fooles, for you shall lose time with them: & take heed of knaues, for there is much to be feared in them. Long not after newes, least you be guld with a least: and take heed of drunkennesse, for it is a beastly humor. Make much of thy money, and abuse not thy friend: be carefull of thy selfe, and forget not thy Father, whose earthly ioy is but in the hope of thy happinesse, and whose deadly sorrow would be to see thee do amisse. What shall I say more to thee? thou knowest I loue thee, and onely in my loue am I thus carefull ouer thee. Accept then my admonitions, and ponder vpon the constructions: they may hap to doo thee good, but harme they can doo thee none: Vse them therefore for thy best auaile. After the Terme, the vacation will cal thee into the Countrey, where knowing thy Fathers house, thou maist make thine owne welcome. Til when, and alwaies, I will pray for thee, that God will so blesse thee, that I may haue ioy in thee.

Your loving Father, H. W.

A kind Answer of a louing sonne.

MY deare Father, as I wil not flatter my self with your loue, so can I not but ioy in your kindnes: whose careful counsell within the compasse of so few words, I will locke vp in my hart, as the best iewell of my life: for to serue God, is the dutie of a Christian, and no longer let me liue, then in the care of that comfort. A cleane conscience I find like a cleane paire of sheets, where y^{e} soule after labors may take a safe place of rest: to passe the limits of alliegeance, merites the losse of life, and he is borne vnhappie that is vnnaturall to his countrie: and aiery castles, are but madde mens imaginations: I know extreames are not dureable, nor often

profitable: and repentance a paiment, that pincheth the hart of vnderstanding.

I find the instruction of the aged to be the best directiõ of the youthful, & obseruation with Experience to make the perfection of Art: the necessitie of Experience cannot be auoided, but the hope of desert may be deceiued: for while Wil stands for iudgement, there is no holding of argument: touching Alchymistry, I heare much, but beleeue little: and for the charge, I will not waste your Land, to make a new mettall: but if by my industry I can doo good, I will take the benefite of Time: for qualities, I thanke your large allowance, the best meanes with labour to attaine them; for Teachers, are worthie their rewards: to be beholding I loue not, & hate to be vngrateful: but as I follow not the prodigall, I haue little pleasure in the couetous: & for idle imaginations, I cã vse them as fictions: for your crownes, I humbly thanke you, and hope to bestow them to your liking. Your Horse will do me much pleasure, & cause me to see you the sooner. For galloping the streets, it is like children vpon Hobby-horses, but giddie heads haue such humors, that God knoweth what will become of them: For mariage, though the course be honourable, yet could I be content to forbeare it, though in the direction of my affection, I will be much ruled by your discretion: Fooles cannot vnderstand me, & knaues will but trouble me: but from the company of such ill conditions, the Lord of heauen deliuer me: good newes come neuer too soone, nor badde too late, and therefore as they are, I will esteeme thẽ: For drunkennesse neuer doubt mee, for it is most loathsome to my nature: and for my money, though it be my seruant, I will hold it as my good friend: for my friend, he shall be my selfe; but my Father my hearts loue, and my lifes comfort: in whose carefull admonitions, how kind I find the instructions, the obedience of my dutie, shall make knowne to your contentment: the vacation is neere, & I will not be long frõ you: where finding you well, shall be my best welcome: so thinking my selfe blest in the heauens, to haue so good a Father on the earth, beseeching God to make me ioyfull in your eyes, by the graces of his mercies, in praier for your long health, with your harts euer happinesse: In all humble thanks, I take my leaue.

Your obedient sonne, T. W.

NOTES AND ILLUSTRATIONS.

Page 4, EPISTLE-DEDICATORY 'TO MAXIMILIAN DALLISON OF HAWLIN:' Sir Maximilian Dalison of Halling, co. Kent, was son of William Dalison, Esq., descended from William D'Alancon (one of the companions of William the Conqueror) by Silvester, daughter of Robert Dean of Halling (his parents were married in 1574, and his father died in 1585, which gives an approximate date for his birth). He was knighted at the Charter House 11th May 1603, and was Sheriff of Kent in 1612. He married, 1st, Paulina, d. of Sir Michael Sonds, of Throwley, Kt., by whom he had no issue, and 2dly, Mary, d. of Sir William Spencer, of Oxfordshire, Kt. The Wills of himself and of his second wife were both proved in 1631. l. 8, '*young wit:*' Breton named an early volume 'The Workes of a young Wyt,' &c. (1577).

PART I.

Letter 1, l. 13, '*terrene*' = earthly: l. 16, '*congratulate your safety*'—note the grammar.

,, 2, l. 5, '*fluent*' = flowing: l. 15, '*retribution*' = recompence—note the changed sense now.

,, 7, l. 15, '*period*' = end.

Letter 8, l. 4, '*passage:*' See Glossarial Index, *s.v.*

,, 10, l. 19, '*make no toile of a pleasure*'—as a modern said when on a hot day he was labouring under the burden of his shoulder-borne wife's coffin and would have his fellow-bearers move less quickly. She was of course—a shrew.

,, 12. Let the proverbs or proverbial sayings herein be noted.

,, 13, l. 19, '*fearest*' = farest.

,, 20, l. 1. '*Art to conceale art*' = ars est celare artem.

,, 21, l. 28, '*course*' = coarse.

,, 22, l. 1, '*huftie tuftie:*' See Glossarial Index, *s.v.*: ll. 3-4, '*I saw the Play of Ancient Pistoll, where a Cracking Coward,*' etc. See our Memorial-Introduction on this (possibly) Shakespeare allusion: l. 14, '*Bearewards Ape*' = bear-keeper's: l. 15, 'hay *mough*' = heap or stack.

,, 23, l. 9, '*sealed*' = sewed up—a hawking term.

Letter 24, l. 13, '*Paris-garden*'—often mentioned in Shakespeare, Sir John Davies, Donne, &c. &c.—a place of entertainment in London.

,, 30, l. 13, '*beholding*' = beholden, or indebted.

,, 33, l. 3, '*preiudice*'—note the changed meaning now of this word.

,, 36, l. 14, '*Fats*' = vats, barrels: l. 16, '*Cuchinilas* = cochineals.

,, 53. Note proverbial sayings and love-usages as in Letter 12.

,, 55. George Herbert must surely have read this Letter.

,, 65, dated 'Gawthorpe:' See our Memorial-Introduction on this. So too date of Letter 73, 'Chaulkley.'

,, 68, l. 14, '*bowed Groat:*' now a 'crooked sixpence' is the token of good-luck.

,, 73, l. 9, '*Cawle*' = coif.

,, 74, l. 7, '*Haberdine*' = salted cod.

,, 85, l. 1, '*bands*' = bonds—in a good sense: l. 7, '*strips*' = stripes.

PART II.

Letter 6, ll. 14-15, '*Kings head*,' &c. On this and many other Inns mentioned by Breton, see our Memorial-Introduction, and see next Letter: l. 16, 'all is well that ends well'—a noticeable phrase.

,, 8, l. 2, '*Trenchmore*'—one of Breton's rarest pieces is called 'Wit's Trenchmour' (1597)—a dance: ll. 16-19, '*you shall heare the old Song . . . Come liue with me and be my loue.*' See our Memorial-Introduction on this most interesting allusion.

,, 10, l. 4, '*Luripups*' = tricks.

,, 12, l. 22, '*Tobacco:*' note this early reference to the growing use (or abuse) of tobacco. It is to be feared that still it is the 'shooing horne' of this Letter.

Letter 14. The place from which this Letter signed 'N. B.' is dated is to be noted. See Pt. 1st, Letter 65.

,, 15, l. 29, '*costrell*' = a closed portable vessel or flask of earth or wood, having projections on either side, with hole, through which a cord or leathern strap passed for supporting it from the neck.

,, 16, col. 2, l. 12, '*leaning*'—misprint for 'leauing.'

,, 19. This most pathetic Letter, signed 'N. B.' is of rare biographical interest.

,, 22. Sir Thomas Ward, Kt.—I can find nothing on this 'Knight'—his name occurs in no list—probably a fancy name.

,, 28, l. 11, '*Hackny*' = hired horse.

,, 31, l. 6, '*muse*' = I am amazed.

,, 32, col. 1, l. 26, '*gouerrnd*' = governed. The date-place of this Letter of 'N. B.' is again to be noted.

,, 39, l. 12, '*Warling:*' See Glossarial Index, *s.v.*

,, 44, ll. 2-3, '*tale of a Tub:*' See Glossarial Index, *s.v.*

,, 49. Heading: '*Tit*:' = little lady: l. 7, '*bodies*' = bodice: l. 20, '*Por*' and next Letter, l. 12: = poker.

,, 52, l. 7, '*bench hole*' = hole in a bench.

,, 58, l. 2, '*keaking*' = quacking as a goose.

,, 59, l. 7, '*Countrie-blew:*' See Glossarial Index, *s.v.*

,, 64. Heading '*Valedatory*' = valedictory.

Page 53, col. 1, l. 14, '*patches*' = fools: l. 22, '*mesill*' = purple-faced. *** The accent-like mark (') is from the black-letter type of original.—G.

A Mad World my Masters,

etc.

1603-1635.

NOTE.

The original edition of 'A Mad World,' etc., was published in 1603: another, which is our text, in 1635: 8vo, 23 leaves. Both are in the Bodleian, and nowhere else apparently. That of 1635 is slightly defective in the imprint on the title-page. See our Memorial-Introduction for the Epistle-dedicatory to John Florio from the 1603 edition. The imprint of 1603 shows that the I. S. of our text was James Shaw.—G.

A Mad World my masters,

Mistake me not.

OR

A merry *Dialogue* betweene two *Trauellers*,

The *Taker*, and *Mistaker*:

Being very Delightfull, Pleasant, and Profitable to all.

LONDON

Printed by R. RAWORTH for *I. S.* 1635.

TO THE READER.

IF I bee not mistaken, there are many Takers *and* Mistakers *in this world, who take themselues to bee wise with a little wit, and rich with a little wealth. Some are taken for religious, that with their hypocrisie cousin a number of simple people: Other are taken for good men, that have a little more wealth then honesty: And some are taken for fooles, that have more conscience then cunning: but happy are they, who take the right course to their soules comfort. In this discourse following, you shall see divers pretty passages betwixt the* Taker *and* Mistaker, *perhaps as pleasing for the mirth, as profitable for the matter. Now how every one will take it, I know not. The best minds I know will take nothing ill that is meant well; and for the worst, they know not how to take any thing well, how good so ere it be: and therefore intreating every man to take it as he list, lest I should bee beholding to I know not whom, for I know not what, I leave to the* Stationer *to take his price, and you to take your pleasure, and so rest*

Your friend, if I be not mistaken,

Nicholas Breton.

A
MERRY
Dialogue
Betweene two Travellers:
DORINDO *and* LORENZO.

LORENZO well met, how doest thou faire this morning?

LOR. A thousand good morrowes to mine honest *Dorindo:* but how goes the world man? no newes worth the hearing.

DOR. More then are true, or worth the telling: And therefore I had as leeve hold my peace, as have no thanks for my tatling: but I pray thee tell me, where hast thou beene this many a day? I heard that thou hast beene over the water, I know not how farre.

LOR. Indeede the Sea is a pretty brooke to wade thorow, and a yeeres travell will treade a prettie piece of ground: but to tell you where I have beene, I cannot: for my way was long, and my memory is short: But had I time to tell thee that which I could, (at least if my memory would serue me) I should make thee like the better of home, and the worse of travell while thou livest.

DOR. And why, I pray thee?

LOR. It is not so soone answered, but rather let me say, why not? For much danger, and more feare, little safetie, and lesse gaine, made me wish either to have knowne lesse, or somewhat more worth the knowing.

DOR. I pray thee why? were thine eyes not matches, or thy wits out of order?

LOR. Truely, whether the fault be in my wits, or mine eyes, I know not: But I am sure I was so ouertaken in mistaken of every match that I met withall, that I had as leeve almost be an ignorant, as deceive my selfe with imagination.

DOR. True, for as good to lose thoughts, as to loose by them: but whence, or whereupon grew this griefe of yours?

LOR. I tell you by mistaking.

DOR. But how I pray you.

LOR. Why, the first thing that I was mistaken in, was my selfe: in whom I was the most mistaken of any thing in the world. For, with onely a little obseruation, I was perswaded that there was no matter of worth, but I had it by heart; and for trifles, I would not be troubled with them: but, when that reason came to ripping up secrets of wisedomes intelligence, I saw my wit so wilfull, that I was mistaken in all matters that I met with.

DOR. What, men, women, and children?

LOR. Yea, onely in them: for touching other creatures, I made no great care of my conceipt of them. But now to tell thee, in my travells how I was mistaken: to run over all my courses, it were too tedious, let suffice as much as may make thee merry to heare, and wise to remember. First, when I left my Countrey and came aboord the *Buon-a-venture*, wee had no sooner weighed Anker, hoissed sailes, and put to sea, but with a fresh gale of winde, and faire weather, wee were so merry above hatches, that me thougt there were none so merry above hatches, as the Saylers. But wee had not thus passed five leagues, till the skie was over-cast, the winde came about, and grew high, the ayre thick and foggie, and the drizling raine came so beating in our faces, that wee were glad to get under hatches: where wee

were scarcely set in our Cabbins, but the tempest grew so great, the windes so rough, and the waves so high, that we were glad with throwing out almost all the goodes into the Sea, to saue our lives in the bare vessell. Now when I came on shore, well moiled and poore, having lost all that I had abord, more then a little money in my purse, which was so little, as that I will say little of it: I began to thinke with my selfe, how I was mistaken, to thinke, that one faire day, and a little faire weather, could make me thinke that the saylers life (which every minute is subject to danger of one harme or other, and betwixt a bord and the water, hath a walke, but in a short and unsteadie roome) should be compared to the land life, where there is pleasure in the faire weather, and shelter against the foule, and no feare of wind or water, nor many other dangers which I omit to speake of. And in stead of a whirle-poole in the water, a walk large enough to walke man and horse too, till they weare both weary. Now heere was my first mistaking.

DOR. It may be, if the weather had held faire, and that you had met with a good prize, you would not have thought your selfe mistaken in the merry life of a marriner.

LOR. Indeed somtime the joy of taking, helps the misery of mistaking.

DOR. Yea, but when the thiefe that hath taken a purse, if he be overtaken in the high-way, and so take the gallowes for his Inne, that joyfull taking in the beginning, brings a sorrowfull mistaking in the end.

LOR. Well, as for that part, it is none of my play, and therefore I will leave it to them that love it.

Now to tell thee of my second mistaking. When I had beene a little on shore, had weathered my selfe, dried my clothes, filled my belly, and emptied my purse, I now beganne to thinke how my witts should worke for my welfare: and first entending to seeke entertainement of some Noble Person, that would honourably looke into the vertues, valour, and good qualities of a good mind, I began to put on a resolution to aduenture any fortune, and indure any discomfort, that might be a hinderance to my happinesse. And with this resolution travelling till I was weary, almost penilesse, and exceedingly hungry; I came to the view of a goodly, faire, and gorgiously built house, which stood as it were a mile from a Citie neere adjoyning. Now in hope there to finde some such person: as I before spake of, I began to rowze up my selfe, as one that had an assured hope, at least of some good victuall, I meane of a good dinner scot-free, howsoever otherwise fortune would be my friend. When ere I would aproch too neere the house, lest I should be seene in any unfit manner, I combed my beard, gartered up my stockings, trussed every point, buttoned every button, and made my selfe ready in the best manner I could, to appeare before the presence of such as I should meete withall in this gallant mansion. But when I came neere unto the house, and finding the doore shut, I did imagine (being about the mid time of the day) that the seruants were all at dinner, and the lord of the house either laid downe to sleepe, or gone into his closet, to talke upon some accounts with his ladie: but hearing no sound of any noyse, nor voice within of either man or dogge, I feared some ill fortune, that there was some great sicknesse, or danger of death that might dampe the spirits, and so cause the sorrow of the whole house: but staying awhile, and neither hearing any voice within, nor any poore creature without at the gate, that might hope of almes from the hall, I feared the charitie within was so little, that my comfort without would be according: but after that I had stood a while, loth to loose time, I knocked at the doore; where I knocked long, before I had any answere, and in the end was saluted at a window farre within by an old fellow, who, it should seem to save a groate, had slept out his dinner; whose speech (with a wide mouth gaped out) was this: What lacke you? My friend (quoth I) I pray you let me speake with you. No (quoth he) I cannot come down, I am busie, my master is not at home, and here is no body in the house but I and my wife, and shee is not well: but say your errand, and I will heare you. My errand thought I; was there ever such a kennell for such a curre? doth he take me for some sorrie fellow, or hath hee no better kind of greeting for strangers? And thus while I stood musing, and fretting at my fortune, and this bad fellow, hee shut the window: and I with a sigh, to see how I was mistaken in this faire house, turning me from it, I met with a foole in a pyed coate, who looking upon mee, after hee had out-laughed himselfe, told me: Sir, you are mistaken, this is a Banqueting-house, where the gazers are onely fed with conceipts, for there is not a chimney that smokes, nor a doore open, it is called Mock-beggar, ha, ha, ha. Now when the foole went thus laughing away, and left me more foole to tarry there, before I stirred my foote, out of my pocket I tooke my table-booke, in which I writ downe my second mistaking.

DOR. Indeede this is too common a mistaking in many Countries, but it may be you might have given you cause to have spoken better of it: but indeede faire houses are for rich men, and cottages for the poore: and therefore being in that predicament, it is no maruell you had no better entertainement. But I pray you proceede with your travell.

LOR. I will tell you, melancholy walking a little from this Mocke-begger, I began to frame my selfe to the humour of a cunning begger: when meeting with a graue old man (who by his veluet coate, his golden chaine, and his rich furred gowne, should seeme to be

at the least, some rich Burgar, (if not some Burgamaster of some Citie) this well apparralled picture with a kind of life that gaue the body leave to carry the head upon a square paire of shoulders ; I in hope to find [him] more comfortable then the faire house, master Mock-begger, I [having] saluted with a great reverence, and requited with a proud nod, I yet aduentured to bord with a few words. When hoping to have found him a man of no lesse understanding spirit, to judge of the estate and conditions of men, then bounty, in the reliefe of the unfortunately distressed, I fell aboord with him with these words. Sir, I thinke you have heard of the hard fortune of the *Buen-a-venture*, who put into your harbour this other night, hardly saving her life, with losse of all her goods, and some of her people. My selfe, with much adoe, well weather-beaten as you may see, with some few that lie sicke in the haven, got to shore, and am now travelling towards your Citie neere before mee. Loth I am to enter into any base course for my comfort : but, if I might be beholding to your good favour, in this time of my distresse, giving me your name withall, I doubt not if I live, but either by my selfe, or my better friends, to find a time, either to requite or deserue it. He, as one whose heart was so shut up in his purse, that he understood nothing but ware and mony, after a harsh hum, or two, gave me this answere ; Was there nothing saved of her goods I pray you? What was her fraught? Sir, quoth I, it was most silkes, and spices, but some pearle, and money, more then would have beene willingly lost. Good commodities, quoth he ; by my fay, a shrewd mischance : I am sorry for ye, I would I could doe ye good, but I am now in hast going about a little businesse, and therefore I cannot stand to talke with you, God be with you ; the towne is hard before you, you will be there anon : but if you haue any jewells or pearle that you have saved, I will give you money for it, if I like it. Truely Sir, quoth I, iewells I have not many, onely two rings on my fingers, and this bracelet of Pearle I have saved ; my bracelet cost me a hundred crownes ; if it please you to have it of the price it cost, though against my will, I will part with it. With that, upon his bottle-red nose, he claps on a paire of spectacles, and looking on my pearle found fault with the roundnesse, and the clearnesse, and I know not what else, till at the last, thinking to make a gaine of my misery, he offered me ten crownes : saying, that he had no need of it ; but rather then be disfurnished of money (being a stranger) he would aduenture so much on it : whereat, I swallowed a sigh, and concealing my discontent, desired him to pardon me, I hoped to find some of my countreymen in the City, that I would be as bold as I might withall. Thus with an idle word or two, did I leave this good old gentleman, in whom how much I was, and many moe, no doubt, haue beene mistaken, I referre to the judgement of those that can spell him with booke, and may desire never to come neere him within booke. This was my third mistaking : to take the shadow of a man, and the substance of a money-bag, with charity or humanity, by the hypocryticall figure of gravity, to be a creature of vnderstanding, a man of honour, and a blessed reliever of the miserable.

DOR. Alas how many thousands are so mistaken? Why, the blessed Saints holinesse, the Martyrs faithfulnesse, the Virgins purenesse, and the prayers of the elect, I have heard and read of : but I never heard of any rich apparell, or chaines spoken of among them : for God blesse vs from it, some say the Devill hath a chaine wherein he leades a number into hell ; but I hope it is not gold. I know not that, but I thinke not, for murderers hang in iron chaines, and therefore he will not be at cost with them, all alike : but how he doth with the Covetous, the Lecherous, and the ambitious, that knoweth God, and not I.

LOR. But shall I tell you further of my mistakings.

DOR. Yes for Gods sake.

LOR. Then let me tell you ; I had scarcely got within the gates of the City, but that it was my hap to meete with a countreyman of mine owne, and somewhat of alliance unto me. This man at first seeming to be glad to have met me in that city, promising me to bring me acquainted with some other of my countreymen, and that he would be ready to doe me all the pleasure he could, this did not a little content me, hoping that for countrey and kindreds sake, I should find no little friendship. But after that he had made me know three or foure of my countrymen and brought me to an Inne, where for my money I might lodge, neither inuiting me to dinner or supper, onely was content to take a cup of Wine of me, and to tell me that he hoped to drinke with me before my going out of towne : thus was I mistaken both in kin and countrey, to hope of any comfort. But the next morning comming to a Taylors house (which was likewise a countreyman of mine) I had no sooner talked with the good man, about the pawning of my bracelet, and taking up of some stuffe for my apparell, but his wife in an inner roome, almost as quicke of eare as of tongue, with a wide gaping mouth came to us with this greeting : go too, goodman-goose, meddle with no pawning nor taking up, you have payd enough for playing the foole, and yet will be an Asse still? I pray you wife quoth he, be quiet : and then to me, truely gentleman, I would be glad to doe you any pleasure, but I have such a wife, that I dare doe nothing without her consent : if you bring your stuffe, I will doe it you as well, and as good cheape as any man. Now, I that tooke him to bee the master of the house, was much mistaken, for the women weare the breches, and hee was to worke for the house : when pittying the

poore mans case, and much commending his patience, sorry to thinke how I was mistaken, I tooke another course for my contentment. I was not long in towne before I had learned how to turne pearle into gold, and gold into silver, and so to furnish my selfe of such necessaries as I found most fitting for my use; when there passed not many dayes before I fell upon another fortune, where I was, as I was still in every thing, mistaken.

DOR. I pray you tell it, we have time enough, and I long to heare it.

LOR. I will tell you. It was my hap, after I had done my devotion in the Church and holy places, passing through the streets, beholding as well the faire houses, as sweete creatures at their doores and windowes; to caste mine eye upon a very artificiall faire, sharpe-witted, wanton-eyed, and faire-handed, small-footed, straight-bodied, and, as I after found, smooth-tongued gentlewoman; I say gentle, for she was so gentle, that she was as tame as a little Filly, that had been brought up all by hand. This fine mistresse, I had some hope to doe some good upon, when setting a good face on this matter, after a courteous salutation I fell to kissing of her hand: which she endured with such a pleasing smile, as gave me cause to proceed further in my purpose. I had not so soone began to goe about her, but she had me at every turne, and in the midst of my talke would be fidling with a ring, in which was a painted Diamond, that I ware on my finger, which she would commend with wishing her hand worthy such a favour. Now I that hoped to have found so gallant a wench, as franck-handed, as free-hearted, and as liberall for love, as ready for entertainement, found that artificiall beauty was but a shadow, or rather cover of covetousnesse, or an instrument of wit, to draw on folly into the ruine of prodigality: so that here I found my selfe so mistaken, that it made me afraid a long while after, to be busie with the female kind.

DOR. In trueth this was a prety mistaking: but if she had beene for you, and would have mistaken you for her husband, by whom you might craftily have beene taken, and so beene carried to *Bridewell*, or payed for your pardon; what a taking would you then have beene in?

LOR. I know not, but tis better as it was: for as I found it, so I left it. I onely spent a few faire words, but not a peny of money, for I would not pay for my repentance: but so leaving her, as I found her, with a *Baso los manus*, went about my businesse: which I had not long followed, but fell upon another mistaking.

DOR. What may that bee, if you can remember?

LOR. I will tell you. It was my hap to heare of a gallant Captaine that was to doe a piece of seruice upon a City of the Turkes, under whom who could get entertainment, might quickly purchase both honor and wealth. Now my youth having beene trained up in armes, and my fortune falling upon such a point, it was not long before I made and got meanes of entertainement at the hands of this gallant souldier, of whom I hoped to receive the due of my desert: but after that he had in many desperate pieces of seruice employed me and saw in me that true valour, that made him in the enuy of my good deserts, feare some neere pressing towards his pride, in stead of advancing my fortune, or rewarding my seruice, he still put me upon such continuall exploits, as threatned every houre narrow escape of my life. But in the end seeing his misery to make a gaine of those that did him honour, hand-fasted to the well deserving, and rather plotting the death then aduancing the fortunes of the valiant, got meanes for my discharge from him, and sorry to thinke how I was mistaken in him, as I tell you, I left him: when I had not gone farre, but light upon another mistaking.

DOR. And how I pray thee? if it be not troublesome to thee to recite it, I pray thee let me heare it.

LOR. You shall.

The mistaking of a Divine.

It was my hap in a little field neare unto a Church in a countrey Towne, to ouertake a little old man in a gowne, a wide cassock, a night-cap, and a corner-cap, by his habit seeming to be a Divine; of whom I was in hope to find that sacred fruit of Charity, that might be some comfort in my returne: whom beginning to salute with a few Latine words: My friend quoth he, doe not deceive your selfe, I understand not your Greeke: We here, that dwell farre from the City, and are not troubled with fine eares to our reading, care for no more but to discharge our duties in our places, I meane of a Vicar, for I am no better; the Parson is a man of greater place, and of faire possessions, who dwelleth a great way hence, and therefore seldome comes into this countrey. I vse twice a yeere to bring him his rent, and perhaps a couple of Capons against Christmasse for my Land-lady, and that is as much as they looke for. And for my Parishioners, they are a kind of people that love a pot of Ale better then a Pulpit, and a Cornericke better then a Church doore; who comming to divine service, more for fashion then devotion, are contented after a little capping and kneeling, coughing and spitting, to helpe me to sing out a Psalme, and sleepe at the second Lesson, or awake to stand up at the Gospel, and say Amen at The Peace of God; and stay till the Banes of Matrimony be asked, or till the Clerke hath cryed a pyed stray bullock, a black sheepe, or a gray mare: and then, for that some dwell farre off, be glad to be gotten home to dinner. Now we that have no more living then will hardly serue to keepe a poore

house, are not in case, God helpe us, to doe anything for our poore brethren; and therefore my good friend, trouble us not with other speech then we understand, lest if you come afore the Constable, he take you for some Conjurer, and so bring your selfe to some trouble; which I would be sorry to see: for truely you seeme a handsome man; God hath done his part in you; God be with you. Oh Lord (thought I) is this man possible to be a Church-man, and knoweth so little what belongeth to the Church? Well, this was no little mistaking: but going a little further, leaving this poore Sir Jenkin to his mother tongue, I overtooke a plaine fellow, to my seeming clad in a home spun ierkin of russet wooll, a paire of close breeches of the same, a falling band somewhat courser then fine Cambricke, a payre of wollen stockings, and a halfe boote, like a good high shooe. Now, this plaine out-side, I guessed to be lined with no excellent stuffe in the inside: and therefore somewhat more bouldly then rudely, saluted him in this manner: good fellow, well overtaken. You are welcome, quoth hee: but to clap a man on the shoulder before you know him is a point quite out of the rule of all good manners, at least that ever I learned. Alas, quoth I, good man clowne, can your nose abide no jeast; Yes sir, quoth he, with my friends; but mine eares have no pleasure in a foole. This touching me too neere the quicke, [I] replied againe: Oh sir, quoth I, then if your friends be fooles, you will shake hands with them; but a stranger will put you out of patience. Hee little mooved herewith, (as it seemed) made mee this answere: My friend, I pray you keepe your way, I would be loth to hinder your walke: but if your passion be no greater then my impatience, wee shall not fall out for a trifle. But Sir (quoth I) how might I fall in either with your selfe, or such another, for a matter of good earnest? It seemes you are a man of sence, and had I not given you cause of displeasure, which I am sorry for, I would have acquainted you with somewhat, that by your good meanes, I might perhapps be the better for. Truely Sir, quoth he, my estate is not such as can make me bountifull to the best deserving; but so farre as discretion will give me leave, I would be glad to pleasure a stranger. My house is not farre hence, but on the further side of this field; whither (if it may be no great hinderance to your travell) I will intreate your patience to a poore pittance, and if in either my aduise or better meanes, I may stead your desire, you shall find that you doe not looke for; nothing that you shall pay for; and somewhat that perhaps you shall thank me for: and therfore, I pray you beare me company for this night; to morrow you shall take your journey at your pleasure. This kind offer (having no reason to refuse) I tooke most thankfully: and by the way after a few discourses of my fortunes; I acquainted

him with the resolution of my intent, which was either to serue in the warres, or in Court, or to professe some trade, or to follow my studie. To which, I asked his aduice for my good, in all and every one of them: to which, as I propounded the question, he made me this answere. And first, quoth he, my friend, I am sorrie, by these your discourses, to have occasion to call to mind the folly of my youth, which taught me nothing in mine age, but the repentance of lost time: but for that I have tried fortune to the uttermost of her malice, and in the end am come to that you see, I would be glad to tell you a merry tale, how I was mistaken in many courses, before I hit on the right compasse: in which, if you can gather anything for your good, I shall thinke it the best gaine that I have made of it. Now finding this vnlooked for, and vndeserued kindnesse at his hands, and nothing more fitting the humour of my fortune at that time, I intreated him most hartily, to make me in this first to be beholding to him. Whereupon, with a very little preamble, he fell into this plaine trot: I will tell you, when I was as yong as you are, and had as little to care for as you have, being brought up at home with ease and plentie, and weary of welfare, would faine have I know not what, when having the world more at will, then witt to governe my affections, and a desire to see more then I could well carry away, thinking my mothers best creame but bare milke; and others thinnest milke as good creame as might make butter; taking leave of no friend, and flattering my thoughts with fortune, I would to sea forsooth, with a sight of such spirits, as (but that they looked like men) would have made poore people afraid of them: yet these were the men with whom (in the more hast then good speed) I must goe lose abroad what I had gotten at home. When, hoping to have light on some good prise, I was taken prisoner with the enemie: of whom being stript of that I had, with a few old raggs on my backe, among a few of my fellow sailors, that were set on shore in a poore taking, I found how I began to be mistaken; to leave the land for the Sea, and a safe home for a strange harbour. But now on shore with my good fellowes in fortune, every man shifting for himselfe, and I trying so many wayes to the wood, that I have lost my selfe in the plaine, wearie of doing nothing, began to looke about me for my better profit: but such were my crosses in all my courses, that I could never thrive till I got home againe. For to make an abridgement of a long tale, I will tell you: In courting I found more cost then comfort: in warre, more danger then ease; in learning, more studie then profit; in trafficke, more gaine then conscience; in seruice, more paine then honour; in marriage, more care then quiet; and in love, more pleasure then vertue: so that in all my courses being mistaken, that I found a crosse to my comfort in every of

them, I fairely left the Courtier to his curtesies, the souldier to his marches, the schollar to his studies, the merchant to his trafficke, the married man to his purgatory, and the lover to his vanitie : and home returned to my poore cottage that my parents left me ; and, as my wife tells me, my sonnes shall possesse after me. Heere I live in a meane course, content, and glad of Gods blessings, never in danger to be mistaken, because I trust onely to experience : while doing honor to God, and following my businesse, with the sweate of my browes, I gaine the foode of my sences, with my necessary appurtenances. O my friend, beleeve me, hee that is contented is rich, while he that is rich is not contented : a little sufficeth nature, and excesse is but hurtfull ; beauty but the inchanter of wit ; ambition, but the overthrow of vertue ; couetousnesse, the corrupter of conscience ; authoritie, the charge of care ; pride, the hate of nature ; enuie, the nurse of malice, and wrath, the inuenter of murther : sloth, the losse of time ; drunkennesse, the shame of nature ; gluttony, the ground of sicknesse ; and lechery the fire of sinne. These notes when I had taken by the light of Gods grace, and obseruation of times, leaving all extremities, I tooke this meane course : where though home be homely, yet living quietly and contentedly, I find it true, That he who serueth God hartily, liveth happily, and dieth joyfully. Now my good friend, if I might aduise you for your good, I would wish you to take a stayed course, and lay away all running humours : looke home, love home, live at home ; a small assurance is better then a great hope, and a little possession then a great possibilitie, and when a man hath his owne, hee neede not borrow of his neighbours. Travell may be pleasing, and seruice hopefull, trafficke gainefull, and wealth powerfull : but a conuenient house, an honest patrimony, a kind wife, obedient children, faithful seruants, and loving neighbours, make such a commonwealth of contentment in the true conceit of a carefull understanding ; that a king of a mole-hill, were better then a lord of a great hutch, Oh, to see in a faire morning, or a Sunnie evening, the Lambes and Rabbets run at bace, the birds billing, the fishes playing, and the flowers budding, who would not leave the drinking in an Ale-house, the wrangling in a dicing-house, the lying in a market, and the cheating in a fayre ; and thinke that the brightnesse of a faire day, doth put downe all the beauties of the world. But I doubt I grow tedious, and therefore being so neere home, I will intreat your patience till we have supped, and only assure you of a good welcome, to supply the want of better cheere. With this breaking off his talke, he tooke me by the hand and led me into his house, the doore open, as unfearefull of theeves, as vnprovided for strangers : where we were at the entry saluted with a modest smile of a kind wife, humble courtesies of most sweet children, due reverence of comely servants, and a table furnished for both host and a good guest. Here (though no Inne) yet I tooke up my lodging, where with the entertainement of much kindnesse, having fed both body and mind with sufficient comforts, with due thanks for all curtesies, I tooke leave of the whole family of whom in generall I received kindnesse. In the morning, not too early, receiving an extraordinary golden favour, for a friendly farewell, calling to mind his discourses of mistaking, and noting mine owne crosses in my courses ; I tooke his counsell for my comfort, and with as much speed as I could, leaving my travell turned even faire home againe. And thus much for this time of my travell. Now what say you of yours ? for I am sure you have not lived alwayes at home.

DOR. Oh fine tale, you were the best mistaken in that man of all other : for, where you hoped well of other, you found the contrary : but of him you thought but little, and found much good. But it is no rare thing : for a man may looke like an Owle, that hath more wit then ten Asses ; and a woman may bride it like a maid, that hath beene the mother of many children. A King in a Play may be a begger from the stage, and a clowted shooe may have a pate beyond all the Parish. Oh, take heed of a Wolfe in a Lambes skinne, and talke not of hawking, till you have beene a Faulconer : for if a man have not his five witts, he may be a foole in foure of them. But, lest you take my words for a Lecture, which may be more tedious then pleasing I will a little tell you of my travell, and how I was taken in every corner.

LOR. Yea Sir, now you speake somewhat to the matter. If your taking were like my mistaking, then perhaps we should shake hands for our fortunes. But howsoever it was, I pray you make me acquainted with it.

DOR. I will ; and first you shall understand, that my first travell being crosse the seas, I was taken short of my course, and by strange people carried to a strange place : where being taken for no worse then I was, I was used no better then I should be. But after that I had got out of this taking, I forthwith fell to devise with my selfe, what course I should take for my comfort, and first I would take upon me to be a Courtier, when I would be so gay, as if honour attended upon colours : but wise men taking me as I then was, but a foole, brought me into such a taking, that what with love, and what with sorrow, I tooke such passions, as brought me to a weake taking : And yet I was taken among the best for an honest man, and a well meaning. But in taking my courtly course, my word was so taken in every corner, and my name so taken in every booke, that I grew so afraid of takers, that I durst not almost goe into any place for feare of taking. And to thinke

of the sundry kinds of taking, it is strange to thinke that any one should be taken up and taken downe so many wayes as I was. If I but courted a wench, I was taken for a wencher; if I talked merrily, I was taken for a jeaster, if I looked sadly, I was taken for a spie; if I were liberall, for a prodigall; if thrifty, for a snudge; if valiant, for a quarreller; if patient, a coward; if rich, wise; if poore a foole: so that they, who knew not how to take any thing as it should be, tooke me to be any thing that they would have me to be. But this was not enough: for if I gave my word, I was taken for a surety; if I brake it, I was taken for a banck-rupt; if I kept it, I was taken for a silly fellow; if I talked of a disease, I was taken for a Physitian; if of a case a Lawyer; if of armes a Captaine: if of religion, at least a Doctor: so that (as I said before) I was taken so many wayes, that I knew not well which way to take my selfe. But beyond all these, not onely my self was thus taken to be this and that: but my horse was taken post, my purse was taken prisoner, my word was taken hold of; and what was I, or had I, but was either taken up or downe: my horse was taken up, my purse was taken downe; my word was taken up, my mind was taken downe: in briefe, you could not be more mistaken in any thing, then I was taken for every thing. But lest you should thinke I should chop Logicke with you, or thinke much of my breath in telling a long tale, I will tell you how I had like to have been taken napping. Going to an Ordinary to dinner, with a friend of mine, who had beene with me at the taking up of a little money, no sooner we were entred into the house, and scarce set downe to a table, short above an houre for covering towards supper, but wee were taken up for a rest at Primero: when being taken for a gamester, I had the trick put upon me, which no sooner I espied, but having got a small rest or two, faining an urgent businesse, I took occasion to leave off; for which cause I was taken for a cheater. Which fitting some of that place, who taking me for a fine fingreed companion, fell abord with me for assistance and aduice, so farre, that at last, in an assurance of my fidelitie to them, and villany to all the world besides, they put a sum of money into my hands to goe to play with. Which money, I no sooner was master of, but the wind seruing well, and I in readinesse to bee gone, in the still time of the night, got meanes to ship my selfe for Roane: where being a stranger, I was to take what course I well could for my comfort. Where, no sooner I was arived, but I smiled to thinke how I had overtooke my takers. Now comming to *Roane*, and finding diseases so rife, that an honest Phisitian might set his Apothecary well on worke, I made a shew with a little Allume and Copresse, to perswade such wonders of my Art or studie; that who would not giue me a good fee for a sore finger? Oh, healing but a Whitloe on a Lords thumbe, and the crampe in a Ladies finger, I went for the cunning man, that had a cure for all diseases. So that there was not a yong wench that would not have a child; a young man that was weake stomaked; an old sir that was deafe; nor an old Grandam blind; but would seeke to mee for remedie. By reason whereof, I came to the knowledge of some secrets, that made me sought to farre and neere. To be short, I was taken for such a Physitian, that I tooke no little profit of my patients. But least my skil would be descryed, and so my profession discredit[ed], I turned all my greetings into gold, which I shipt with my selfe for *Antwerpe*. But ill gotten, ill spent, ere I came halfe way over sea, I was taken prisoner by a Pyrate, who after hee had taken my goods, keept me in hold for my ransome: which having payed, and gotten away, take me ever after that what they would, I would take no profession upon mee, but taking the world as I could, I would thinke to use it as I had reason. And thus much for my two first takings. Now recovering my losses as well as my wits and fortune would give me leave, I began to take an humour of love, and by a little eloquence, and fine dissimulation, to goe about (as I tooke her) a creature of more beautie then wit, and talke then honesty. To bee short, shee was of the doubtfull-gender, the common of two or three scores, or hundreds, I know not whether. Now this idle-times mistresse I would have a kind bout withall, to see if my wit could helpe my purse in going beyond the wiles of a woman: but while I stood gazing on her leering-eyes, she so stole away my heart with a vaine affection, that to tell you troth, I was taken in love, and that so fast, as that to take hold of her kindnesse, she tooke hold of my cost. For if she but spake of that she liked, if my purse could purchase it, she was sure to haue it: so that in a little time, she tooke my kindnesse so kindly, that I was counted the kindest man (I will not say foole) in the world. Oh, I was not onely so taken, but so overtaken with this taking-mistresse that she brought me into such a taking, as is scarce worth talking of. Oh, mine eyes were so taken with beauty, my heart with vanity, my wits with folly, and my purse with prodigality; that had I not the sooner left this Taker, I had left nothing for taking. Now sir, being thus weary of my love-taking, or my taking lover, I began to bethinke me what course I were best to take for my comfort: when finding many malicious people, that could not live quietly with their neighbours, spend much money to little purpose, and so fed the Lawyers with fees, that they left their purses with money: I began to thinke, that a little study in the Law, would gaine much good in a common-wealth. Whereupon, without much circumstance I got me into the formall outside of a iolly fellow; and for the better countenance to my credit furnished my study with more bookes, then I had either time to read, or wit to under-

stand. When hauing gotten acquaintance with some setters for Clients, rubbing over my poore French, having *Littleton* before me, and a booke of notes, I know not of whose writing, I would set on such a counselling countenance, as if I had beene at the barre before I knew the hall: when, what with a multitude of Clients and golden fees, I made such a gaine of my dissembling, that neere a Lawyer of my standing, but I carried it cleane from him, man and matter and all. In which pritty thriving course, I had not continued long, but that being found by my learning unfit to pleade for a blacke-pudding, I was taken for a petty-fogger, and not so good as a poore Clarke; so that my condition being found to be but a practiser with cunning, to trouble the quiet of honest people, for feare of being turned over the barre, I was faine to turne my compasse to another course. But to tell you, during the time of my profession, how honest a man I was taken among knaues, and how contrary among honest men, I would be loth to have notice taken: for indeede I was rather a bench-whistler, then a bencher; and more meete (for my good conscience) to be arraigned at the barre, then to plead at a barre. But as I said before lest I should be taken for that I truely was, I left that course, and tooke another inuention by the backe. I got me into a Countrey where I was unknowne, and there hoping that men that sought to win heaven by their good deedes, would surely enrich me with their charitie: I began to counterfeit a diseased creature, and seeming with the ruefull countenance that I framed for the purpose, I would so move the hearts, and picke the purses of kind people, that I doubted not in time to grow a wealthy begger. And with this inuention I went forward, till, after I had so long followed my profession, that my benefactors grew weary of their liberalitie: it fell out by good, or ill hap rather, that I chanced to beg of a very neate and handsome man, who seemed by his mild eye to have a heart pitifull to the distressed. But hee more cunning to pry into the knauery of my dissembling, then to cure me of my disease, if I had had any, asked me of my paine, and how I had beene diseased. Which, when I had untruly told him, hee willed me to come home to him, and he would undertake to heale me. Oh how glad I seemed of his kindnesse, and promised to waite upon him, with many humble thankes. But fearing this my undertaker should so overtake me in taking mee napping in my knavery, I fairely took my way out of the towne, and never came within the gates after. Thus was I almost overtaken with a water, before I had made my fire burne halfe kindly. To be short, if I should tell you all the courses that I have taken, and how I have beene taken in every of them, I should make you thinke all your mistaking but a trifle in comparison of many a miserable taking, that I have beene in.

LOR. Why man, so long as you never tooke any course so farre out of compasse, but you could guesse whereabouts you were; nor ever went so farre any way, but you could find the way home againe: let us take hands together like good friends and take all well that hath hit well, and warning by that hath falne amisse, to follow such a folly any further.

DOR. You say well, but yet ere I make a full end, I will tell you how kindly I was entertained in a place, that by chance I tooke up for my lodging, where being taken as indeede I was, a man of more honestie then wit, and kindnesse then wealth: after good cheere and welcome, the good man of the house taking me aside, began to reade me this honest lesson: my friend quoth he, for that I take you for a man of that good disposition, that will take any thing well that is well meant, let me tell you, there be many men in the world, that with mistaking the right course of discretion, run such wild courses as bring many of them into pitifull takings. Som no sooner come into their land but they take up their rents afore the day, so long that they are ready to make a new taking for an old matter: other take money for leases, ere they know the value of their lands: other take money for their lands, ere they well know the Summary of their rents. All these are commonly taken prisoners, either with the heart-ach for want of money; or the head-ach for want of wit. And, for many of them, they are taken either with the beggar, the theefe, the cheater, or the foole. Some when they have nothing to take to, will take a wife to helpe forward a mischiefe, or mend an ill matter, but such a one may hap to take a wrong sow by the eare, that may bite him by the fingers for his labour: another perhaps takes upon him to be a Phisitian, or a Surgeon, and with a pill and a plaster, makes profession of great wonders. Now he with taking upon him much skill, takes much money, and though for want of knowledge, or through crafty villany, hee is determined to make a gaine of his patient, hee will one day give him ease, and another day torment, as he finds the nature of his purse, in stead of his pulses. Now, is it not pittie, but that such a horse-leech were taken and hanged, and to make a gaine of griefe, will bring any Christian into such a taking?

LOR. O Lord, is it possible, that there is any such creature in the world, that by so divelish a nature will shew himselfe such a dog?

DOR. Too many, but give me leave a little. Some take upon them to be Divines, which onely make the name of God a cloke for their knavery: But these may rather be called lurch-men then Church-men, who as they are not troubled with much learning, so they have no more honesty, then they may well away withall. But these who take eleven for tenths, and yet can scarce reade any other names, then are written in their Easter-

bookes, is it not pitty, but their places were taken away from them, and given to them that could and would take more carefull paines in them?

LOR. I take it so: but there is such strange takings, and takers in the world, that, if God did not take the more mercy on them, surely the devill would take away a great many of them: but let them go.

DOR. There are others that will take upon them to be Lawyers: and these having scarce read a line of *Littleton*, onely acquainted with a common case, either in the masculine or the feminine gender, will set a solemne countenance upon the matter, and taking money enough for fees, will bring poore clients into such a taking, that, if they perceive not the sooner, how they are taken with the foole, they will feele themselues too late to be taken with the begger. Now these kind of injurious privy professors of the Law will take of all hands in all matters, and when they are taken napping with the matter, they take small hearts griefe at any punishment that doth befall them. Now, is it not pitty that such petty foggers, as will pry into mens titles, pleade on both sides, and take all they can come by, were not taken from the barre, and barred for ever comming more at a barre?

LOR. Yea, methinkes it is a great scandall to the Law, that such an offender of the Law, as so abaseth the Law, should not be more sharpely punished by the Law.

DOR. You say well, but let me tell you a little more of takers. There are other, that if they can write Item for a yard of Satten, a halfe elle and quarter of Taffety, fold up a piece of Grogeram, aske what lacke you, and sell an elle of Siprous, why he takes himselfe to be a Merchant, and that of no meane account in his parish. But let him be, if he can make a gaine of a countenance, he is worthy to live by his wit: but if he can take up wares or money upon dayes, not caring for the payment, till he have inriched himselfe with other mens goods, and upon a suddaine take Lud-gate, and pay them with the Banck-rupt; is it not pitty but that he who so abuseth the credit of a Merchant, should be banished for ever comming more into the city?

LOR. Alas, if a poore Gentleman breake day, in the payment of fourty shillings, the Sergeants will take him prisoner, and all the towne will take him for a shifter: but God blesse me out of such takings.

DOR. Well, there are so many ill takers, that it is pitty there are no better orders taken with them, but let them goe. Now there are some that take all that comes, till being taken napping, the hangman taketh order with their clothes. Other take another mans wife for their owne, that being taken with the matter, either fall into a pittifull taking for their knavery, or make their purses take order for their delivery. All these, with many more, are wicked courses to be taken. But to leaue all occasions of ill taking: take a good course, serue God, take a bit at home, rather then a banquet abroad, and water of thine owne, then wine of anothers: take account with thine estate for the defraying of thy charge, take no rent before the day, take no counsell with the wicked, take no pleasure in vanity, lest when thou want that is necessary, you receive comfort with sorrow, or despaire in misery: take not a wife without wealth, for it will helpe to hold love; nor without wit, for there is no plague to a foole, nor without grace, for it is a hell to be jealous; nor without beauty, for there is no pleasure in deformity; nor without education, for a slut will be noysome, and a novice idle; take her not too old for conscience sake, nor too yong for thrifts sake; take knowledge of her, ere you love her, lest if you be mistaken, you were better to be without her. And last of all, take heed of a Whore, a paire of Dice, a Parasite, a Pandor, a Cheater, a Flatterer, and a Promooter. Take a Courtier for a fine man, a Lawyer for a wise man, a Souldier for a valiant, a Divine for a learned man, a Merchant for a rich man, a Clowne for a painefull man, and a begger fore a poore man: but for an honest man, take him as you find him, in what estate so ever he be: If he be in a great one, give him honour; if in a meane one give him praise. Now if you find Wealth, Valour, Wisedome, Learning, Labour, and Honesty, all in one man; note him for a rare man, and take him for the best man. But, because in many it falleth out, that Wealth causeth Pride; Wit, cunning: Learning, pollicy; Valour, discord; Paines, griefe; and Poverty, misery: take good notice of every man you have to deale withall, and have to doe with as few as you can. And for an end, if a good occasion may be taken, slip it not; if a good gift may be taken, refuse it not: and if you have taken a good course leave it not. Take God for thy chiefe good, thy wit for thy seruant, thy wife for thy companion, and thy children for thy comfort: and what thou hast, take patiently and thankfully. So shalt thou be sure, at the count-taking of all the world, thou shalt be taken into the joyes everlasting. This rule was I taught to take by them, whom I justly tooke, and truly found my good friends. So my good frind, for that I take a gesse of a gratious disposition in you, that you will not take scorne of a small gift of a poore friend: let me intreate you to take your supper and lodging upon my charge, and this piece of gold towards the defraying of your further charges. Thus when I had thankefully taken his kind offer, and further had well taken to memory his good admonitions, I tooke my leave of him, and according to his counsell tooke my way home againe: where, how happy I should hold my selfe to enjoy your company, I shall make you know by that you find.

LOR. Oh Sir, you have got the start of mee, it was the sute I meant to have made to you: but since it is

your fortune to be before mee, I am at your will to bee disposed.

DOR. Sir, complements are so common, that they be of small account, and therefore I will say but this: Chuse your owne time, and make your owne welcome.

LOR. If I can requite you, I will not forget you, and let this suffice you: shortly I hope to see you, I will alwayes love you, and wish I could ever be with you.

DOR. What? shall we have old Adverbs? As in absence you may see me, so in silence you may heare mee? I pray you beare mee company home, and I will bring you halfe way backe againe.

LOR. Indeede figures are good among ciphers: but honest minds have plaine tongues, and therefore not to detract time, I am at your discretion.

DOR. I thanke you; Let us goe.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 4, TO THE READER, l. 3, '*cousin*,' = cozen, cheat: l. 10, '*list*' = chooses.

P. 5, col. 1, l. 7, '*as leeve*,' *i.e.* as lief, as willingly: col. 2, l. 22, '*Buon-a-venture*,—see Index of Names for other occurrences of this ship.

P. 6, col. 1, l. 5, '*moiled*' = toiled: l. 9 (from bottom), '*as it were*' = perhaps: l. 5 (*ibid.*), '*scot-free*' = free from 'scot,' untaxed: col. 2, l. 21, '*groate*' = a coin worth fourpence, a small sum of money: l. 34, '*pyed*' = parti-coloured: l. 17 (from bottom), '*not a chimney that smokes*:' Parkes in his 'Curtaine-Drawer' (1612) has many *hits* on those who were inhospitable, *e.g.* 'Then [in the good old times] Noblemens chimneys vsed to smoake and not their noses,' (p. 12)—and so trenchantly throughout (reproduced in Grosart's 'Occasional Issues of Unique or Extremely Rare Books in Early English Literature'): l. 16 (from bottom): see our Memorial-Introduction for a curious early account of Mock-Beggar Hall: l. 13 (from bottom), '*table-book*:' a book with leaves of vellum, or ivory or wood or slate, for recording memoranda. Earlier in Hamlet (ii. 2), 'if I had played the desk or table-book,' and in Winter's Tale, 'Table-book, ballad, knife' (iv. 3). Later, 'Yes, sir, and would have prick'd such an impression of mine besides in her table-book; heaven bless the gentle-woman, she's a fair one.' (Howard, Man of Newmarket, 1678.)

P. 7, col. 1, l. 7, '*bord*,' l. 11, '*aboord*:' A quotation from George Herbert and our relative note will make this clear:

> 'Affect in things about thee cleanlinesse
> That all may gladly board thee, as a flowre:'

'French, *aborder*, to go or come side by side with: hence it has the same etymology and meaning as accost (accoast, Fr. coste or côte): "accost her or front her, board her, woo her, assail her." (Twelfth Night, i. 3.) As a resulting sense, the French *aborder* also means to become familiar with (Cotgrave).'—Aldine edn. pp. 33-4: l. 27, '*fraught*' = freight: l. 31, '*fay*' = faith: col. 2, l. 4 (from bottom), '*good cheape*' = very cheap: So again Herbert:—

> 'Hard things are glorious, easie things good cheap'

= pass at a cheap or less rate; are *bon marché* (as before, p. 154).

P. 8, col. 1, l. 13 (from bottom), '*Bridewell*' = prison so named: col. 2. l. 14, '*hand-fasted*' = close-fisted, niggardly: l. 26, '*corner-cap*' = College cap? l. 12 (from bottom), '*Cornericke*' = idle 'corner' place? see Glossarial Index, *s.v.*: l. 9 (*ibid.*), '*capping*' = taking off the cap, salutation: l. 5 (*ibid.*), '*Banes*' = ban or banns: so Herbert:—

> 'May yet forbid the banes and bliss.'—
> (Aldine edn. p. 260.)

l. 4 (*ibid.*), '*pyed*' = parti-coloured, as before.

P. 9, col. 1, l. 5, '*Conjurer*' = the vulgar impostor who haunts Fairs, etc., a juggler: l. 12, '*Sir Jenkin*:' 'Sir' long preceded 'Reverend' as the prefix for a clergyman: 'Jenkin' slyly intimates this parson was a Welshman: l. 13, '*jerkin*' = upper doublet, with skirts: l. 14, '*close breeches*' = tight-fitting as distinguished from the loose or 'bag' kind: l. 15, '*courser*' = coarser: col. 2, l. 19, '*beholding*' = under obligation: see Glossarial-Index, *s.v.*: l. 35, '*light*' = lit, alighted: l. 39, '*taking*' = condition.

P. 10, col. 1, l. 14 (from bottom), '*bace*' = base—a sportive game: col, 2, l. 23, '*from*' = away from or off.

P. 11, col. 1, l. 6, '*snudge*' = mean, sneaking fellow: l. 34, '*Primero*:' I give the following note from my

Aldine edition of Herbert, as before: '*pull for prime*' 25. Jordan, l. 12: 'As suggested in the place in our edition of Dean Donne, Satire ii., to "pull, is to draw from the pack" (Vol. i. p. 22.) Nares is of this opinion, founding on a passage in Beaumont and Fletcher's "Mons. Thomas," iv. 9. He is doubtful under "Prime," but under "*Rest*" expresses himself as above; and to his quotation we add from "The Church Militant," l. 135, "To this great lotterie, and all would pull," where "pull" is similarly used for drawing one at hazard from a number.' I repeat here our note in Donne, as *supra*: 'Stephen's MS. reads "as men pulling for prime." "Prime," in primero, is a winning hand of different suits [with probably certain limitations as to the numbers of the cards, since there were different primes,] different to and of lower value than a flush or hand of [four] cards of the same suit. The game is not unknown; but from such notices as we have, it would seem that one could stand on their hands, or, as in écarté and other games, discard and take in others (see Nares, *s.v.*)'—(pp. 384-5). l. 39, '*flagroad*' = fingered, our light-fingered, *i.e.* pick-pockets: *ibid.* '*abord*:' see note on page 7, col. 1, l. 7: l. 10 (from bottom), '*Roane*'—qu. Rouen? l. 4 (*ibid.*) '*Coprase*' = copperas, red copper? last line, '*Whitloe*' = swelling and inflammation about the nails or finger ends.

P. 12, col. 1, l. 3, '*Littleton*' = *the* great Law-book: l. 20, '*bunch-whistler*' = idler in the Court: see Glossarial-Index, *s.v.*: col. 2, l. 5 (from bottom) '*lurch-men*:' lurcher, is a glutton: see Glossarial-Index, *s.v.*: last line, '*Easter-bookes*' = Prayer-books?

P. 13, col. 1, l. 29, '*Taffaty*' = a kind of thin silk: l. 30, '*Grogeram*' or grograin or grogeran—a kind of coarse taffety: l. 31, '*Sipruss*' = Cyprus—a thin transparent black stuff, crape used in mourning. Used by Milton in Il Penseroso:—

> 'Sable stole of cypress lawn,
> Over thy decent shoulders thrown.'

l. 41, '*breake day*' = fail to meet bill on the 'day' it is due: l. 43, '*shifter*' = unsettled: col. 2, l. 20, '*painefull*' = painstaking, as under old portraits we read so and so was a 'painful' preacher: l. 21, '*fore*'—may be a misprint for 'for' or may be = before.

P. 14, col. 1, l. 9, '*Adverbs*'—qu. modifying?—G

A

DIALOGUE FULL OF PITHE AND PLEASURE.

1603.

NOTE.

This 'Dialogue' is among the very rarest of Breton's books. We have the privilege of a fine copy. Another is in the British Museum. 4to, pp. 38. See Memorial-Introduction on Breton's travels and knowledge of Italian, etc.—G.

A

Dialogue full of pithe

and pleaſure: between three

Phylosophers: *Antonio*, *Meandro*,

and *Dinarco*:

Vpon the Dignitie, or

INDIGNITIE OF MAN.

Partly Translated out of Italian, and partly set downe by way of obseruation.

By Nicholas Breton, *Gentleman.*

Dignus honore pius
Gloria sola Deus.

LONDON
Printed by T. C. for IOHN BROWNE, and are to be solde at his Shop in Saint-Dunstons Church-yard in Fleetstreete. 1603.

TO THE RIGHT

Worshipfull the louer of all good spirites, and nourisher of all good studies, *Iohn Linewray*, Esquier Master Surueior generall of all her Maiesties Ordinace *Nicholas Breton* wisheth the merits of much *worthinesse on earth, and the ioyes of heauen hereafter.*

SIr, it is a custom among the best minds, to cal their thoughts daily to account, to whom and in what they are beholding, which considered, they fall next to the endeuour of desert, and last of all into a hate of themselues, if they performe not something, wherein they are seene to be themselues: now, finding my selfe so much bound to your vndeserued fauours, that I cannot auoid Ingratitude, to bury them in obliuion, I haue awaked my dull spirit to salute your kindnesse, with this token of my loue: wherein you shall finde a matter of more worth then I am worthy to meddle with handled in Dialogue-wise, betwixt three Philosophers: in which, vnder the Title of the Dignitie or Indignitie of Man, are discoursed many necessary points to be considered of, as well for the outward as the inward parts; wherein it may be you shall finde pleasant wittes speake to some purpose, no Machauilian pollicies, nor yet idle fables, no straunge Riddles, nor vaine libelling ballades, but quicke spirits whetting their braines, to shewe the edge of their inuentions: and not to be tedious in my Preface before you come to the matter, you shall finde in summe, that true worth, wherin lieth the whole matter, that only maketh the worthie or vnworthie man, and the due glorie vnto God, who is only worthie of all honour, and of all men: the greatest part of this booke was in Italian, dedicated to a man of much esteeme, in the Dukedome of *Florence*, and this booke in this our Language, I haue thought good here in England, to present to your worthinesse, of a better worke, in this her Maiesties Royall Tower of London: in which, as by your continuall trauels in your place, you doubtlesse deserue no lesse gracious regarde of the greatest, then account with the wisest; so would I be glad by the due fruite of my thankfulnesse, of your selfe, and men of your worth, to be worthily thought honest. In assured hope whereof leauing my booke to your kinde acceptation, and my loue to your like account, I rest,

Yours affectionately

to commaund

NICH. BRETON.

To the Reader.

SY your patience gentle Reader, giue mee leaue to laie before your eyes, a discourse vpon the Dignitie, or Indignitie of Man, handled in the maner of a Dialogue, by two or three conceited companions: that though they were no great Graduates, yet it seemed by that they spake, they vnderstood what they learned; and though they exceed not in their knowledge, yet they went not to schoole for nothing: two of them it should seeme were younger then the third, who, in his sullaine humour vsed speech that might giue cause of mirth; how euer they disagreed in their opinions touching the matter they had in talke, yet they parted, and liued such friends, as made good vse each of others company. So would I wish it to be with you that reade, what euer you thinke of my writing, yet so to conceiue of my labour, that being not disdainfully spoken of in this, it may be better imployed hereafter: but least I should begge a liking of that which may seeme not worth the looking on, I will leaue my worke to the worlds courtesie, and my good wil to my friends kindnesse: and so rest to euery one as I haue reason,

A friende,

Nicho. Breton.

A Dialogue between three

conceited companions: *Dinarco*, *Antonio*, and *Meandro*, vpon the Dignitie or *Indignitie of Man.*

Antonio.

SY good friend, well ouertaken.

Dinar. That is as it falles out.

Anto. Why? I speak out of a good mind, that hoped to meete with no other.

Dinar. Nay, your wordes may seeme to be good, but your minde is knowne to your selfe.

Anto. So it may bee to you, if it please you.

Dinar. But what shall I get by it?

Anto. No hurt, if you mistake not your selfe: But why do you growe into this humour? If you desire to be sollitary, let not me be troublesome. God be with you.

Dinar. Nay soft, I loue you too well to let you passe with your impatience: and therefore temper your wittes, your walke will be the better: but tell me what you would say, if you could speake?

Anto. I would say that I neuer heard any man speake as you doo: but I would you would speake to some better purpose.

Dinar. Vanitie, vanitie, and all is vanitie.

Anto. What of that?

Din. Why, when all is nothing, to what purpose is any thing?

Anto. Then leaue the world, and speake of God.

Dinar. O leaue that to the Angels, for men are become such diuels, that they are not worthy to thinke vpon the name of God.

Anto. Oh those be Atheists, auengeance on them: but surely there are some good creatures on y^e^ earth that sincerely honor God.

Dinar. But are they not beggers most of them?

Anto. Such beggers are rich men, which in Grace haue a great possession.

Dinar. Yea, but that Grace hath litle grace in this world.

Anto. No matter, for there wil one day be a chaunge, when the goats wil be seuered from the sheepe, and then Conscience will be somewhat in account.

Dinar. You speake of a great while hence, but there are many things to be done before that day.

Anto. And yet it may come ere it be looked for.

Dinar. True, but that is either not beleued, or litle thought on: but a litle by the way, if your haste be not the greater, wil you staie a while with me, and sit downe by this faire spring? for I am not young, and old men must haue baites, if their iournies be farre.

Anto. I will either staie or goe with you with all my heart, for my businesse is not such as can draw me from your company: but looke you who commeth out of the wood, ouer the style, making towards vs.

Dinar. It is *Meandro*, seeme not to see him.

Mean. Gentlemen, ye are well met this faire morning: here are two sweete Fountaines, one of cleare water, and an other of cleare wit.

Dinar. What, shall we haue a play?

Anto. Why Sir?

Di. Why, doo not you heare the Parasite begin the Prologue?

Me. Oh Sir, good words, you know I am no capper nor curtsie man, and therefore if I were deceiued, I am sorrie for my opinion.

Dinar. Why you know, water may be fowle, and wit foolish: and therfore wash your hands ere you

know the one, and call your thoughts together, before you iudge of the other.

Mean. Indeed Sir, you do well to teach children how to reade, but he that is entred in his Primer, needs no helpe in his A.B.C.

Dinar. Indeed an olde foole is no babe, and yet bleare eyes may haue a blinde sight.

Mean. It may be a principle among Spittle-men, but sounde limbes neede no Surgeon: but yet for your good words I thanke you, and as I can, I will requite you. But leauing this crosse kinde of carding, I pray you let vs fall to some fairer play, that *Signior Antonio* may haue a part, and not stand like a Torch-bearer.

Dinar. Why deuise what you will, that may not loose time, and you shall soone trie my cunning.

Mean. Why Sir, shall we speake of loue?

Di. Oh the vainest thing of the world, which is either mistaken, or vnknowne, or at least if there be any, it liueth in the heauens, where the world cannot come at it: what say you *Antonio?*

An. Truly I haue no pleasure to loose time in idlenesse, for either as you said, in the world it is not, or as it is, not worth ye talking on.

Di. Well said, wanton loue, is lust: wealthy loue, couetousnesse, and fained loue hypocrisie: but the true loue is Charity, which in the world is growne so colde, that it makes me shiver to thinke on it, and therefore haue litle pleasure to speake on it.

Mean. Then Sir, shall we talke of Vertue?

Dinar. What, how litle she is esteemed in the worlde? what sayes *Antonio?*

An. Truly Sir, I can rather sigh for her, then speake of her, for she is so poorely maintained in many places, that shee is called but the Lady of the beggers: and therefore I had rather honor her where I finde her, then talke of her, where I can do her no good: but if it please you, shall we speake of Armes?

Di. Me thinkes peace were a better hearing, and valure is better to be seene in action, then argument: what sayes *Meandro?*

Mean. Me thinkes the sound of blood is hideous, and the terror of death is miserable: but shall we rather speake of peace?

Dinar. I thinke you may holde your peace a good while, before you can truly speake of peace among men, for since the Author of it went from the earth, I thinke it was neuer seene in the world. How say you, *Antonio?*

Anto. I thinke that discord hath so got the vpper hand, that peace is so put to silence, that there is almost nothing to be spoken of her, but that it is pittie she is no more to be spoken of.

Dinar. True: for not only men haue no great pleasure in her, but the women are out of loue with her: and what shall we then talke of her?

Anto. Shall we then talke of state matters?

Dinar. Not for your liues: make cleane your dishes and your platters, but talke of no Princes matters.

Mean. Indeed the meane is best, and a quiet is a happie life, obey lawes, paie duties, ware bonds, keepe silence, feare God, and pray for the Queene: these are all the state matters, that I will either speake of, or harken too.

Anto. Indeed litle said, is soone amended: and silence sildome hath offended: who looketh hye, may haue a chip fall in his eye.

Dinar. Yea and perhaps a choppe on his necke, that may cost him his head: but what shall we speake in rime?

Anto. A litle, but if you like it, shall we speake of Poetrie?

Dinar. What Ballades? why it is growne to such a passe, that the E. is taken out, and of Poetry, it is called pottry: why verses are so common, that they are nailed upon euery poste: besides it is a poore profession.

Mean. Indeed they are most in vse with Players, and Musitians, for else they goe downe the world for imployment: but if there were a fall of rich men, there might be some worke for them about Epitaphs: for if they be too busie with Libels, they are put to silence for euer after: but shall we leaue this poore subiect, and speak of the excellency of Musique?

Dinar. Oh the Instrument betwixt the legges, where the stick and the Fiddle can diuide finely vpon a plaine song, and carry the parts full, puttes downe all the Musique of these dayes.

Mean. Yet a still Recorder doth well in a Chamber, where a soft lip will vse him sweetly: but, what should staid wittes trouble their heads with too many crochets? Let vs honour the Art, and talke of some other experience.

Anto. Shall we speake of Phisicke?

Dinar. Oh the word is ill in pronouncing, Phisicke is an vnsauery matter, that shewes nothing but sorrow, for the charge of the recouery, makes the griefe of the remedie: besides, onely on the Patients paine, groweth the Phisitians profit: no, no, exercise, and a spare diet, early rising, and warme cloathes, is better then a pill or a potion: Oh the very thought of it hurts my stomacke, I pray thee let vs talke no more of it.

Mean. Shall we then discourse of Lawe?

Dinar. Argue that list vpon their cases, I pray God keepe me from their Courts, where their quirkes and quitides makes me desire litle of their acquaintance.

Anto. Indeed I haue heard it compared vnto a Laborinth, where one may get in when he will, and out, when he can: but the cry of the poore so discredits

many of the professors, that I haue no pleasure to speake of it.

Mean. Shall we then talke of hunting or hawking?

Dinar. What birdes, and dogges? No, no tyring of legges, and tearing of throates, with luring, and hollowing, are nothing pleasing to mine humor, I doo not loue so to make a toyle of a pleasure.

Anto. Shall we then talke of Astronomy?

Din. No; let vs rather looke about vs in the world, then stand staring on the starres: I loue not, with following the Moone to fall into a ditch.

Mean. Shall we then speake a little of Beautie?

Dinar. Oh tis growne so Artificiall, that the natural is almost out of print, and because I will robbe no Artificer of his cunning, I will leaue that Art to the Printer.

Anto. Indeed Sir, I heare that most young Louers are Idolaters, for instead of liuely faces, they do reuerence to painted Images.

Dinar. Truly: I am of your minde.

Mean. Then let vs beginne where we left this other day, to speake of the Dignitie or Indignitie of man; what say you Maister *Antonio*?

Anto. I wil answere your propositions, but *Dinarco* shal haue the garland.

Mean. Why sir, I will not iniure the Tauerne to steale away the bush, and therefore let words that cost litle, be affoored good cheape, and as well taken as spoken.

Dinar. Content is pleased, and for that I will not be ceremonious, I will begin to breake the Ice. I am perswaded that there is no creature so litle worthy honour as man: I meane not absolutely without exceptions, as man hath bene and should be, but as man is, and should not be: and because I would be glad to heare your two kinde quarellings vpon the questions, and for that my memorie of that I would say, may be the better refreshed by that that either of you say, let me intreate *Antonio* begin, as the elder, I cannot say the better scholler.

Mean. Father, wee will confesse our selues all punies to your perfection, and Schollers in your schoole, where, who doth remember what you teach, may make much of his vnderstanding.

Dinar. Goe too I say, vse Rhethoricke to a better vse then flatterie, and rather doo as you haue reason, than say that you haue no thankes for: and yet but louingly angry, I pray you take not ill a good meaning: and Maister *Antonio*, let me entreat you to begin the deliuerie of your opinion, with your reasons for the same, touching the worthinesse or vnworthinesse of man.

Anto. Father you may commaund your children, though we blush at our boldnesse, and therefore vnder correction, I will be but obedient to commaundement.

Dinar. Well *Antonio* be not fine with your friendes, it is Art to hide Art: you know I loue you, and so I pray you vnderstand me, and yet modestie I allow of, so it be not belowe the cliffe of good Musique: but I pray you begin.

Anto. Touching the dignitie, or indignitie of man, this is mine opinion, that by all which I can with indifferent iudgement finde out by all the notes that I haue taken in the nature and the life of man, I see not any, but that compared with other creatures, I finde him the lesse worthie of any, yea almost of any to be commended. For first, touching his first substance, was hee not created of the slime of the earth, then which, what can be worse imagined? And touching generation, is not man euen at this day of the like substance? In his conception, is he not infected with corruption? In his breeding, full of trouble, griefe, and sicknesse, to his breeder? his place a house of darknesse, and his libertie conioyned to a limit? when with a world of paine to his enlarger, couered with vncleanenesse, hee comes he knowes not whither, is receiued by he knowes not whom, doth hee knowes not what, and liues he knowes not how; disfurnished of all defence against hurt, vnprouided of all comfort towards his good: vnable to stand without helpe, or to be thankfull to them that holdes him vp: crying before hee speakes, to signifie sorrow beyond speech; and subiect to so many daungers, as hourely threaten but his death: which if hee scape in his Infancie, he shall finde in his elder age: for nothing is more certain then death, nor vncertaine then the time, and the meane: his desires insatiable, his humours variable, his furies intollerable, his sinnes innumerable, and so his life execrable. What? hee is not this, hee is not himselfe, and being this, what can be worse then himselfe? for his estate, in what estate soeuer hee be, let vs see the best that hee can be, and then consider what withall he may be. If a King, he may be a tyrant, and that is odious: or a sheepe, and that is erronious. If a Counsellor, he may be proud, and that may breed enuy: he may be couetous, and that may corrupt conscience. If a souldier, he may be desperate, and so dangerous, or bloudie, and so murtherous: or couetous, and so trecherous. If a Lawier, hee may be partiall, and that were perillous: or greedie, and that were greeuous: or faithlesse, and that were villainous. If a Merchant, hee may be banquerout, and so a begger, or a cheater, and so a villaine. If an Usurer, hee may be a dogge, and so halfe a diuell. If a Trades-man, hee may bee a false dealer, and so a deceiuer, or a plaine dealer, and so a begger. If a Farmer, hee may bee a Corne-monger, and so a Churle: Or a Grazier, and so a Chuffe. If a Miller, hee may towle false, and so proue a Theefe. If a Labourer, hee may be lazie, and so a lubber: or a begger, and so a roague. In summe, examine euery one of these and see of what estate he is,

that may deserue to be honoured for his worthinesse. If a Queene, I say nothing but God preserue her. If a Lady, she may lacke honour, and that were shamefull. If a Gentlewoman, shee may haue a wrong tytle, and that were pittie. If a Citizen, shee may be proud, and that is vncomely. If a Country dame, she may loue dauncing, and so further, fidling. If a begger, she may be a Bawde, and so a bagage; so that male, and female, I see no state, but in the same they are subiect to such imperfections, that there is little desert of commendations, which may make man a more worthy creature then any other. If he be yong, tis oddes he is wanton: if aged, he is wilfull: if rich, hee is proud: if poore, he is desperate: if wise, he is troubled: if fonde, he is scorned: so that he is many wayes so blameable, as that he is almost no way commendable: but in desert of due praise, inferiour to many other creatures: what feedes so grossely, speakes more loudly, liues so vilely? An Eagle will catch at no flies, when high mindes wil stoope at low matters: a Lyon will not prey on a Lambe, but a Tyrant will not spare the innocent: a Hawke will be reclaimed to her lure, when a man will harken to no learning: a horse wil know his Ryder, when a Scholler wil be a straunger to his maister: yea, a dogge will be a watch-man at his maisters doore, when a seruant wil be a theefe in his house: and a spaniell wil wagge his taile for a bone, while a pesant wil be vngratefull for a great benefit. A Nightingale singes by nature, man cries by nature: the Elephant wil leade a man through the wildernesse, but man wil lead man to destruction: the Lizard will keepe a man from the Serpent, but one man is a Serpent to another: the Ant laboureth for his liuing, while man sleepeth out the time of his labour: the Sparrow wil learne to keepe out, while man wil keep in no compasse: the birds vnto their king the Eagle, the beast to the Lyon, the fishes to the Whale, are more in subiection by nature, then men either by lawe or loue, to their Soueraigne. For neatnesse, how cleane keepes the Bee her hiue, and how fowle is many a Sluttes house? For apparell, how doth the Swanne prune her feathers? and how full of feathers is many a Slouens fowle coate? For wit, how hath nature taught the Bee to sucke the honey, and gather the waxe off the flowers, while man with his folly gets but poyson from the weedes? What cunning hath Nature taught the Spyder in her webbe, while men by Art are faine to studie for lesse skill? for outward neatnesse, the beast licketh his haire, the bird pruneth her feathers, the fish scowreth his scales: while man onely is so lazie, as he will scarce finde time to wash his hands: for inward cleannesse I meane, of nature, looke into the Beasts, and of all the most monstrous, the Elephant, and compare them with man, you shall see such to be the difference, as may be a shamefull griefe to thinke on: there is no beast, great or small, but knoweth his time of generation with his female, which past, he leaueth her, and falleth to such course, as either nature or seruice doth commaund him, not dwelling vpon the vilenesse of his action, but as it were glad to be from it: yet for the time is hee to her so kinde, that hee will sport and play with her, so carefull ouer her, that he will suffer none to hurt her, and so iealous of her kindnesse, as that he will aduenture death, ere an other shall enioy her. But of all the most worthy to be noted, as I before said, is the Elephant, who certaine dayes before his meeting with his female, that she may kindly entertaine him, goes to the Sea, and there as deepe as hee dare stand for drowning, stayeth till the waues doo almost couer him, when being well washed, hee walketh into some place where he may drye him in the Sunne, then goeth vnto some Rocke, where betwixt two stones, hee whetteth his tuskes, as it were to burnish them, and sharpen them for some fight: all which performed, hee walketh full of melancholly, till hee haue met with his female, when putting on a pleasing humour, hee maketh her such sport, as hee findes most fitting her contentment: which done, and hauing performed for certaine dayes, the due course wherevnto nature hath commaunded him, he then retires himselfe into some sollitarie place, where as it were, weary, and not well pleased with himselfe with that he hath done, solemnely stealeth alone downe againe to the Sea, where in like manner as before, hee standeth, till he be cleane washed from the vncleanenesse wherewith hee findes himselfe defiled: which done, and dryed as before in some Sunnie place, hee getteth him againe to his fellow mates, where he passes the rest of his life: and (which I had almost forgot) it is said that hee onely once in the yeare, and onely to one, thus ties the time of his delight.

Now for birds, haue they not all a time of breeding? and doth not euery Cocke keepe with his Henne? yea, and if hee finde any fine graine or seede that hee holdes most daintie, will hee not call for his Henne, and spare it from himselfe, to bestow it on her, and dye vppon him that will dare to treade her: yea, and in the time of her sitting, when shee seeketh for foode, will helpe to hatch vp her young, or bring foode into her neast, both for her and her young ones; and withall, hauing once chosen each other, how kindly without chaunge, doo they keepe one with another, while but one moneth in the yeare, they haue (most of them) the time of their treading.

Now note I say, this the nature both of beastes and birdes, both in their cleanenesse and kindnesse to their females, and how farre it exceedeth the nature of man, who spareth neither time, nor place, to follow his filthy desires, not caring how vncleane eyther himselfe or his minion bee, so hee may after a full stomacke, and drunken ryotting, tumble with his Trull, and almost not caring who behold him: and withall, many a one, yea

to his owne wife, to whom he is bound, both by the lawe of God, and nature, to be kinde, and in all honest course of reason to be carefull of, will bee more dogged then any dogge, and care not what become of her, nor who enioy her, so that hee may make a gaine of her; but how wofull is the state of that woman, and how wicked is the nature of that man, let indifferencie giue iudgement, to the commendation of all creatures but man, and the onely discommendation of man. Oh how sweete a thing is it to behold the Eawe suckle her lambes, the Henne clocking her chickens, and to thinke how little a time they take in their generation, after which, they no more endure the company of theyr Males: and what a sorrow and shame it is, to see some women send theyr children to Nurses, farre from them, and so sildome looke after them, as though they neuer cared to see them: yea, and without prouiding for them, let them either begge, or starue for theyr liuings, and withall, haue theyr lusts neuer satisfied, but readie to spoyle one, to make an other, or so oft to be breaking vp of the ground, that the seede hath no time to bring fruite. Againe, what beast or byrd, but knowes his owne young? and how many a man, that God knowes, knoweth not his owne childe, but labours to maintaine the fruite of an others pleasures? What shall I say? Tedious it were to runne through the courses of nature in all creatures: of which no doubt, there is not any, but for due causes of commendation exceedeth man in his corrupt nature.

Againe, what goodly flockes of sheepe, what heards of cattell, what flight of byrds, and what skoules of fishes, are oftentimes to be seene, to liue kindly together: and man, oh wretched man, how fewe can agree together, when one can scarce liue by an other: yea in the very time of death, when the sheepe findes it selfe infected, he strayeth from the flocke, and dies alone in some sollitarie place, as loath to infect his companie: if a byrd be either sicke or diseased, she pearcheth alone vpon some bough, or twigge, where alone she makes an end of her life, as loath to griue her friends with her calamities: the fish no sooner is eyther sicke, or hurt, but hee runneth to the shore, where alone hee endeth his dayes, as loath to infect the water with his putrifaction. Man onely when he findes himselfe sicke or hurt gets himselfe into the Citie or Towne of most company of people, there in his owne, or his Hostesse house, in the best Chamber, in the finest sheetes, and the most sumptuous bedde, and among a number of his best friends, how foule and infectious soeuer be his disease, not ashamed who see him, nor caring who be hurt by him, giuing griefe to many, and leauing good to fewe, perhappes with roaring and crying, vomitting and purging, in all the filthinesse of corruption, dyes farre more beastly then any beast.

Consider then, since in so many partes of imperfections, man is so worthy dispraise, and all creatures liuing in all due parts of commendations, doo so exceed him, I cannot in mine opinion, but conclude him to be the most dishonourable, and vncommendable of all creatures in the world.

Dinar. *Antonio*, gramercy for thy too true, though somewhat too bitter laying open, the beastly nature of man, as too many are found in these dayes: but as I greatly like of thy consideration of their corruption, so would I heare what may be spoken of the contrary: for I am greatly perswaded, that either some friend hath deceiued thee, some enemie abused thee, or some creature like a woman, played false with thee, that thou hast so narrowly looked into the notes of their euill nature. But let it be as it is, thou hast spoken but a truth, for which let other, I will not blame thee, but rather hartily thanke thee. And now *Meandro*, shall I entreat you to deliuer your minde vpon this subiect?

Mean. Father *Antonio* hath spoken so home to his purpose, that hee hath made mee halfe afraide to make any reply, yet at your commaundement, I wil shewe my weake iudgement.

Touching the worthinesse of man, I finde him in many due considerations, the most worthy reuerence, honour, and commendation, of all creatures. And first, touching his first substance: the first substance whereof I find man to be framed, was rather the creame of the earth, then the slime of the earth: for surely it had neuer else made such butter as could receiue the print of so excellent a forme as man: but when nature had bethought her selfe of some such exceeding substance, as that therein she would be pleased aboue all other, shee then tooke rather the creame then the slime of the earth, whereon she set the foure Elements to shewe their Vertues in that worke, which she wold name her best beloued, and hauing framed that excellent forme of man, who both by his outward and inward gifts, she had made most gracious of all creatures: what predomination did she giue vnto him ouer them all? yea euen vnto the Elements, who had their workings in his creation, to be now at his commandement: hath he not the fire to warme and to heate with? the water to coole, and wet with? the aire to breathe by, and to fill with? and the earth to dwell, and to plant on.

Doth not the bird come downe from his highest pitch? the beast come downe from the highest mountains, and the fish come vp from the deepest waters, and all to feede his hungry stomacke, to cloathe his naked carkasse, and to enrich his rustie treasure? doo they not feare his eye? tremble at his voice? and be they not obedient to his commaundement? but to answere more particularly to each point: In his generation, is not his substance of the strength and almost life of the foure elements? which met in a little matter, forme so excellent a creature? then

for his place, though darke to blinde eyes, yet hath vnderstanding there that cleare sight, that nature hath her placing of euery part of his perfect breeding, where knowing his constitution, shee preserues him from all hurt, and feedes him so purely, as passeth a simple comprehension: then at the time of her appointment, she deliuers him into the handes of those that she knowes will preserue him, not like a beast in the wildernesse, nor a bird in a mossy nest, nor a fish in a muddie hole, but in a priuate place, and in such modest company, as concealing the fruite of corruption, bring him foorth like the fairest of all creatures: when his crying prognosticateth his sorrow for this world, where he lost the first of his perfection, and feareth too great an infection: for his paine to his breeder, it is forgotten, being bred, and for his weaknesse in knowledge of either time, place, or person, it is a cause of greater thankfulnesse, when he liueth to know them all: for his disfurnishment of defence, his defenders are prouided, and for his want of comforts, a world of comforters; and for dangers when death is the worst, being the end of sorrowes, the feare is nothing: his desires are reasonable, his furies appeaseable, his humours tollerable: his labours infinite, his cares discreete, his thoughts high, his studies deepe: his wit admirable, and his life honourable: this if he be not, he is not himselfe: now being this, on the earth what can be better then himselfe? Now for his estate, let vs consider each estate spoken of, and by degrees answere the oppositions: consider the worst that is, and the best that may be. If a King in his tyranny ouer the wicked, he may be a friend to the vertuous: in his clemency to the repentant, he may reclaime the malignant: If a Counsellour, his auarice may teach the prodigall thriftinesse: and if haughtie, it may breed feare in the enuious: If a souldier, a bloodie execution may breed a quicke victorie, and a speedie peace: If desire of gaine, it may breed more care to keepe, for feare to loose: If desperate, Fortune may be a friend to the aduenturous. If a Lawier, hee may be partiall in pittie, and that way may be gratious; and if couetous, it may make him studious: If a Marchant, his powertie may breede patience: and care, may recouer his credit: If a Usurer, he may pleasure the needie, and punish the spendthrift: If a Trades man, he may be cunning, and so wealthy: If simple, yet honest, though not rich: If a Farmer, good husbandry is no churlishnesse: And if a Grazier, each fatte beast is not an Oxe: If a Millar, a large Thumbe shewes a strong hand: If a labourer, recreation may be no lazinesse: If a begger, a good exercise of Charitie, and a Beade-man for the liberall. If shee be a Queene, I say not only with *Antonio*, God preserue her, by, knowing such a Queene in a little, but I may say, a greatt, blessed Ilande, whome according to the excellencie of her nature the heauens haue worthily named *Basilethea:* I say such a Queen as, not the greatest Monarchie in the world hath the like, to loue and honour.

Let me say thus much in her due, that what dignitie soeuer may be iustly giuen vnto man aboue all other creatures, that, and much more may be giuen vnto her Maiestie, aboue all other: who in all the iudgements of the worthiest wittes on the earth, is worthily held, not only the Grace of all her Court, but vnder heauen the very glorie of her kingdome: whose patience in all trouble, whose temper in all passion, whose bountie to the well deseruing, and Iustice ouer the obstinate, whose mercy to the offendant, and loue to the vertuous: whose beautie in nature, whose wisedome in iudgement, whose magnanimitie in daungers, and constancy in Religion, whose prouidence in care, and resolution in performance, makes her the true figure of the *Phœnix*, and the worthy honoured wonder of the world: whose praises so farre passe the reach of humane reason to set downe, that admiration may rather contemplate, then conceit expresse them: for while the wise serue, the vertuous loue, the valiant feare, and the mightie admire. What can be said? but that since in the dignitie of humane nature she is the worthy wonder of her dayes, let her subiects euer pray, that in the euer wonder of the world, she may liue the blessed Maiestie of her Kingdome, and be perswaded, that where the vertue of beautie, and beautie of vertue, the mercy of Iustice, and care of iudgement, in the eye of Grace, the heart of Truth, and the hand of Bountie, makes that Angell of a woman, which proues the glory of a creature. Let the *Phœnix* be drawne from her Spirit, and the dignitie of man in this worlde vnder heauen from her Maiestie: whom the Chronicles of neuer ending ages, may eternize for the gratious Queene of the world. Of which Truth, while enuy is eating of her snaky haires with anger, to hear of, Fame ioyfully soundeth her name in eternall tryumph.

But least I blot my paper, in seeking to shewe a faire hand, and abridge much of her worth, in so litle touching the wonder of her worthinesse, I wil only leaue Princes to admire her, the vertuous to loue her, the honourable to attend her, the learned to commend her, the deuout to pray for her, that God who by his Almightie power for the good of her Kingdome, did in her seate of Maiestie place her, will so in his glorious mercy, in the same euer preserue her, that while the whole world is full of her worthy fame, her subiects may ioy to behold the Maiestie of her person: and while the greatest part of the worlde doth admire her, the heart of Englande may euer ioy to enioy her: to which prayer I hope he liues not so vnworthily borne, that wil not ioyfully say, *Amen*. And now, if in the weake sexe of humaine nature be founde this matter of so excellent a Maiestie, let no creature by many degrees of com-

mendation come neare vnto man in his true dignitie.

Now to answere more briefly vnto subiects of lower tytles: If a Lady, shee may want honour, but not vertue. If shee be a Gentlewoman, shee may be mistaken, and so wronged. If a Citizen, shee may bee proude, to auoyde base familiaritie. If a Country-woman, she may bee dauncing, yet no fidling: and if a begger, though poore, yet may shee be honest.

An summe, there is no estate of man, from the Prince to the begger, but in the worst that they are, they may be better then they seeme to be: in youth he is wittie, in age he is wise: in wealth hee is wary, in pouertie he is patient: if wise, hee is honoured: if fond, he may be instructed, or pittied: what feedes so finely? speakes more sweetly or liues so vertuously? being man, as he is indeed, or else indeed is not man: the stooping of a high minde, shewes the vertue of humilitie, and to root out the ofspring of Idolatry, if it be, it is a good tyrannie: who reclaimes the Hawke to the lure, but the expert Faulconer? or why loues the Horse the Ryder, but for his good keeping and managing? A seruant will keepe his maisters cophers, while a dogge will steale his meate from his Trencher: and a peasant wil plant him a vine yard, while a spaniell can but spring him a Partridge. A Nightingale cannot but sing, nor sing but one moneth: man singeth or sorroweth as he seeth cause, in reason, at what time soeuer. The fish cannot but swimme, nor swimme, but in the water: man can swimme in the water, and walke out of the water: the Elephant wil lead a man out of the wildernesse, and man wil deliuer man out of much wofulnesse: the Lyzard keepes man from the Serpent, and man instructs man how to shunne the diuell: yea, and in his diuine counsaile, may be called a God vnto man: Man laboureth for the corne whereon the Ant feedeth, and teacheth the Sparrow the cut that shee keepes. In summe, all creatures feare their king for his greatnesse, only man loueth his Soueraign for his goodnesse. Now what Bees hiue is so cleane, as the Merchants parlour, or the milke-maydes dairy? And for apparel, what Swannes feathers more neat then the Courtiers cloake and the Citizens gowne? and while man plants his gardens with sweete flowers, the droanes deceiue the Bees of the honey. And how weake the webbe of the Spyder is, euery common Weauer can decipher.

Now while the beast lickes his haire, man brusheth his coate: while the bird pruneth her feathers, man combeth his haires: and while the fish scowreth his skales, man batheth his skinne: so that for outwarde neatnesse, there is no comparison in any creature to be had with man. Now for the inward part, the Spirit, man is not carried only by the instinct of nature, to seeke out his remedie of lust, but by reason, to loue the obiect, where vertue is the grace of the subiect, where beauty must please the eye, and those qualities the minde, that make marriage honourable, and loue comfortable. When conceit hauing met with contentment, cannot only keepe company for a time, but is so tyed in the bandes of affection, that fancie can neuer get loose, but continueth loue vnto liues ende: where both are so kinde that there can be nothing too deare for each other, and a louing iealousie, is a pleasing humour, while hee laboureth abroad, and she huswifeth at home, for their owne profite, and theyr childrens comfort: and while the Wolfe killeth the Lambe, and the Kite the Chicken, man keepeth his litle ones from the daunger of all hurt: and being satisfied with one choyse, they neuer make other chaunge. How many Histories are to be alledged, for the approouing of this truth? yea, how many haue dyed for want and losse of theyr beloued? and for theyr loue to their little ones, oh how infinite are the studies, labours, and trauailes in the parents, for the breeding, nourishing, instructing, and bestowing of their children in their liues, and what care in laying vp for them after theyr deathes? what care hath the husbande for his wife in her childe bedde? what solemnitie at a Christening? and what sorrowe at a buriall? and for knowledge, how many Fathers haue not only begot, and bredde theyr owne Children? so that God knoweth they are not ignorant of his blessings: now for theyr deathes, as they were borne so they dye, in a bedde, or Chamber, among suche as are by goods or good counsaile to bee the better for them, and in Citties, for that there is moste hope of remedie, and amongst friendes, where is moste assurance of helpe and comfort: and sometime dye, as well pleased as to liue, and rather to dye, then liue diseased: so that in all estates of what condition soeuer, I still finde man to be the most honourable creature.

Thus haue I as neare as I can, answered *Antonio* to euery particular poynt of his Inuectiue: but in briefe, who could consider the maiestie of a King, the wisedome of a Counsellour, the valour of a souldier, the learning of a Lawier, the trauaile of a Marchant, the husbandry of a Farmer, the toyle of a Tradesman, and the patience of a begger, might well auow loyaltie to the Prince, loue to the Counsellour, honour to the souldier, seruice to the Lawier, and praise to the Marchant, and wish a good haruest to the farmer, a good chapman to the Trades man, and a good almes to the begger: and in all and euery of them, finde so much matter of commendation, as no other creature can come neare: but since it were a Laborinth too long to enter into the infinite causes of commendations in man, to shewe the desert of his honour aboue all other creatures, I will say but this in conclusion, that the faire Ladies of a Court, the gallant Souldiers in a Campe, the graue schollers in a Uniuersitie, and the solemne companies of a Cittie,

and the good fellowes in a Countrey, so putteth downe, a flight of wilde Geece, a heard of Swine, and a skoule of Herings, that for all causes, both maiestie, amitie, and vnitie, man is the only creature worthie of all honourable commendation.

Dinar. *Meandro*, thou hast spoken a little to some purpose, it may be thou hast either met with a kinde wenche, or an honest friende, that hath brought thee into this good beleefe of all other: but howsoeuer it be, I mislike not what thou hast saide, what euer it be that thou thinkest: but to answere ye both, let me tell yee, that yee are both short of what you woulde seeme to speake of, which is the worthinesse or vnworthinesse of man: which neyther lyeth in your praise, nor his disgrace, but in that which either aboue, or belowe your reaches is to be considered: yee haue beene like two Fishers that came to a Brooke where were good Fish, but they laie at the bottome, which though no deeper then they might wade, yet they were loathe to take too much paines, caught a fewe Engines in the shallow grauell, and thought themselues no meane Fisher-men: you haue studied some point of Philosophy, and obserued much of that you haue seene, but *Aristotle* must giue place to *Plato*, and you will learne more if you will take paines: and for that I will not be so vngratefull, as to say nothing touching your opinions, I will deliuer yee a little of what I haue redde, and gathered fully; by my reading, touching this poynt of the Dignitie, or Indignitie of man.

First, touching his first substance, it was neyther of slime nor Creame, as either of you haue imagined, but of a secret instinct of Loue, which woulde haue an Image lyke vnto it selfe, when the omnipotencie of the Deitie beganne a worke of great Maiestie: when in the seconde person of himselfe hee shewed the perfection of that forme. Learne then to knowe, that before all beginnings there was a beginning, which being without beginning in it selfe, beganne all beginnings by it selfe, and willing to be pleased in it selfe, beganne this first Image to it selfe: so that hereby ye may see in this beginner of all beginning, was loue the first beginner of this worke, which we call man, who hauing all thinges before it selfe to looke vppon, which laide vppon this slyme or Creame as ye haue termed it, brought it to that forme which it selfe lyked: and (as it is) then first named it, man.

Here now was the first and only best part of his honour, that the creature was made vnto the Image of his Creator. I speake not of that outward forme, wherein we beholde him. Now to his second honour, hee placed him in Paradise, where he made him keeper of his garden, with possession of all his fruits, one onely excepted. The third honour, he gaue him power and commaundment ouer all his earthly creatures, and to name them at his owne pleasure. The fourth honour was his wife, that he tooke out of his owne side, that he might be matched, but with himselfe, nor with any meaner creature then himselfe. These are the four first proofes of the dignitie and honour of man, in his first perfection: his creation to the image of his Creator, his keeping of Paradise, his commaund ouer all other earthly creatures, and his companion but a part of himselfe. Now to enter into further parts of honour bestowed vpon them, the wisedome of the Prophets, the myracles done by them, the valour of the Kinges, the victories gotte by them, the blessinges of the faithfull, the true memorie of them, his loue of his beloued, the death of his onely Sonne Jesus Christ for them, the messages of his Angelles, to his seruaunts of his loue, the Incarnation of Eternitie, in the wombe of virginitie, the inspiration of the Apostles, the patience of the Martyrs, and the ioy of the Elect, these are all proofes of great honour aboue all other creatures, whome God had endued with so many excellent beauties. What Byrd can build a neast lyke the Temple of *Salomon*? or Eagle make a wing with the wisedome of *Iohn* the Euangelist? What Lyon so stout but *Sampson* could tame him? and what Gyant so great but little *Dauid* could conquere him? and what Whale so rauenous, but *Ionas* could get out of him? what daunger so great, but *Iosuah* would attempt it? and what misery such, but *Iacobs* patience did endure it?

Now leauing to speake of those ancient examples, let vs come into these dayes to beholde the myraculous workes of God in the heart of man, in the gouernment of Kingdomes, in warre, and in peace, the rare Art in gorgious buildings, the cunning hand in planting of fruites, the excellent skill, in the fortifying of countries, the daintie Art of the Needle in workes of all colours, the excellent Harmony in the Art of Musique: In summe, all the excellencies that can be imagined, as well by Sea, in the Shipwright and Sayler, as by Lande in the Souldier and Miner, and the Scholler as well in knowledge, as vtterance: Are not all these excellencies, with all the morall vertues, onely propper vnto man? and last of all his acknowledging of his God, to whome hee is onely bounde for all his goodnesse? Are not all these I say, with innumerable more, to be saide sufficient proofes of the honour of man? who still looking vp towards heauen, from whence only hee hath all his good, and where knowing, and despising the worlde, hee loueth to be, for his best, last, and euerlasting good: Is not all this I say, enough to make man ioy in himselfe, to be seruaunt vnto such a Lorde? as in loue woulde first make him lyke himselfe, and then neuer cease to bestowe his daily and hourely blessings vppon him? yes it must needes be, by all that hath bene and can be saide, that by all due causes of honour, man is of all the most worthie creature: For did not *Iehouah* himselfe speake out of the cloude and the bush vnto *Moses*?

Came not the Angell from heauen, to salute *Abraham* on the earth? was not *Elias* carried into heauen in a whirle-wind? came not *Gabriell* the Arch-angell, with a message to the blessed Virgin *Mary?* and came not Christ himselfe from heauen, to saue sinners from hell? and can there be a greater honour to man, or that may make him more honourable, then to be spoken too by his Creator, saluted by his Angell, and saued by his onely sonne? no, no, let the Eagle soare as high as she can, she must come downe to man: the Lyon looke as fierce as he can, he must fall downe to man: and the Whale gape as wide as he can, he must cast vp *Ionas*, and giue honour to man: for God hath giuen him, and he must haue the honour of, and aboue all earthly creatures. But now I haue spoken thus much in his behalfe for his dignitie, least I make him proud of that which is none of his owne, let me a little speake of his vilenes, which is the iust cause of his indignitie. Man being at the first created so pure within, and perfect without, that there was no creature so pleased God, hauing made all creatures to please man, man onely to please himselfe, oh how soone began the infection of corruption to enter into this excellent matter, when the subtiltie of the Serpent began so closely to spet his poyson, that the venome was not felt till it came to the heart, and so ranne to the very soule, when Wit proud of vnderstanding, vnthankful for his knowledge in seeking more then needfull, lost that was necessarie: and by whom was this bane brought him, but by her that came out of him, euen a part of himselfe, the Rimme of his whole selfe, and which is most to be lamented, a piece so neare his heart, should bee the hurt of his owne soule: oh what indignitie can there be more in wit? to proue it more truly folly, then like *Æsops* dogge, to loose a bone for a shadow, or worse, comfort for sorrow? and what more indignitie to the nature of man, then to be so vnthankfull to his maker, to make no more regard of his commaund, then hauing but one thing forbidden, and with a penalty of offence, yet would presume to aduenture that ill, that might be the losse of all his good. Oh vnwise vnthankfulnesse, the first ground of his vnhappinesse, and first note of his vnworthinesse. Oh most vnhappinesse of all other, that he who was made of loue, should so be made a subiect of hate: and oh most vnworthy of all creatures to be honoured, that was so vngratefull to his most honorable Creator: and note how by one sinne, he lost all his honors: he lost the perfection that he liued in, before his desert of death: his perfection of that loue, which let him lacke nothing while he loued: by tasting the forbidden fruit, he swallowed the poyson of presumption, and by the Angell was driuen out of Paradise. Here was two honors lost, the Image was now defaced, the creature of his place dispossessed, and from his pleasures banished: for whole sin, the earth that before was blessed, was now accursed: oh too plaine a note of his Indignitie, when for his vnworthinesse the earth was cursed with barrennes, he that was only framed by the loue of God, should now flie from the voice of God. Now the third honor, where he before had the seruice of all earthly creatures, he now was faine to labour with those creatures: and in seeing their obedience to his wil, sorow in shame, to thinke of his owne disobedience to his maister. Now to the last honor, his companion, his wife, that woman, that part of himselfe, which in loue might haue beene his comfort; by want of loue, through the poyson of pride, wrought his vtter dishonor: where the shame of his nakednesse, was too true a note of his wickednesse; too plaine a proofe of his vnworthines. Thus lost the first man through pride the whole honor of his happines. Now to enter into further parts of dishonor, what wickednesse was in *Cham*, to vncouer the nakednesse of his father, which proued vnworthines to be a son, that would be the shame of his father? what dishonor was in *Cain*, who slew his brother *Abel:* how vnworthy was he to be a brother that sought the death of his dearest and nearest blood? what Indignitie of a Crowne shewed *Pharaoh* when in the swelling pride of his power, he would oppose himselfe against the King of Kings? How vnworthy was he to be a King on the earth, that proued such a rebel vnto the king of heauen? how dishonorable were *Sodome* and *Gomorrah*, who with the filth of their concupiscence would haue pressed vpon the Angelles? what Indignitie was in those Princes that stoned the Prophets, the Embassadors of heauens Emperor? what Indignitie was in *Iudas* to betray his maister, Christ Iesus? was he worthy to be a seruant, that would be a villaine to such a maister? and what Indignitie was in all the Jewes, that sought the death of the sonne of God? Tedious it were [to] runne ouer all the examples of the Indignitie in man, which in the sacred word of truth are set downe, where ye may plainely discouer all the due causes both of a mans honor, and dishonour: but leauing that true discourse for all gratious eyes to looke on, let me a litle lower discend, into reasons daily obseruation. What dishonor is it to a King, to be vngratious to his subiect? what dishonour in a subiect, to be disloyall to his Prince? what Indignitie it is to the Counsellour, to be either faithlesse to his King, or carelesse of his commaund? what a dishonor tis to a souldier to betray his trust, to an enemy? how vnworthy is that Lawier that pleades against conscience for coyne? how vnworthy is that Marchant, that plaies banquerout without need? how vngratious is that Farmer, that starues the poore people, and feedes the Rats with his corne? how vnhonest is that labourer, who will not worke for his wages? and how base a villaine is that begger, that makes an art of his rogery? let the

agreeued confesse, I would it were not to be considered. Let me looke further into other proofes of the Indignitie of man, where the sonne is sike of the father, the sister of the brother, the seruant of the maister, the wife of the husband, the subiect of the Prince: where the sonne is vnnatural, the sister is vnkinde, the seruant is vntrue, the wife is vnhonest, and the subiect is vnfaithfull: what Indignities are these, to proue the disgratious nature of man? Againe, where the wrath of the mightie is more fierce then the Lion, and the pride of the ambitious, flies higher then the Eagle, and the greedinesse of the couetous swallowes more then the Whale; oh how great are these Indignities apparant! yea in those, in whom they are most to be lamented. What Crocodile is dangerous as the tongue of a Parasite? and what Cockatrice is so venemous, as the eye of a leaud woman? and what indignitie is it to a scholler, that should be the minister of truth, to couer craft with eloquence: and what ignominy to beautie, that is an enemy to Vertue, let the deceiued confesse, and abusers amend. In summe, of what estate can that man or woman be, that some way shews not some such part of Indignity, as speakes not something in their dishonor? But to be short, the chiefe cause of all the Indignitie that I finde in man, groweth either through impatience in the proud, pride in the mightie, disobedience in the subiect, or vnthankfulnesse in the poore. Learn then the honour of humilitie, the vertue of patience, the grace of obedience and the blessing of thankfulnesse, in which onely, and Gods mercie, I finde lies man's all, and onely truest happinesse, and his honours most apparant worthinesse. And therefore leaue to make comparisons betwixt either beast, fowle, or fish, and man, knowing the excellencie of his nature in his first perfection, neither thinke any beast, fish, or fowle, so monstrous in shape, as man is in nature, when he followeth the course of his corruption: but if hee were created of the slime of the earth, as Maister *Antonio* describes him, the greater was the glory of the Creator, of so vile a matter to make so excellent a creature as man: or if he were as *Meandro* holdes him, created of the creame of the earth, yet the Butter was but a grosse substance to make so gratious a creature as man: but say that hee was first framed out of the loue of God, which did create him to his owne Image, yet you see more then was of that loue, kept no part of perfection, but fell through the weaknesse of it selfe, into the ruine of it selfe, for the flesh tooke infection whereby the spirit being corrupted, the whole creature was ouerthrowne: so that that man or woman, that in the loue and feare of God, is not obedient to his will, nor thankfull for his graces, such a world of enormities will sinne beget in his soule, that by the infection thereof, hee will become more vgly in the sight of God, then the greatest monster in the world in the sight of man: and so by due consideration be found by many indignities to be the most dishonourable creature in the world: for outward forme, behold the excellencie of Gods wisedome, in his workmanship vpon all creatures, the feathers of the byrds, the haires of the beasts, and the scales of the fishes, how euen and smoothe they lye, how long they keepe their colour that nature hath once giuen them: while man, according to his age, eyther chaungeth or looseth both colour and haire too: in strength the Lyon doth exceed him: in swiftnesse the Hare will outrunne him, and the Dolphin outswim him: in sweetnesse the Nightingale outsing him: in labour the Oxe will out-toile him, and in subtiltie the Foxe will out-match him; so that in all these gifts of nature, with many other, he is inferiour in commendation to the beasts, birds, and fishes: and therefore can iustly challenge no honor aboue them, only reason he hath beyond them, by which he hath power to gouerne ouer them: of which once depriued, he is worse then any of them: the beast, though he haue all the field before him, will eate no more: the bird though she pearch neuer so safely, will sleepe no more: the fish though hee haue all the sea before him, will drinke no more then will suffice nature: while the Epicure will eate till his Jawes ake, the Drunkard will swill till his eyes stare, and the sluggard will sleepe till his bones ake: while the one with his blowing, the other with his reeling, and the third with his snorting, so laies himselfe open to the world in the filthinesse of his imperfection, that who beholds the beastes temper, and the mans intemperancie, wil in worthinesse of commendation, set the beasts before the man.

Againe in talke, what Pye chatters like a Scold? what wolfe more cruell then a Tyrant? what Sowe more filthy then a Slut? what Sparrowe more luxurious then a Whore? what Foxe more subtill then a Knaue? what Toade more venemous than a Villain? or Serpent more deadly then a malicious woman? Did euer bird betray the Eagle, his King? the beast, the Lyon, his King? or the fish the whale his King? and, how many Kings haue bene betraied by trayterous Rebels, and supposed Subiects, yea by theyr owne seruants? I would there were not too many examples to the shame of man to confirme it. Nay more, how that all, and aboue all, blessed, gratious, good, holy, and glorious, mercifull King of Kings, our Lord, and Sauiour Christ Iesus, was betrayed by that diuel of a man, that false, wicked, and most detestable villaine *Iudas:* what a shame may it be to the nature of man, to thinke that euer man should be of so vile a nature.

Thus then you may see, how in the worst part, in the wickednesse of the heart, man may worthily be called the worst creature of the whole world. Yet least I leaue man in dispaire of himselfe, to thinke of the vilenesse of

his corrupted nature, let me speake somewhat to his comfort, that hath yet bene spoken of: that first pure substance, that spiritual instinct of loue. The first cause of mans creation, hath in his spirit such an eternall power, as that though some vesselles of his wrath, he hath ordained to his secret iudgement, yet in man generally, that hath any feeling of his mercie, he hath so glorious a working of his grace, that by many admirable deserts of commendation, he may well be called the most honorable of all creatures: who teacheth the horse his true manages, the bird his eare notes, the dogge his straunge qualities, but man? Furthermore, is there not in the face of man such a kinde of diuine power, giuen him by his Creator, as giues a kind of terror vnto all creatures, and in the heart of man is not that vnderstanding that makes him the most honorable of all other? How many, and rare Arts, how excellent and cunning workes, how rich and gorgious monuments, the diuisions of times, the application of experiments, the employments of natures, and the obseruations of examples, the fetching the byrd from the aire, the fruite from the earth, the beast from the field, the fish from the sea, the Fowlers ginnes, the Hunters snares, and the Fishers nettes, are they not all the labours of the witte of man? the Instruments of warre, the treatise of peace, the harmonies of Musique, and the ditties of loue, are they not the deuise of man? Is not the firmament, as it were ruled out, the earth as it were chalked out, and the sea, as it were cut out, as if there were a walke amid the starres, a passage through the earth, and a path through the seas, to which purpose, the Globes and Mappes are made by the witte of man? and may not all these excellencies in the wit of man, aboue all creatures, proue the honor of man? But aboue all these, that spirit or soule of man, which in immortalitie beholds the eternall life, in grace beholds the eternall comfort, and in mercy beholds the eternall goodnesse, wherein the Saints are blessed, the Martyrs reioyce, the virgins are graced, and the Angels are glorious, and where all together in one Consort doo sing the Halleluiah of eternitie: this comfort, when man receiueth by that faith that God hath by the inspiration of his holy spirit so fixed in him, that it can neuer be from him, when man I say, by the gratious blessing of God, can effect so rare excellencies in the worlde, and beholde so many superexcellencies in the heauens, as the eye of no creature but man is able to looke after: and withall, hath as I saide, that heauenly blessing of immortalitie, that is graunted to no creature but man: Let man be as hee was in his creation, or as hee should be in his generation, and then leauing all creatures to the seruice of man, and man onely to the seruice of God: Let vs conclude man to be the most honorable creature, and by due desert of commendation, to be by many degrees set aboue them all.

Thus haue I shewed you mine opinion, how man may iustly receiue his Tytle of Dignitie or Indignitie, eyther by the gratious vse of that Reason, by whiche hee doth farre exceede all Creatures in commendation, or by the abuse of that Reason, that may make him the worst of all Creatures. It is not a faire painted face, a proude looke, a craftie witte, a smoothing tongue, nor scraping or a bribing hand, that makes a man a woorthie Creature, but a humble heart, a modest eye, a simple meaning, a vertuous disposition, a true tongue, a liberall hand, and a louing heart, that makes man truly honourable. Oh then let the Prince be gratious: the Courtier vertuous: the souldier mercifull: the Lawier conscionable: the Merchant charitable: the Farmer no Snudge: the labourer painfull: and the Begger thankfull: and then will the Commonwealth of the worlde, be such a kinde of heauen on the earth, that the very Angelles of the heauen, will commend the beautie of the world, when thus only in man, they shall see the chiefe dignitie of a Creature: for there will bee a day of chaunge, the wealthy must leaue his treasure, the faire must loose her beautie, and the powerfull must come downe from his place, and all be summond to appeare at one time, and to one Court: where, as prisoners at a barre, they shall answere to their Inditements, and from whence deliuered, eyther to comfort or execution, and that eternall to either; where account must be had of all, and no partialitie be admitted: where Conscience accuseth, Truth confesseth, and Justice concludeth: when if Mercy were not gratious, Judgement would be terrible: where Faith is only blessed, and dispaire onely accursed: and then shall man see his dishonour, when the honour of all honours, shall make him see his disgrace, and receiue his chiefe honour, when in mercy he receiues comfort: of which honour is no man worthy, but whom the honour of all worthinesse, and worthinesse of all honour, makes honourable by his worthinesse: in him then the substance and summe of all honor and worthinesse, that Judge of all iustice, the searcher and founder of all truth, that Lord of all mercy, King of all grace, and God of all glory, our Sauiour Christ Jesus, let mans honour be sought and his worthinesse be seene: for, what more he is then in Christ, he is a most dishonourable creature: and what he is in him, he is better then any creature. Thus haue I shewne you in my opinion, how a man is the most worthy or vnworthy creature of the world, of either honour, or commendation: which if you studie neuer so much in the rules of nature you can neuer finde out, but in the rules of grace, you shall finde only discouered: thinke then with your selues how glorious is the studie of the diuine comfort, where reason only by grace beholdeth the beautie or deformitie, the honour, or dishonour of Nature, may not loose the honour of his vertue: nor Grace, the gouernour of Reason, may loose the maiestie

of his glory: for man being as he should be, is as it were a god vnto man: but as many a one is, and should not be is worse then a beast, and little lesse then a diuell vnto men. For the Phisition that by his learned skill, and honest care findes the greefe of the diseased, and doth speedily bring him to health: is he not a kinde of god vnto man, and saues his life so neare death? The Lawier that by his reading and knowledge findes the right of the distressed, and by iustice deliuers him from his oppression, is not such a Iudge a kind of god vpon the earth? The Merchant that hath his debter in prison, and seeing his misery, in the vertue of charitie, forgiueth the debt, and setteth him at libertie, is he not a kinde of god vnto man? And first of all to be spoken of, if the Prince finde an vnwilling offender, with confession, penitent, yet by the lawe to death condemned, and out of the maiestie of his mercy, pardoneth the offence, and fauoureth the offender, is he not worthy to be called a kinde of God vnto man? If a man shall finde his neighbour assaulted, and by theeues, readie to be robbed, spoyled, and murthered, if he by his valorous aduenture of his life, doo not only defend him, but be the death of his enemies, and so for euer procure his safetie, is he not a kinde of god vnto man? If a rich man passing by a poore creature, whom he seeth lye in misery and pouertie, if like the Samaritane, he relieue him, comfort him, and neuer leaue him till he haue recouered him, is he not in a kinde, as it were a god vnto man? If a learned and true Diuine, finding a sinner, through the greatnes of his sinnes: almost in dispaire of mercy, and so in daunger of damnation, with preaching to him the true word of God, and shewing him the booke for his warrant, for that he preacheth, if with such preaching to him, prayer for him, he doo deliuer him from that dangerous sinne of dispaire, and by Gods grace doo establish that faith in him, that brings him into the estate of the blessed, is he not a god vnto man? But contrariwise, if a Prince vpon a false information commaund his loyall subiect vnto death? that hath by many good seruices deserued his gratious fauour, is he not if he be a Tyrant, halfe a diuel vnto man? If a souldier for the gaine of a little mony, betray the trust of his Captaine, and make sale of his people, is he not a kinde of diuel vnto man? If a Lawier shall by extortion or bribery, grieue the oppressed, wrong the poore to pleasure the rich, and pleade against his owne conscience, to the vndoing of a simple creature, is he not a kinde of diuell vnto man? If a Phisition, will in stead of a preseruatiue, giue his patient a poysoned potion, is he not a kinde of diuell vnto man? And if a Merchant, voyd of charitie cast his debtor into prison, and there beholding his misery, without remorse of conscience, lettes him perish without reliefe, is hee not a kinde of diuell vnto man? If a neighbour in the enuy of his neighbours good, seeke not only by himselfe, but by all the meanes he can to spoyle him of all his goods, yea and to depriue him of his life, is not such a dogge, a kinde of diuel vnto man? If a rich man, shall passe by a poore soule, sicke, sore, lame, and wounded, and will not like the Leuite runne from him, or not so much as the Priest say, God helpe him, but giuing him nothing, raile vpon him, rate him, spurne him, and with taunts, checks, yea and whippes, wound him deeper then he was at first, and so with crueltie, crucifie him, that he will neuer leaue till he haue killed him: is he not a kinde of diuell vnto man? Last, and most of all, if he, who taketh vpon him the outward habit of a Diuine, and within be so farre from diuinitie, that he will rather leade the sinner into hell, then the repentant to grace, is he not a kinde of diuell vnto man? What shall I need to runne into a world of questions in this point, is not the vertuous a kinde of God, and the vicious a kinde of diuell in the world? Consider therefore, since only in God is that originall of vertue, whereby man only is made vertuous, and by that Uertue so gracious, as maketh him the most honourable of all creatures, and in the diuell is that originall of sinne, whereby man is made vicious, and by his vices so disgracious, as maketh him the most dishonourable of all creatures.

What soeuer you reade here, or imagine, touching the true desert of the Dignitie or the Indignitie of man, these two verses shall be sufficient for your instruction, to leade you to the most true and perfect vnderstanding of the same: which, without further dilatation I will make my conclusion.

Si Christum bene scis,
nihil est si cetera nescis:
Si Christum nescis, nihil est
si cetera discis:

Know Christ aright, know all
that can be worth the knowing:
But know not Christ, and know
all knowledge ouerthrowing.

An. Father, I am glad of this good morning meeting, which I would not haue mist for a great matter, and I am perswaded *Meandro* is of the same minde: for where we haue bene but beating the aire with idle words, you haue laide the matter before vs, worthy the looking on: to which I answer no more, but, if my memorie can as much pleasure me, as your speech, I will neuer goe to schoole for better learning: how say you *Meandro*?

Mean. I say that I know not what to say, but that *Dinarco* hath said so much, that for the much good that I haue receiued by his very much good discourse, I hold my selfe so much beholding to him, as while I haue a day to know him, I will not cease an houre to honour

him : but as I can but admire him, I will vowe to loue him : and in my loue will follow him : and so I thinke will you, or else you shall deceiue me.

Anto. Yea, and not be my selfe.

Dinar. Well, the best is, the Sunne shewes what time of the day it is, and if it were not for going home to dinner, we should haue a great deale of idle talke, but, if I haue done you any good, thanke God, the author of all goodnesse for it : but if you will be vaine-headed, God helpe you, for I cannot : for your kinde company I thanke you : and if it may not offend you, the next time I meet with you, I will haue another bout with you : till when, for that our bodies would as well be refreshed as our wittes, let vs goe to dinner.

Anto. Father we will attend you, and glad when we may enioy you : what say you *Meandro?*

Mean. I say I shall thinke each houre a yeare, till we meete againe, for I could sweare a good fast, to meete with such an other banquet.

Dinar. Well children, since you will needs put the title of a father vpon me, I will take it ; and wherein I can, doo you all the good that you may desire. And so with Gods blessing vpon you, I ende. Let vs goe.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 4, EPISTLE-DEDICATORY TO IOHN LINEWRAY, Esquier. . . . . In the 'Old Man's Lesson' Breton addresses him as Sir John Linewray. He was knighted at Whitehall 10th July 1604. In the Burial Register of St. Dionis Backchurch, London, is the following : '1606, June 13. Sir John Lingroy Knight Surveyor of the King's Ma^ties^ Ordinance.' See more in our Memorial-Introduction : l. 6, '*Dialogue*'—misprinted 'diologue :' Cf. *To the Reader*, col. 1, l. 4. Various similar errors are silently corrected, *e.g.* two for too, Eilas for Elias, and the like.

A DIALOGUE, etc., p. 5, col. 2, l. 6, '*the goats will be seuered from the sheep*,' etc. See St. Matthew xxv. 32-33 : l. 15, '*baites*' = stops to feed : l. 26 '*Parasite*' = flatterer, panderer : l. 28, '*capper*' = giver of the cap, or obsequious person.

P. 6, col. 1, l. 28, '*Spittle-men*' = hospital men : col. 2, l. 5, '*ware bonds*'—qu. beware of bonds? l. 19, '*it is called pottry.*' 'Poetry' or rhymes were often carved on platters and other 'pottery :' l. 33, '*Recorder*' = sort of flageolet : l. 50, '*quitides*' = quiddities.

P. 7, col. 1, l. 7, '*a toyle of a pleasure*'—this early use of later a familiar phrase, is to be noted : l. 27, '*good cheape*' = very cheap. See Aldine edn. of George Herbert's Poems, *s.v.* : col. 2. l. 1, '*it is Art to hide Art ;*' Ars est celare artem : l. 6, '*indifferent*' = impartial : l. 10 (from bottom), '*banquerout*' = bankrupt : so p. 13, col. 2, l. 5 (from bottom) : l. 4 (from bottom), '*Chuffe*' = miserly fellow : *ibid.*, '*towle*' = toll.

P. 8, col. 1, l. 14, '*fonde*' = foolish : l. 38, '*neatnesse*' = nice cleanliness : col. 2, l. 3 (from bottom), '*minion*' = darling—since deteriorated : l. 2 (from bottom), '*Trull*' = whore.

P. 9, col. 1, l. 11, '*clocking*' = clucking, or calling : l. 30, '*skoules :*' = schools : or qu. shoals? cf. p. 12, col. 1. l. 2. We have the word still, *e.g.* 'a school (pronounced *shool*) of herring' = shoal. It is from the Dutch, and means a 'crowd.' It has nothing to do with σχολή, '*leisure*,' whence our 'school' for instruction comes : col. 2, l. 6, '*grammercy*' = a minced oath, 'great thanks.'

P. 10, col. 1, l. 5 (from bottom), '*Beade-man*' = beadsman—originally one who prayed for another with the rosary—since deteriorated : col. 2, l. 2, '*Basilethea.*' On this splendid praise of Elizabeth in her old age, see Memorial-Introduction.

P. 11, col. 1. l. 23, '*cophers*' = coffers.

P. 14, col. 1, l. 3, '*sike*' = sick : l. 16, '*leaud*' = lewd.

P. 15, col. 1, l. 25, '*treatise :*' qu.—treaties? col. 2, l. 14, '*Snudge*' = mean, sneaking fellow.—G.

GRIMELLO'S FORTUNES.

1604.

NOTE.

The only exemplars of 'Grimello's Fortunes' apparently known, are the two in respectively the Bodleian,—among Malone's books,—and in the Capell collection at Cambridge, and one in the British Museum. The latter is our text: small 4to, 16 leaves. On the reversed initials, as before, see Memorial-Introduction.—G.

GRIMELLOS

FORTUNES.

With his Entertainment in

his trauaile

A discourse full of pleasure.

LONDON

Printed for *E White* and are to bee solde at his Shoppe neere the little North doore of S Paules Church at the Signe of the Gun.

1604.

TO THE READER.

Rimellos Fortunes were more then were spoken of, and such as are you may easily consider of: Who runnes many courses, is some-time out of the way, and so was hee, and euery man cannot thriue, no more did he: yet his will was good, so may be yours: But his Fortune was so so, so may be yours. But what became of him in the end, is not spoken: and what you meane to doe, I cannot Judge. Him I had litle acquaintance with, and you lesse: only his name I haue reade, but yours I know not that I haue heard of: Of him I heare no euill, nor wish to heare any of you: Him I finde wittie, and you I hope to finde wise; if not I shall be sorrie for your witte, as mine owne Fortune, to let my labours fall into your hands. But I will thinke the best, and so in the best thought I rest in hope of your patience.

Your friend

B. N.

Faxit Deus.

THE ENTERTAINMENT OF

Grimello, by *Signior* Ganuzido, *as* he ouer-tooke him on the way.

Grimello. Ganuzido.

GRI. YOu are well ouer-taken Sir. Gan. What, are you so sure of it? Gri. Sure of what sir? Gan. Why my Purse. Gri. Your Purse? no sir, it was the least part of my thought. Gan. Why, what haue you taken then? or haue you authoritie to take fooles as you finde them in your waie? If you haue, you may happen yet to be deceiued. Gri. Why sir, I set no springs for Woodcocks, and though I be no great wise man, yet I can doe something else, then shooe the Goose for my liuing: and therefore, I pray you neither feare your Purse, nor play too much with my folly. But if you can finde in your hart to do good for him that cannot deserue it, and will trust a stranger, with as much as you dare loose, it may be I should tell you a longer tale then you would beleeue, or else finde you kinder then I can looke for.

Gan. Why? saie I were as I may be (for ought you know) an honest man and of ability to doe for you more then I meane to prate of, if I like of your talke, and your behauiour, what would you saie to mee? Gri. I could say somewhat vnto you, but that my hart is full. Gan. Of what? Gri. Sorrowes. Gan. For what? Gri. Oh sir, it were a worlde to tell you the discourse of the causes of them.

Ga. Well then, by the waie, let me aske you a question or two. Gri. As many as please you. Ga. Then first, tell me whence you come? Gri. From *Terra Florida*, and am going to *Isola Brata*. Ga. Oh, I vnderstand a litle Latin, and if I be not much mistaken, you come from the florishing Lande, and are trauailing towardes the blessed Iland. Gri. Very true sir. Gan. Then figuratiuely, you come from the Ale-house, and are going to the Tauerne. Gri. Oh sir, you make too hard a construction of my disposition: for, though a cup of good Ale be comfortable in the morning, and a draught of old Sacke, warme the hart to bed-ward: yet for my selfe, I hold a moderate dyet the holsomest Phisick, and for those kinde of houses, they are but for necessitie: and therefore I pray you sir, be better conceiued of my condition.

Gan. Well then, let me aske you, how you made your walke hither? Gri. In briefe sir, not knowing your busines, in admitting your leasure, or requiring more haste, and so fearing by teadiousnes, to be some trouble to your patience, with your good fauour sir, thus it is, After that I had past the great Mountaine of mishaps, I fell into a long vaile of miserie, in which I haue wandred to the foote of this hill of hope, on which I haue not bene a little comforted, since I came into your presence.

Gan. Come, you are so fine, but will you not be angrie, if I tell you my minde, touching your figures? Gri. Not for my life Sir. Gan. Then it may be, you were going vp *Holbourne-Hill*, and so afterwarde to *Tiburne:* From whence hauing escaped more by good fortune then desert, you haue gone a-begging euer since, and hauing learned your termes of Arte, either at Schoole (which you haue not forgotten, to put to an ill vse) or among such as your selfe, that with Eloquence, thinke to cosen simplicitie of a litle coine, you would draw a hand of me: but you are deceiued in me, or it may be, that I am deceiued in you, and therefore I pray you tell me what

you are, your profession and purpose? it may be for your good: for your hurt beleeue me it shall not be. Gri. Sir, to tel you what I am, you know what al men are, and so am I: Dust and Ashes and wormes meate, my profession honesty: which if the heauens will fauour I care for no fortune. Ga. Well said, but how do you professe honesty? Gri. I protest. Gan. What, do you onely protest honesty? Why then, your profession is but a protestation, as thus: You protest it a thing necessarie in a commonwealth, but more commendable, then commodious for many men to deale withall. Gri. Oh no sir, no such matter: I know there is no true commoditie without it, and for my selfe, in all the courses that I haue yet runne I haue had so great a care of it, & so great a loue to it, that I had rather haue lost all that I had in the world, and my selfe last of all, then haue liued without it: and without boast be it spoken, I now haue it about me, and carrie it easily without any weight or trouble.

Ga. And where, I pray you? Gri. Truely sir, in my hart, Where I hope it is too fast, for euer getting out, while I liue. Gan. Well then if I must needs (as I haue yet no reason to the contrary) beleeue what you saie, Let me heare a litle of your courses, and of your honesty in them. Gri. I will tell you Sir first: After I had past out of Crosse-rowe, speld, and put together, read without a Festraw, had my Grammer Rules without booke and was gone from Schoole to the Uniuersities, there beginning in Philosophie by Gods grace to iudge betwixt good and euill: and what honour was in honestie, and what shame in the contrarie: I rather noted then loued the fallacies in arguments: and gouerning nature with reason, I was called the honest Scholler: For I neuer vsed Rhetorick to perswade wickednes, nor Poetrye in wantounesse, nor Diuinitie in pride, nor law in Couetousnesse, nor Phisicke in malice, nor Musicque in beggery: but held learning so honorable in all studies, that I auoyded all that might any waie disgrace her.

Ga. And there-with-all you wakte. Gri. Why Sir? Gan. Why, I cannot see how being awake, you could doe so: Temptations, Illusions, and suggestions (and I know not what such other trickes) would haue put you so out of your By-ace, that you would some time haue lost the cast, had you bowled neuer so well. But let me heare you a litle speake of your honesty in all your poynts of learning.

Gri. Why I tell you, I made no loue to wenches, I did cosen no simple trust with vntruth: I fed my flocke, vndid no Clyent, poysoned no patient, nor followed a Fayrie with a blinde Fiddle: but wonne the wilfull with good words, to a good waie: made vertue in the onely honor of vertue: was true to my friends, followed my Clyents case to his content, Preached euery weeke in my Parish Church: Cured soundly my Patients, and made content my best musique.

Ga. And yet could not thriue with all this? Gri. Oh no. Gan. The reson? Gri. I will tell you, wordes had no weight without money, and I was poore, and the rich were couetous: therefore my good wordes onely did good, to good mindes, that benefited not a litle by my labours: but my gaine was only a good name: so that most my enemy which wold saie, I was a foole, would saie, that I was an honest man. My Poetry belyed no mans villanie, nor laide open his shame but reprehended vice priuately and touched no mans name in infamy. My Clyents would pray for my life, for my true pleading: and my Parish all loued me, because I was contented with what they gaue me: my patients commended my medicines, and my Musicque was pleasing, because it was not common.

Gan. Wel, then sir, your Rhetoricke was gratious, your Potrye diuine, your diuinitie, pure, your Law Justice, your Physicke learned, and your Musique Harmonious: and yet with all these you could not thriue.

Gri. No, For I could not flatter, nor faine, nor be idle, nor sell breath, nor beare malice, nor abide beggery. Gan. Well said, I like you well for this: but let me go a little farther on with you out of booke-matters. What other courses haue you past with this same honestie?

Gri. Truely Sir, after that I had left my hard studie, I became a Courtier. Gan. Yea marrie Sir, now you come to me: let me heare a little of that poynt with you. Gri. I will tell you Sir, my place being not great there, I can tell you of no great matters, but thus far without offence. I loued no Painting on my face, no superfluitie in my dyet, nor excesse in my apparrell, nor to creepe to a Thorne, nor to flatter a foole, nor conuerse with a *Machauilion*, nor to make idle loue, nor to scoffe at vertue, nor to quarrel for trifles, nor to tell lies, nor to importune friends, nor to delay sutors: but in all poynts of courtesie, so linked honestie with modestie, that, being faithful to my God, loyall to my Soueraign, carefull of my selfe and kinde vnto my friend: my hart was all daie, in a good harbour, and at night, my Conscience made me sleepe quietly.

Gan. All this I like well, and the rather, for that your estate answeres (at this time) to the condition of simplicity: but on a litle further, for I greatly care not to talke too much of Court-courses: and yet I pray you tell me the cause why you had such a care of your honesty in all your Court-time? But first let me aske you, why you would not paint your face as many doe?

Gri. Because I would not offend God with setting an other collour on my face, then nature by his grace had giuen me.

Gan. Well said, but why did you forbeare superfluitie in your diet?

Gri. For that with gluttonie and drunkennesse I would not please the deuill. Gan. Very good, now why doe you

mislike excesse in apparrell? Gri. Because the wise that saw my fashions should not laugh at me for my folly.

Gan. A good care: but why would you not creepe to a Thistle?

Gri. For feare of pricking my knees, and making an idoll of idlenes. Gan. And why doe you hate to flatter a foole? Gri. Because I fret at my miserie, to tye my patience to ignorance, and I would shunne the infection of a thirsting spirit.

Ga. Well said, but why would you not conuerse with a *Machauilion?* Gri. For feare of a villaine. Gan. Why would you not make loue? Gri. Because of the fashion.

Gan. How so? Gri. Why, it is vnfit to the body, or the minde, or state, or common, or foolish, or an idle thing or an other about it so that I was loth to loose time, about the triall of it. Ga. Good, but why durst you not scoffe at vertue? Gri. For feare to be hatefull both to God and man.

Ga. A gratious conceit: Now why did you mislike of quarrels? Gri. Because they are enemies to peace, dangers of death, and disquietnes of the Sences. Ga. Very good: now why did you hate lying? Gri. Because as the deuil is the author of it, no honest man but abhorres it: no Christian but may be ashamed of it: few or none but the wicked loue it: Furthermore, when I tell true, I shall not be beleeued. Gan. You saie well: Now, why would you not importune friends? Gri. For feare to weary them, and so to loose them. Gan. Why would you not delaie Sutors? Gri. Because I would not abuse their trust, nor bee pittilesse of their misrey.

Gan. All this I like well: but for that I like not too much to talke of Court-courses, I pray you tell mee of your next course, and honestie in it. Gri. Very willingly. The next was Armes: I left the Court and followed the field, sought by danger to winne Honor: and when by deserts of seruice, I had gotten to the charge of Gouernment: I did not abuse my credit, with either foolish hardines, or base Cowardice.

Gan. What was your reason? Gri. For feare, by the first, to loose either mine honor, or my people: By the other, to loose my credit vnrecouerable. Gan. Well said, Now to your next poynt.

Gri. I would not deceiue my souldier of his pay, nor make a melch-Cow of a man. Gan. And why? profite goeth beyond Conscience in many considerations. Gri. Yea, with such as thinke of no other world but this: but I haue no part in their play, for honor admitts no Auarice, and it is an vnchristian humor to make money of men.

Gan. Well said, and what was your next care? Gri. Not to forget mercie in Justice, not to fauour the vitious, nor to pardon the obstinate. Gan. And why? Gri. Because as Justice is the grace of Judgement, so is mercy the glory of Justice.

Gan. Why would you not fauour the vitious? Gri. Because they are the enemies of God, and the spoyle of men. Gan. You saie true, but last of all, wherefore would you not pardon the obstinate? Gri. For feare of infecting of other, and growing into a greater mischiefe, if hee scaped of vnpunished.

Ga. A good consideration, for in time of warre, one mutinous villaine may marre a whole Campe: these indeed were honest cares in you: but it seemes, fortune was not alwaies your friend, or else she would haue furnished you better for your preferment: But I see, you haue learned patience, which is a great Vertue in all men, and in all courses. It seemes you had no pleasure in fyring of Cities, in bloudy massacres, nor in robbing of Churches.

Gri. Oh no, for God neuer prospereth the bloodthirstie, the mercilesse, nor the vngratious: and indeed, I must saie what I know, that a true Souldier, is neither Thiefe, Murtherer, nor vnmercifull. Gan. I am of your minde in this: But not to trouble you too much with enquiring after your courses in the warres: let mee a litle aske you of the next course, and as you said, of your honestie in it.

Gri. Very willingly. The next course I tooke was this: finding my bodie not answerable to my minde, and the gaines of my aduentures no greater then would defraie the charges of my necessarie expences: I left the field, and tooke me to my chamber, where resolued to betake my selfe wholy to my booke: I fell soundly to the study of the law: in which, when I had so profited, that I was able to pleade a case, and iudge betwixt right and wrong, I had that care of my conscience, that, of poore men I would take no money, and of the rich, I would not be bribed: And finding by some small ordinary fees, I could hardly paie for my bookes, my chamber, and my apparell, and my out-side being farre vnfit for the comeliness of that profession: I was enforced to leaue that course, to a conscience of an other kinde: and seeing the misery of Clients, the quiddities in Cases, and the long delayings in Courts: I left the Law, sold my bookes, and my chamber, and keeping only a Night-gowne to keepe mee warme in a cold winter, I got me into the Country, there intending to plaie the good husband: where, hauing taken the lease of a prettie farme, I hoped to make much of a litle.

Gan. Well said, but let me aske you, why you would not take money of poore men for counsell?

Gri. Because their miserie should not curse my Couetousnesse: for though the rich would wrong them, I would not wring them.

Ga. And well saide, a signe of a goode minde: But why would you receiue no bribes of the rich? Gri. Because I would not sell breath for money: and I had more care of my Conscience than their Coine.

Ga. Well spoken, a signe of a gratious spirit. And since a good Conscience, is better than a golden Castell, you did better to seeke a quiet life with a meane gaine, then to charge your Conscience with a heape of treasure. But since the studie of the Law, is both tedious and costly, I hold a good Pleader worthie his Fee, and a reuerent Judge worthy his Honor; without whose great care and trauaile, the Commonwealth would hardly be kept in good order: And therefore I will leaue further to talke of your Law-courses, and intreat you to tell me how you fared with the farme?

Gri. Oh very well: as long as my Purse was my friend, I had Horses, Bullocks, Cowes, Sheepe and Corne, and companie enough to helpe me to spend more than I got: yet would I not mingle the fusty, ouer-growne corne, with the sweet and good. I would not sell an old sheepe for a Lambe, nor an old Cowe for a yong Heiffor. I would not forestall any markets, take any house ouer a Tennants head: sell rotten trees for good timber, raise the price of graine nor of Cattell, nor defraud the labourer of his hyre. But when my Cattle dyed, my fruit was blasted, and my Purse grew so bare, that great rents would not be paide with faire words: two or three yeares brought me so downe the winde, that I could neuer looke up more to the welkin: and so in briefe, selling all that I had, hauing no charge of wife, nor children, I tooke that litle that remained after the discharge of my debts, & going into some strange place where I was not knowen, I meant to seeke my fortune, in the seruice of some such noble or honest Gentleman, as would in his discretion, regard the care of my duty.

Ga. Why, haue you euer serued? Gri. Yes a while, but I haue obserued the carriage of diuerse, and not the worst wits in their places that haue serued: which, if it were my happe to come into, I would vtterly auoide.

Ga. I pray you tell mee some of your notes, for by your iudgement in that you haue rehearsed, I can beleeue nothing in you to be idle.

Gri. I thanke you, Sir, for your good opinion of me, but howsoeuer I prooue, I will satisfie your request. When I came into a house where I saw diuersity of seruants, and euery one make a gaine in his place: I began to cast mine eies about me, when I might see one carrie a ring in his mouth, & it made not his teeth bleed. I heard another claw a back, as though he would leaue no flesh on the bones: another playe so on both hands, as if he had put downe a cunning Jugler; another playing at *Bo-peepe*, with the eies of his mistrisse: another following *Iudas*, in betraying his master, and yet not one of these but made a gaine of his villanie.

Ga. As how I pray you? if at least you can tell mee, and first for the Ring-carrier?

Gri. Why when no man would challenge the Stone, he should haue the gold for his labour. Ga. Well couched; now, for the next, to the Claw-backe, what got hee by his trade?

Gri. Some-what more then a Lowse, when he met with a suit of Satten. Gan. Well saide, now to the third: the Ambodreter, he that plaies on both hands?

Gri. Sir, Jacke of both sides, got a cloke of his master, and a shirt of his mistres, when he did fit her humor, & serue his turne.

Gan. Well hit, but, to the fourth now: Wagge-wanton with his mistresse. Gri. Oh, hee gate his masters loue through her commendation, and her comfort through his owne diligence.

Ga. A necessarie seruant, it is a signe he was not idle, when he was so well occupyed. Gri. Exercised, you would haue said, Sir I thinke at least. Ga. Oh you saie well: but nothing is ill-spoken that is not ill taken. But, now to the last, the *Iudas*, what gained he?

Gri. That, which of all I praie God keep me from. Ga. Why man, what was it? Gri. Why Sir, the Gallowes, if not hell; but it is a shrewde presumption: for Treason is surely the very high-waie to hell.

Ga. Well said, then if thou wert well entertained, with a good maister, thou wouldest neither carrie a ring, clawe a backe, plaie on both hands, be no wagge-wanton, with thy mistresse, nor *Iudas* with thy maister?

Gri. No indeede Sir, I would be none of these. Ga. What would you then doe, or can you do, if vpon my good liking, of your behauiour, I should procure your preferment? Gri. Sir, I can do many things more then I meane to boast of, and when I know of what title, either for honor or honesty, my maister or mistres may be, I will then tell you, how I can fit my seruice to their contentment.

Ga. Well then, saie he were a yong Lord, and I would preferre you to attend him in his chamber. Gri. I would neuer be without a brush for his apparrell: I would see his chamber neatly kept, his bed soft and finely made, his linnen cleane washed, and his chestes fast locked: I would be humble in my behauiour, and ciuill in my demeanour, go discreetly on a message, bring him word of his mistresse health, and his Cosins good rest: and what time of the daie it is, etc.

Ga. Well put off; but saie it were a fine Gentlewoman, that I would put you to?

Gri. Oh, I would be full of curtesse, hold her Glasse stedie, bring her painting vnseene, and her Perriwig vncrushed: haue her taylour at a becke, runne quickly for her errand, now and then tel her a merrie tale: and once in fauour neuer loose it againe I warrant you.

Ga. But will you not commend her fauorite? Gri. No, I hate that vile basenes, or rather base villanie, to make my tongue an enemie to my hart: I would rather leaue her to seeke a seruant, then I would be found in such a seruice.

Ga. Well said: but saie that it were to a meaner person, I should put thee. I cannot saie, prefer thee to: as for example: Let me saie it be some honest man of trade or traffique, or so forth; how could you behaue your selfe, that I might hope of your credite?

Gri. Why Sir, I would keepe his booke of account, cast vp his reckonings once in foure and twẽty houres, looke wel vnto his shoppe, learne the price of his wares, aske what lacke you of passers bye, vse his Chapmen kindely, and euery one with courtesie: so that I would get more with good words, then some other should do with good ware. In briefe, I would be an honest man, and that is worth all.

Gan. Good all that I yet heare: & if there be no worse matter in you, then I haue yet heard from you, nor hope to finde in you, I do not greatly care, if your case be desperate, that for lacke of entertainment, to saue the charge of an empty purse you would venture vpon a bad maister rather then none, ile trie a litle what you can doe about my house: Base actions, as filling the Dung-cart, going to plough, keeping of hogs, or washing of buckes, sweeping the houses, or making cleane shooes: these offices, I haue in my house; Boyes and Girles enough, fit for the purpose. But to ouer-see my family, to instruct my children, to be Steward of my courts, keeper of my Parke, ranger of my Forrest, and now and then to wait on my wife: one of these offices if any be void, I care not if I place thee in, so that in thy good carriage, thou doest not deceiue my expectation?

Gri. Sir, not to trouble you with idle ceremonies, trye me, and trust me: either you or your Ladie. Ga. You saie well: but by the waie, because it is aboue three miles to my house, and good talke passeth the time well away, Let me entreat you to tell mee some-what of your Fortunes in your crosse courses; if, at least, they be not such, as you will in modestie conceale, or are not willing to call in memorie.

Gri. No Sir, I feare not to satisfie your desire, either in respect of my follie or my fortune. For the first is excusable in youth, and the other is her selfe in all ages: and therefore let me tell you, thus it was: In my young and litle better then childish yeares, my father hauing put me to schoole, to a more furious then wise Schoolemaster, who by the helpe of his Usher (a better scholler then himself,) brought vp a fewe good wits, to better vnderstanding then his owne: I hauing learn'd to spell and put together, to Construe, and Parce, to write my letters and to soyne, and to make my mistresse Pistles, when my maister was from home: It fell out I know not how, that he, being a man very vigilant in all his courses; and seeing my mistresse beautie able to make a good Scholler forget his lesson, imagining by his studie in Astronomie, that the signe of his Fortune, stood too straight vpon *Capricorne*, meaning to crosse the fates in their powers: founde a meanes to remooue all his Boorders from his house, in regarde of a *Meigrum* in his head, which was much troubled by the noise of our *Pu-rulines*. Now I, as litle guiltie as any, of the cause of his follie, was yet among my fellowes banished his house, and shortly after sent home to our friendes. Where hauing idled it so long, that bookes were enemies to our delights, I like a good wagge among other, seeing one daie a gallant Knight come home to my fathers house, finding my spirite not so dull as to dwell alwaies in one place: made all the meanes I could to preferre my selfe into his seruice. Which, with my mothers entreatie, my father brought to passe: Preferred I was to this Gallant, and from a Scholler must turne Page; when, if I should tell you the tenth part of the waggeries, that I passed through, I should breake mine oathe on the Pantable, call olde trickes in question, and perhaps, wrong some that were mine fellowes then, who would bee loath to heare of it nowe: Yet will I not be so sparing of my speech, but that I dare tell you one merrie parte, that I and my good fellowes plaide, that perhaps is worth the laughing at.

Gan. I pray you do.

Gri. I will tell you: thus it was. I being in my youth reasonably well-fauoured, of a pure complexion, and of a reasonable good stature, and hauing wit enough, vpon a litle warning, to plaie the wagge in the right vaine: It was my happe among other my fellow-Pages, to take knowledge of a certaine Gallant in our Court, a man of no great worth any waie, and yet, a sufficient Blocke for Frogges to leape vppon: His yeeres about some twentie two, or there abouts, his complexion, Seacole sanguine, a most wicked face, and a wit correspondent: to be short, for that ill faces make no pleasant descriptions, let it suffice, that hee was euery waie a verie filthie fellow: and yet, hauing better clothes then he was worthy to weare, and more money then he could wisely vse: This Lob-lollie, with slauering lips, would be making loue, and that not onely to one, but euerie daie one: & though he were scarse welcome to any, yet would he blush at no disgrace. This yonker had we founde out, and hearing of his disposition, we fitted his humor, one of vs would borrow a Ladies cõmendations, to get an Angell withall, for a message: Another get a nose-gaie or a Baie leafe, and bring from his mistresse, which came vp with fiue, with a French Crowne: Another or two of vs, haunt him at dinner, and with a song or a Galliard, nibble on his Purse for a piece of gold: Another of vs, somewhat towards the man, and in a manner past a Page, would fall in hand with him for a rest or two, till which, some secrete tricks of our owne setting, we could diue into a few Crowns worth the taking vp. Now when we had fedde vpon him so long, that we feared it would come out: we deuised to

laie a plot to be-foole him to the full. We had among vs one fine boie, (I will not say, my selfe, whose feature and beauty, made him an amiable creature.) This youth, we had agreed among our selues, to make a meanes, by which to catch this Wood-cocke in a fine spring: Which in few daies after, wee enacted, as I will tell you: we got apparrell of a Gentle-woman, (a waiting woman of a Ladie) of whom, hauing acquainted her with our intended sport, wee borrowed manie things fit for our purpose. This Boye (being now a supposed Wenche) we caused to take a lodging right ouer against this Wizards hospitall: Where, out of his window, beholding this beautifull obiect, his eies were no sooner Lymed with blindnesse, but, his heart was so set on fire with folly, that there was no waie to quench it, but the fauour of this imagined faire Ladie, Gentle woman, or mistresse, what you will. Now we that dailie vsed (more for our comfort, then his commoditie) to visite him, no sooner in his chamber hauing gotten a view of her, but wee fell with admiration to commende her beyond the Moone for an excellent creature: Oh, what an Eie? what a Lippe? what a forehead? what a cheeke? what haire? what a hand? what a bodie? For further, at the window we could not see: Thus by litle and litle we brought him halfe madde before, with conceite, ready to hang himselfe for loue. And now must those litle wits he had, go to worke, to shew his folly. Now wee must get him a Poet, to make him verses in her commendation, a Scholler to write his Loue-letters, Musique to play vnder her window, and Gloues, Scarfes, and Fannes to bee sent for presents, which might be as it were fore-speakers for his entertainment: And thus, when we had fitted him for all turnes, wee got him such fauorable accesse, vpon promise of no dishonorable attempt, that where before he was but ouer-shooes, he was nowe ouer-head-and-eares for an Asse. For now began he to thinke well of him selfe, and that he should carrie the Bellawaie for Beautie: when hee should indeede carrie awaie the Bable for follie. Well thus, hauing a fewe daies played with his nose, & hauing agreed with the of the house to seeme ignorant of her name and countrie: but that she was a suitor at the Court: They knew not wherefore, when, in pittie, to pull the poore foole too lowe on his knees: with holding him off too long from his off or on, we deuised one night that he should be at great cost with a supper in her lodging, and there should be certaine Gentle-women, to accompanie her, & that should offer her what kindnesse might lie in their powers in the Court. These we brought, as wee made him beleeue, to let them see his fauour, and good regarde with this rare creature, but came indeed onely with a forced modestie, to conceale a laughing at this Cockes-combe: not to dwell too long vpon circumstances, the Supper was prouided, the guestes bidden, the Musique in tune, the Gentleman welcome, and the Boye plaide his part in the *Q*. Hee had the kisse of the hand, vowes and protestations, gifts and presents, and what not, that might be witnesse of his folly? Now a little before supper vnderstanding (by the imagined wench,) that she was the next morning to go out of towne, after solemne promise to bring her on her waie (kindly accepted on her part) to supper they went: where there were so many healths drunk to his mistrisse, that with as much a doe as might be drunken to saue his credite, hee tooke his leaue till morning, and so got him home to his lodging: where, hauing scarce power to stand on his feet, he fell downe on his bedde, where with the helpe of a litle tricke that was put in a Cuppe of wine, he slept till next daie noone, when like a great Beare, grunting and blowing, hee goeth to the window, where missing his former obiect (who was now turned Page againe) ashamed of his breach of promise, got him to bed againe: Where, keeping his chamber for a daie or two, and then comming into the Court seeing some of his fauours worne by one of the Pages,—the Boye that plaide the Wagge with him, ashamed to demand them, and fearing his folly to be knowen in the Court; suddenly turned Clown, & with a sighing song, To the tune of, *Wela-day, wel-adaie*, got him in ye cuntrie, where wee neuer heard more of him. Now Sir, was not this a prettie iest, & wel handled?

Ga. Yea for wagges: I know since my selfe was a Page, a number of such waggeries, But yet, I thanke you for this merrie tale, it hath lasted a good while. But now tell mee when you had past the Page, in your next course, what merrie conceit can you remember, that maie last another mile? that I may thanke you for it.

Gri. I will Sir, since you take this so well: The next course I fell into was Armes: and there I remember in a Towne of Garrison, where I was in paie, the Gouernour a man whome some ill fortune without desart had throwen vpon an vnworthy honour, being of himselfe so tymerous of nature, as that a base note of a Sagbutte would have made him start, as if he had heard thereport of a piece of Ordinance. This wicked Creature, by the meanes of his sister (a Minion of our Generals) gotten into this place: where, though it were farre enough from the enemie, yet, for that (if the skie fall, wee maie haue larkes; and so, if the Souldiers were wearie of their liues, they might come thither for a hanging; for, except wee would fall out among our selues, there was no feare of any thing but Sparrow-blasting; and yet here I know not what cause more then to skarre flyes,) wee held a strong Garrison: For the Gouernour being better mooued, then otherwise minded, fearing some two-legged Rats, should breake into the mouthes of his bags, did not onely enuyron his feare (for he was compounded all of litle better matter) within some seuen walles with-

out his Castle, besides Ditches of no litle breadth and deepnesse: and within some seauenteene double and treble walles within the house: where, (as close as a Flea in a flocke-bed) he kept himselfe warme from the cold winde. Now in this close Cabin, (as he vsed much to conteine himself, in casting vp of his accounts) one night, after the receipt of money for the paye of the Souldiers locking vp his bags in chestes of Iron, and then laying vp the keyes vnder his beds head, trusting none to lye in his chamber, but a sonne of his owne, who was too young to be a thiefe, and yet by outward appearance seemed to be weary of the father: with this sonne, a Page as it was said, (a bastard of his by a Beggar) to whom he gaue but sixe pence for a daies worke. With these two (in a Couch by his beds side) to bedde goeth his base worship, and there, hauing made a reasonable supper, tooke indifferent rest. But, after his first sleepe (which was but a kinde of starting slumber) he fell into a dreame: all of warres, discharging of Ordinance, fyring of houses, and crye of people: in which, not a litle amased or frighted, he started out of his bed, with crying out *Arme, Arme!* The watch (or rather the Guarde) hearing this suddaine noyse, fearing some great Rat had bitten their Capitaine by the Nose, (where there was a rich breakfast for a dozen of leane Mise:) vpon the suddaine brake in with, How now my Lord? Well quoth he, with a *Hah*, as though his foote being in the Chamber pot, he had bene afraid of drowning: but as a man in such a maze might some-what come to himselfe, brake into this speech. My maisters and friends, there is no inexpected great matter of importance, but, vnto carefull spirits are reuealed in their sleepes, that by the prouidence of Gods discretion, they may be preuented. This Towne is a place of great regard with our Generall, the carefull gouernment thereof is committed vnto my honestie: I would be loath to see the perishing of so many soules, and the secke of so manie houses, as by lacke of care may fall out if it be not better looked vnto: Now what stratagems are in hand we know not: The enemie is subtill and strong, wee cannot be too warie of a mischiefe, you know: Had-I-wist is a foole in all courses, and I would bee loath to loose my credite, in slacking my care in the charge committed vnto me: to be short, I was this night much troubled in my sleepe with sharpe warres, fyring of houses, the report of the Canon, and great crie of the people: and the vision, as it was very dreadfull, so it continued long, and therefore being perswaded, that it giueth me warning of some mischiefe intended against this towne, so would I bee glad in what I may to preuent it; And therfore call hither the Capitaine of the watch vnto mee. This, when hee had stammeringly in a pitifull feare brought out, with a Palsey-shaking-hand, hauing buttoned vp his doublet; called for his Armour (which all of musket proofe he put on, with al the hast y^t^ might be) and being furnished to meete with a whole swarme of flies, (with his double guard) out he goes and meetes the Capitaine in his Hall: where, the winde blowing high, and making a noyse in the house, he staied & asked him, harke quoth he doe you not heare the noyse of some shot? Oh no, Sir, quoth he, it is the winde in the Chimney. Oh, is it so, said he, then good enough. But let me tel you, I haue had a shrewde dreame to night: and therefore am willing to walke the Round to see how the Souldiers keepe watch. My Lord, quoth the Capitaine, you shall need to doubt nothing vpon my life I warrant you, It is now towards daie, and the watch is vpon discharge; I praie you keepe your Chamber, and take your rest. Well, quoth he, if it be so, I know you carefull and honest, and I will leaue all to your charge, till I come abroad: And so leauing the Capitaine retires himselfe into his chamber; where, keeping on his Armour, here sets him downe in a chaire, and there not trusting his bed any longer for that time, hauing taken a nappe or two; the watch vpon their discharge, gaue the Capitaine a volley of shot: the noyse whereof awaking this gallant man of two Armes: Hoe, quoth he, to the Guard, one of ye know, what shot is this? who bringing him word of the discharge of the watch, he was a litle at quiet. But the daie being a Saints daie when vsually the Countrie people vsed to make such pastime, as fitted the condition of their humors: somewhat early from a Wood vnder a hill, which fronted the Towne, and there with Drummes and Fifes (and a few loose shot) came toward the towne, to make the Gouernour merrie with a Maiegame and a Morris. Now such a Wagge as my selfe minding to make my selfe and some of my friends merrie with a Jest, hauing intelligence of the same the night before, yet seeming ignorant thereof, came into the Towne, with *Arme, Arme*, for the enemie is at hande. This crie being brought to the gouernour, (he in a colde sweat, what with feare, and the weight of his Armour) called presently for his Captaines, gaue euery one their charge what to doe: which done, prouiding as well as hee might for one: barricaded all his gates without, and all his doores within: and in the midst of a Loueroome within a wall of twentie yeardes thicke of stone, barricaded himselfe within a great wall of earth, which was made for a Fornace to caste mettell in for Ordinance: There, ouer-head and eares in feare sits he with his two Pages: the doore fast locked to him, till anone, the people being come in with their merrie shew: went a messenger from the Capitaine of the watch, to entreat his Lordship to bee partaker of the Pastime, and to entreat the people with some kindnesse. The messenger being come to the doore and let in, before he could deliuer his message: Well quoth hee, (imagining the enemies before the walles) What is the Parlee that he offereth thee? Parley my Lord, quoth the Messenger,

it is a Pastime: There is no enemie, all friends: Your poore neighbours are come to make you merrie with a Morris-daunce, and a Maie-game. Yea, quoth he, is it none other? and with looking in his Purse, and giuing him iust nothing: It is well; staie awhile, Boie, giue me my sword and my Target that my neighbours shall see how readie I was to meete the enemie vpon the least Alarum. And with these wordes, causing the Trumpet to sound a merrie note for ioye of the deliuerance of his feare: Out he comes among them, and like an Asse (as euer man was) shewes himselfe. After a litle gratulation (leauing them in their sports) got him againe into his lodging, and there calling for his breakfast, put off his Armour, and went to bed againe: where let him lye till I raise him.

Ga. Is it possible that there is such a Cuckoe in the world?

Gri. Yes, and they wonder al that know him, how hee should come to haue charge of men, that would be afraide of a shaddow, and be Gouernour of a Towne, that would runne into a bench hole. But the Jest was in the Maie-game: (if you had seene it) For they had made a Lord and a Ladie: and the Foole was like him as one could be like an other. But it was but a Tale, and therefore I will not trouble you any further with it.

Ga. Gramercy hartely, thou art as good as thy word, it is a merrie tale and well tolde. But if I may not trouble thee too much, let me heare one more, that you light on in your next course.

Gri. With a good will Sir. The next was, (as I saide before) after I left the warres, I fell againe to my booke, and studied the Law, where I heard a pretty Jest betwixt a Lawyer and two Clyents, but it was but short.

Ga. No matter: Short or long, I will thanke thee for it, and therefore I praie thee out with it.

Gri. Why Sir, then thus it was: There were two Countrie men rich Farmers; fat in Purses: (how leane soeuer in the face) These two, hauing in some twenty yeares or moe (with keeping of bare houses, and wearing of bad cloathes, selling of wheate, and spending of Kie,) scraped together more money then manie better men; it fell out, that (about or a litle after mowing-time) these two dwelling neere together, and (as it seemed) each one of them nigh enough vnto himselfe: Fell at controuersie about a Hey-cock, the value whereof (by the iudgement of the Parson, and the Constable, and other of the Auncients of the Parish) could not amount to aboue two and twentie-pence: yet such being the stubbornesse of both their stomackes, that no meanes would be made to bring them to agreement: to Lawe they would for the tryall of their right. And now the Angels that had bene long lyen in their Chestes, must vse their winges for the accomplishing of their willes. Counsellours were retayned, Attorneyes were feede, and Soliciters were not forgotten: Daies of hearing delayed demurres, and iniunctions, (and I know not what diuises were vsed) from one Court to another to keepe them in their courses so long, till in the ende the Judge (of more conscience then the pleader) noting the long-time of their sute, the nature of their controuersie, and the substance of the matter, when he had heard all that could be said on either side, made this open speech in the whole Court. Yee two (maisters) that haue made a long haruest of a little Corne, and haue spent a great deale of money about a litle matter: the cause being such, as is more to be laughed at, then lamented, Let me tell you, a litle short tale, and so I will haue done with you.

There were on a Time two men went a fishing for Oysters vpon the Sands at a low Ebbe: the one was blinde, and the other lame: The blinde-man carried the lame-man: so when they had gone a litle waie, they found an Oyster, which the lame-man espied, and shewed the blind-man, with guiding of his hand to take it vp. When he had taken it vp, the lame man challenged it to be his, because he first saw it: The blinde-man would haue it, because he had taken it out of the Sandes: Thus arguing the case, in conscience who should haue it, There meetes them a Lawyer, who, hearing the controuersie betwixt them, made this short ende betwixt them. Giue me, quoth he, the Oyster, which, when he had gotten into his hands, he picked out the fish and gaue each of them a shell, and went his waie. So you two, hauing made the Lawyers rich with your wilfulnes, may repent ye of your follies, & go home & agree together like neighbours, & keep your money in your purses: for I am wearie to heare more of it. The men ashamed of their follies, fulfilled his commandement: went home, casheerd their counsaile, let fall their actions, went home & liued like honest good fellowes. Now how like you of this for a Lawyers iest?

Ga. T'will serue to warne a wise man how hee playe the foole with his purse. But one more of your next course and then I will trouble you no more.

Gri. Well Sir, I will satisfie your request: The next course was the Farmer, in which time, I remember a prettie Jest, which, if you haue not heard before, will surely make you laugh: But howsoeuer it be, I will tell it you, and thus it was. A neighbour of mine, in good case to liue, though not verie wealthie, and yet such a one as with his formality on a Hollidaie at Church, would haue bene taken for the Hedborough of the Parish.

This honest substantiall man, drawing one daie a Mill-poole, among other fish, lighted on a verie great Eele: which, hauing got on lande, hee brought into his house, and put it with small Eeles into a Cesterne, where, feeding of it euery Morning and Euening, hee made (as it were) an Idoll of it. For, there passed not a daie wherein hee had not that care of his Eele, that it seemed

that hee had not of greater and better matters. This Eele, being taken about Candelmas (hee meant to keepe and feede till Lent following) when hee meant to present him to his Land-lord, for a great gratulation: In the meane-time, hee neuer went out of doores without giuing warning to his wife and his seruants, to looke wel to his Eele. When he came in, how doth mine Eele? when were you with mine Eele? who looked to mine Eele? I charge you looke well to mine Eele. Now his wife, a iollie stout Dame, who made more reckoning of honestie, then either beautie or wisdome (for she was troubled with neither) had in her house a young Pie: (which we call a *Magot-a-Pie*). This Bird, hauing bin hatched in a Neste hard vnder her chamber window, she chaunced to take into her education: and being one that loued to heare a tongue wagge, either her owne, her Gossips, her Maides, or her Pyes: for if one were still, the other must be walking: And when they were all vpon the going, there was no still-piece of musique: It fell out that this Good-wife (not a litle displeased at her Goose-mans folly) in such so much care ouer the fish, that the flesh was but a litle set by: one daie, (when her Asseband was gone forth) sitting with her maid at the wheele: (so full at her heart, that yet her tongue would haue swelled, if it had not broke out at her mouth) began thus to fall in hande with her Maid-seruant: I dare not depose for her Virginitie, but, as I said, her maid: she fell thus to breake her minde vnto. Wench quoth she, doest thou not see what a sturre thy maister keepes with a scuruy Eele? In good earnest a litle thing would make me take her out of the Cesterne, and put her in a Pye, or eate her some waie or other: For better haue one chiding for all, then haue such a doe as we haue about her. In truth Mistresse, quoth she, (as one whose mouth hung verie fitting for such a piece of meate). If it please you, I will quickly ridde you of this trouble. My maister is ridde to your Landlords, and there I know he will tarrie to night: if it please you I will fetch her out of the Cesterne, and kill her, and flea her, and put her in a Pye, and you may dispatch her ere he come home, or saue a piece for him when he is quiet after his chiding. Content wench quoth she, I pray thee dispatch her quickly: I warrant you, quoth shee, forsooth with a trice. Thus was the Eeles death approching, and the matter thoroughly enacted. Now the Pye being made and baked, and set on the Table, and betwixt the maide and her Dame (or mistresse) brought to such a passe that there was very litle left for her master. The *Magot-a-Pye* like a vyle Bird (that would keepe no counsaile, but duely would vse her tongue, to talke of all that she saw or heard) no sooner saw the good-man come into the house, (but as shee was taught to speake) began with welcome home maister: (and then more then she was taught, she fell to pratle) Hoh maister, my Dame hath eaten the Eele: my Dame hath eaten the Eele: my Dame hath eaten the great Eele. The goodman remembring his fish, began now to aske his wife, How doth mine Eele? What meanes the Bird to talke thus of eating the great Eele? Tush Husband, quoth she, warme you I pray you, and goe to bed. It is cold and late, talke of your Eele tomorrow: No quoth he, I will not goe to bed, till I haue seene mine Eele: and there within a bodily feare of that which was fallen out goes to the Cesterne, and there finding his Eele gonne, comes in againe, as dead at hart as a Stocke-fish, (and yet resolued to brawle out of reason). Comes out: Why hoh (the good wife ready to burst with laughing and yet keeping it in with a fayned sigh) sits downe in a chaire, and hangs the head, as though she had had the mother: The maid hauing wit enough, (to make a foole of a tame-goose,) meetes her maister, and catching him in her armes: cries out, but softly maister, be a man, and mooue not all. My dame you know loues you well, and it may be she breedes, and bring you a boye worth twenty bushels of Eeles: saie she had a minde to it, and hath eaten it: if you should seeme to chide for it, it may be a meane to cast her awaie, and that she goes with: And therefore say nothing of it, let it goe. For indeed it is gone. Saist thou so my Girle, quoth hee, I thanke thee: hold thee, there is a Tester for thee for thy good counsaile, I warrant thee all shall be well. Then in a goes to his wife, & findes her in her chaire sitting as it were heauily: comes to her and takes her by the hand, with how now wife? be of good cheere, and take no thought, much good doe thy hart with her, take the rest that are left, if thou haue a minde to them I pray thee. With this, she (as it were awaked out of a trance) said, I thanke you good husband, and so after a few home-complaints, to bed they went, where they agreed so well, that the next morning hee had his part (though it were the least) of that was left, and glad of it too, and so without more adoe, goes about his busines. But no sooner was he out of doores, but the mistresse and the maid went to the bird the *Pye* and taking her out of the Cage, plucked all the feathers off from her head, and left her as bare as a balde Coote, which in the cold winter was very vncomfortable: Which done she was put into the Cage againe, with these wordes, Tell tales againe of the Eele, doe:

Now about dinner time, comes in againe the good-man, and brings in with him a neighbour of his, with a good face, but a balde head, that he had almost no haire on it. Now the Pye being let out of the Cage, no sooner sees this man put off his hat, but she skips on his shoulder and sayes: Oh, your head hath bene puld aswell as mine, for telling of tales. You haue told my maister, how my dame eate the great Eele: (and so she

would do to any that shee saw bald, that came into the house.) And was not this a merrie iest of the Pye and an Eele?

Ga. I thinke I haue heard it long agoe, but not as thou hast told it: and therefore as it is, I thanke thee for it, And now since it is not farre to the Towne, I pray thee let me trie a litle of thy wit, in the aunswers of a few questions that I will put vnto thee?

Gri. With all my heart, Sir, I am for you at this time.

Ga. I pray thee, who was the happiest man that euer thou knewest?

Gri. My Lord Gouernours Foole.

Ga. And why?

Gri. Because his maister fauours him, and none dare hurt him: hee fares well, and sleepes well, weares good cloathes, and takes no paines.

Ga. Countest thou this a happines?

Gri. For a lazie spirit, but not for my selfe.

Ga. Why, how wouldst thou be happie?

Gri. In a feeling of Gods grace, in sufficiency of abilitie to liue without borrowing: in wit, to discerne iustly: in Conscience, to deale truly: in an honest kinde wife, gratious children, honest seruants, faithfull friendes, and quiet neighbours: Neither desire of life, nor feare of death, but a scorne of the one, and contented minde in the other.

Ga. Well said: But all this while, I heare thee speake of no master.

Gri. Oh no Sir, for to a free spirit, there is no greater miserie then bondage: And yet, a kinde maister, is a kinde of father: where loue breeding obedience, maketh a seruant like a Sonne.

Ga. And what sayest thou of a kinde mistresse?

Gri. With a kinde maister they are the harts comforter, and they are like vnto a paire of Gloues, that fitte both hands.

Ga. But couldest thou please both?

Gri. If I know both.

Gan. Then let me put thee in comfort, of me thou shalt haue rather a father then a friend to nourish thy good spirite, & of my wife, rather a sister then a mistresse to make much of thee for my sake.

Gr. I thanke you Sir, and for the good I see in you, and the good I hope in you, I will trie my Fortune with you.

Ga. And do not thinke it shall be the worst. Come on, you shall goe to the towne, and there dine with mee, and so home.

Gri. I will attend you.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 5, col. 1, l. 9, '*no springs for Woodcocks*': cf. page 10, l. 5: Henry Parrot in his 'Laquei Ridiculosi, or Springes for Woodcocks' (1613) popularized the phrase: = snares for silly fellows: l. 10, '*shoos the Goose*': among the old oak carved stalls in Whalley Church, Lancashire—removed (it is believed) from the ancient Abbey—is a grotesque representation of a blacksmith 'shooeing' a goose. Evidently it folds within it some legend.

P. 6, col. 1, l. 26, '*Festraw*' = fescue (Latin *festuca*) straw or wire or stick for pointing out the letters in teaching: l. 42, '*By-ace*' = byas or bias: a game term: l. 6 (from bottom), '*a Fayrie with a blinde Fiddle*'—another legend: = the Fiddle as of a blind Fiddler: col. 2, l. 32, '*Thorne.*' One might suspect a misprint for 'Throne,' but see page 7, col. 1, l. 5, 'Thistle.' Could a hit at King James, just come from Scotland, be intended? Perhaps not: l. 22 (from bottom), '*Machauilion*' = disciple of Machiavelli.

P. 7, col. 1, l. 5, '*a Thistle*': see note on page 6, col. 2, l. 32: l. 10 (from bottom), '*melch-Cow*' = milch or milk cow: col. 2, l. 16 (from bottom), '*quiddities*' = subtleties: l. 12 (from bottom) '*good husband*' = good husbandman or farmer.

P. 8, col. 1, l. 24, '*so downe the wind*'—a proverbial saying for misfortune: l. 25, '*welkin*' = sky *i.e.* to Heaven: l. 5 (from bottom), '*made a gaine of his villanie*': on these various allusions see Glossarial Index: col. 2, l. 5, '*Ambodreter*'—query, Ambrodexter or Ambidexter?

P. 9, col. 1, l. 7 (from bottom) '*soyne*' = excuse, but see Glossarial Index: *ibid.* '*Pistles*' = epistles: col. 2, l. 2, '*Meigrum*' = sick headache, whim: l. 4, '*Purulines*': query = unruliness? l. 17, '*Pantable*' = high shoe or slipper: see Glossarial Index, *s.v.*: l. 32-3, *Sea cole-sanguine*' = coal fetched by sea: l. 38, '*Lob-lollie*' = lubber: see Glossarial Index: l. 44, '*Angell*'—corn so called: l. 4 (from bottom), '*rest*'—card term. See Glossarial Index, *s.v.*: *ibid.* '*till which*' = by which.

P. 10, col. 1, l. 22, '*haire*'—misprinted 'a haric': l. 37, '*Bellaware*' = bell away—reference to the old story of bell-the-cat: but see Glossarial Index, *s.v.*: l. 3 (from bottom), '*Cockes-combe*'—transition form of 'coxcomb' = empty vain fellow: col. 2, l. 16 (from bottom), '*Sagbutte*'=sackbut—musical stringed instrument: l. 13, (*ibid.*) '*Minion*' = darling—in a base sense.

P. 11, col. 1, l. 4, '*flocke-bed*' = wool-stuffed bed: l. 30, '*unexpected*' = unexpected: l. 37, '*seche*' = sack: l. 14 (from bottom), '*Had-I-wist*'—see Glossarial Index, *s.v.*, for this favourite phrase of Breton: col. 2, l. 14 (from bottom) '*Lowe-roome*': see Glossarial Index, *s.v.*

P. 12, col. 1, l. 21, '*bench hole*' = hole in a bench: l. 26, '*Gramercy*'=great thanks—a minced oath: l. 14 (from bottom) '*Kie*' = Scotice 'Kye' = cows: but see Glossarial Index, *s.v.*: l. 3 (from bottom), '*Angels*'—coins so called, as before: col. 2, l. 8 (from bottom), '*Hedborough*' = official—see Glossarial Index, *s.v.*

P. 13, col. 1, l. 13, '*Magot-a-Pie*' = full form of mag-pie: l. 23, '*Assband*'—not a bad equivoque on '*husband*': col. 2, l. 27, '*Tester*' = a small coin. See Glossarial Index, *s.v.*—G.

AN OLDE MAN'S LESSON.

1605.

NOTE.

Our exemplar of the 'Olde Man's Lesson' is that in the Marsh Library, Dublin: small 4to, pp. 52. Mr. W. C. Hazlitt and others have mis-stated that Breton simply 'edited' this. It is not often met with.—G.

AN

OLDE MANS LESSON,

AND

A YOVNG MANS *LOVE.*

By Nicholas Breton.

LONDON
Imprinted for *Edward White*, and are to bee
solde at his Shop neere the little North
doore of S Paules Church at the
Signe of the Gun
1605.

To the Right Worshipfull and worthy

Fauourer of Learning and nourisher of vertue :

Sir *Iohn Linwraye* Knight, Master Surueyir of *all his Maiesties Ordinance within his Highnes*

Realmes of *England & Ireland: Nich. Breton* wisheth encrease of all happinesse on earth and the ioyes of heauen heereafter.

I Haue often noted, that the wisedom of experience, hath bene the Schoole of a good wit, where youth giuing eare to age, may the better determine of his courses: And againe, that nature weying loue with reason, worketh the best effects of vnderstanding. The truth of this you may finde made good in this little Dialogue, where the Father kindely deales with the Sonnes duetie, and the Sonnes loue, with the Fathers discretion: many prettie tractes haue passed among them, where each was so pleased in the Summarie of their discourse, that, if all Fathers would be as kinde, and all Children as wise, there would be a blessed common wealth: but the world is to be weyed as it is, and their rules to bee made examples of much good: the discourse is Diagolicall, and the varietie not vnpleasant: where nature with wit, wit with learning, and learning with iudgement, may prooue some paines in the writing, and worthie patience in the reading. Such as it is (with my better seruice) I commend to your good fauour, hoping that as in this little you may see my loue, so in a greater seruice, you will commaund the bonds of my affection: in which, with hearts thankfulnesse, for your euer vndeserued kindenesse: I take my leaue.

Yours Deuoted and obliged

NICH. BRETON.

To the Reader.

MY good Friend, if you be so, if not, I would you were so, at least, if you be worth the being so: I haue met of late with a discourse written by I know not whom, and how well, iudge you that reade it: it is written in the manner of a Dialogue, betwixt an olde Man, and his Sonne: the Father was a Widdower, and the Sonne a Trauailer: who after a long absence, came home to his Father, at whose comming (after kinde greetings) there passed many pretty passages: in which was handled *An olde Mans Lesson, and a young Mans Loue:* I will not commend the handling of it, but rather leaue it to correction of the wise, then the allowance of the contrarie: and so wishing it may displease none, that are worthy to bee pleased, and not to be worse thought on then it deserues: I leaue it to your patience, and myselfe to your kinde regard, and so rest.

Your Louing Friend,

NICH. BRETON.

An olde Mans Lesson: and a young Mans Loue.

Chremes and Pamphilus.

Chre. IOnne, welcome home, God blesse thee, and make thee his Seruant.

Pam. I thanke you Father, and say Amen to your praier.

Chre. Well said Boy, but let me talke a word or two with thee: Thou hast been abroade in the world, and hast seene more then thou hast eaten, and hast left many a goode Towne behinde thee for fault of carriage: tell me I pray thee, whence camest thou now?

Pam. Directly from the Vniuersitie, where I haue made no long stay: for had it not lyen in my way, I had not come at it at all, such was my haste home, as well first to shewe my duetie to you, as to acquaint you with the occasion of some matters, which at leysure I wil impart vnto you.

Chre. I vnderstand you well: me you come to see, but my money is the matter you would talke of, for certaine occassions you thereunto moouing: but by the way, let me aske you what newes are abroad?

Pam. Newes enough, but fewe worth the hearing: and in the place from which I came (I meane the Academe) there are but two pointes the Schollers stand vpon: and one point the Townes-men.

Chre. And what are the Schollers pointes?

Pam. Truely neither leather, threed, nor silke points, nor pointes of pinnes, nor needles, nor pointes with the finger but the full point: of eyther truth or falshood: for in argument, wit, and learning, to trye their best vertue, is in finding out a falshood or maintaining a truth.

Chre. Why then wit and learning can make a faire shewe of truth where there is none:

Pam. Yea, but better wit, & better learning can lay it open, that it may be knowne as it is.

Chre. And when it is knowne, what then?

Pam. Then to be regarded as it deserues.

Chre. As how, I pray thee?

Pam. If one holde an opinion that a man is wise because hee is rich, and an other holde the contrarie, and both hauing shewed their reasons, hee that findes out the truth of wisdom what it is, and in what it lies, makes it knowne so apparantly to all good vnderstanding, that wisedome is to be honoured as a vertue and grace of the deuine Essence, and wealth to bee esteemed as a Seruant of necessitie.

Chre. And is this your Schoole talke:

Pam. Yea Sir.

Chre. Good talke for Schollers: but doe their Maisters holde it so, that money is but a seruant of neede?

Pam. Yes, and learned it themselues before they teach it vs.

Chre. But how vnderstand you a seruant of necessity?

Pam. For prouision of apparell which is necessarie, meate and drinke, and lodging, which are necessarie: horse and furniture, which are necessarie: maintenance of wife, children, and seruants, all which are necessarie: to keepe good courses, with good company, which is necessarie: to procure aduauncement, which is necessarie: to keepe off want, which is necessarie: to helpe the needie, feede the hungrie, and relieue the oppressed, which is necessarie: In all which necessarie causes, the spirit being mooued by grace and reason, to effect that which cannot be done without money, he is to be employed as a necessarie seruant, and a seruant at all necessities: but wisdome which is a director of the spirit in all good, and necessarie courses, & the employer of wealth in all necessarie causes, is to bee honoured aboue all thinges, whatsoeuer man can be master of.

Chre. Well said: but superfluity then, money hath nothing to do withal, as thus: better want money then

waste it vpon drunkennes, wantonnesse, or wickednes: for when one hath a coate that will keepe him warme, which was the cause garments were first made, and money is employed for them to lay on needeles lace of threed, Silke, or Siluer, or Golde, which makes the garment more weightie then warme, money is to be pardoned for any such vnnecessarie expence.

Pam. Pardon me Sir, it makes the garment more comely, and comelinesse is necessarie so farre that it exceede not reason in measure: furthermore it is an vtterance of Silke, an vpholder of traffique, and maintainer of Arte.

Chre. So Sir, well said Maister Scholler, how finely you can make superfluitie in pride, be a reliefe of necessitie, and necessarie to maintaine traffique: but content your selfe, cloath the backe warme, satisfie hunger and thirst, and so farre my money hath bene my Seruant, and so farre hee shall bee yours. Why so you may say of a house, when the first cause was to keepe Man drie: to make more roomes then there is vse for, more Chimnyes, then is fier for; more Windowes then there is wit for, and more Painting and Guilding then there is good reason for: why should not monye lie still rather then bee employed in such vnnecessarie humors?

Pam. Oh Sir, are not many poore men emploied in their labours, many men of trade exercised in their Arte? and is not the beautie thereof comely to the eyes of the beholder? which may as well praise God in the workeman-shippe, as haue pride in the profession of it? oh, it is the ill minde of one that misconstrueth the good meaning of an other: and therefore monye being made for necessarie vses, and many necessarie vses in the building of faire houses, monye is to bee employed and the builder for his wisdome to bee honoured.

Chre. I thanke you Sir: but for my selfe, hee hath serued me to builde roomes necessarie for my vse and no further, and for a house fit for your calling my monye shall serue you and no further: why, you perhaps will defend feasts, and banqueting, when monye is onely to bee employed for necessitie to satisfie hunger and thirst.

Pam. Without offence, I thinke I may say, that Feastes are as necessarie as Fasts: for, as the one doth pull downe the flesh from rebelling against the Spirit, so doth the other giue the Spirit more life in reioycing vpon a iust cause of ioy: as in many excellent Histories, as well Diuine as humaine, wee may reade: but to allowe thereby of Drunkennes or glotonny, I haue no such meaning: As at mariages, holy daies, and honest merriemeetings, a little too much, is better then much too little: further-more the varieties of meates and drinkes, as Ale, Beere, Wine, Sugar and Spices, are the better knowne, wherein God is glorified, and praised for his blessings, and the Vinter, the Grocer, the Comfit-maker, the Cooke, the Brewer and the Butcher, doe by the venting of their wares, the better maintaine their trades: so that I thinke I may well say, that monye in the prouision of Feastes and banquets, is to bee employed as a seruant of necessitie.

Chre. So Sir, you say well: but money hath serued mee for the good loafe and the Cheese, Beefe, and Mutton, and nowe and then a Goose and a Chicke, or a Ducke of mine owne breede or your Mothers; and a cuppe of Ale or Beere of our owne brewing: this outlandish drinke (this Wine) is more costly then wholsome: I warrant you the greatest part of this Countrie standes vpon Corne, and Sheepe: and where haue you a Ploughman or a Shepheard, that almost knowes what Drinke it is, or cares for it, when he sees it? No, Ale and Beere is our best liquor, and therefore so farre as may kill hunger and quench thirst, monye hath serued mee, and so farre shall it serue you: but, whether is more wisdome in getting money to serue necessities, and keepe it for necessarie causes, or to studie trickes to lay it out vpon nice inuentions?

Pam. Truely Sir, (as I said before), monye is but reasons seruant, & wisdom is reasons maister: then if reason the Seruant to wisdom, can finde meanes euen among fooles to get money, either by Labour, Arte, or Fortune: and wisdome onely be the director of reason in the employment of that money, to the necessarie comfort and honour of man: I holde it a greater wisdome well to dispose of a Seruants businesse, then to come by the Seruant, for money is euerie mans Seruant in one sort or other: but wisdome liueth but with a fewe, whome shee maketh more honorable then the money-Master.

Chre. Yea, how can that bee? what honor is there without money? the best Scholler without money may make a hard dinner, and goe in a threed-bare Coate: and for all his grace in the Schooles, haue little grace in the world.

Pam. Yet learning in it selfe is honorable, and if he be gratious in patience, either to beare his Crosse, or to attend his comfort, then deserueth he the honour of that vertue that learning hath taught him, & is wronged if he haue it not giuen him: for shall an Asse be held wise because hee hath put on a Foxes skinne, or like a wolfe can pray on a lambe? or if a foole that hath but so much wit as to play the knaue, & by his cunning to gather coine, shal such a Deuil in the shape of man be honoured as a God? God forbid: no, the Golden Calfe of Horeb was an Idoll, and couetousnesse is the witch of wit, and the roote of all euill.

Chre. And which is the Toppe?
Pam. Pride.
Chre. And what is the body?
Pam. Sloth.
Chre. And what is the Armes?
Pam. Glotony and drunkennes.

Chre. What is the Sappe?
Pam. Letcherie.
Chre. What the Barke?
Pam. Enuie.
Chre. What are the Leaues?
Pam. Vanities.
Chre. The fruite?
Pam. Shame and paine.
Chre. Oh braue! a Tree for the Deuils garden: God blesse my ground from such Trees.
Pam. Amen.
Chre. But heere me a little, I thinke if a man should touch you with a tickling humor, of an effeminate nature, you would defend it to bee good, and money necessarie to be vsed in such a seruice: and were not that a prettie piece of learning?
Pam. Howsoeuer Sir you thinke of it: I can shew good reason for it: for Loue is an humor of the minde infused into the heart, by the vertue of the Spirit: which by the grace of wisdome, the art of reason, and the Seruice of money, worketh honorable effectes in nature: for when the eye beholdeth beautie, nature is pleased in the obiecte; when reason findeth wit, wisdome is delighted in the Subiecte; and when wisdome findeth grace reason is ioyfull in vnderstanding; and then all these meeting together in conceite, must needes work together for contentment: for the accomplishment of which, money must be a seruant of necessitie. As thus: If your neighbour had two Sonnes, the one were wise, learned, valiant, and honest, yet did want money to aduance his vertues, and the other had much monie, and no other good matter to mooue the least humor of good liking my sister to whom my grandmother hath left a good Portion, should affect this younger Brother without monye, and leaue to the other all his money: is it not fit and necessarie, that her money should rather bee an aduauncement of his vertues, and a content of her kindenesse, and perhaps increase of her comfort, rather than bee a choaker of Midas, with more money then he can swallowe, and be an increaser of Idolatry: and perhaps, a griefe to you in the Prime of her owne comfort: so if it should fal out with me to affect the hope of my fortune, would you spare your Purse to procure my preferment? beleeue it father, the best leue is begotten by the eyes bred in the Braines, & growes to perfection in the heart: and shall not money bee a seruant then of necessitie to attend the commaundement of Loue? fie on these Market-matches, where mariages are made without affections, and obedience is performed by a grieued patience: no let money be vsed as a Seruant to reason, and not a Maister of Loue.
Chre. Oh fine boy; I almost finde where you are, but let me tell you, though your wordes hang well together, yet me thinkes, money lies better together: for if a Wench that hath money Loue thee, spend of her purse, or els thou wantest wit: if thou haue money, and loue her that hath none, her wit hath made a foole of thee: for, tell me a tale of a Tub, of eyes & eares, and hearts, obiect and subiect, and wisdome, and reason: without money, tis not worth a whiffe: for *Aurum potabile* is a strange quintescence: it will make age young againe, it will giue the heart a life beyond all the phisicke of the world: why Gold is halfe a God on the earth it hath such power among people. Let a wench be wealthy, and set out in her brauerie, though she bee painted for her beautie, and scarce gentill for her parentage, yet if she catch the name of a Lady, she must bee honoured like Queene *Guineuer:* & if she be but neere a Princesse, she shal bee almost worshipped like a Goddesse. Why goe no further but to our owne neighbours: what a slut will haue a husband if shee haue but a little money, and what fine Wenches match with Clownes, but onely for their Farmes and their stockes?
Pam. Yea, but Father what followes? Iealousie and Cuckoldry, and Bastardy, & Rogery: she cannot Loue him, nor he her: youth cannot loue age, age will be Iealous of youth, and Loue wil haue his working: and therfore as I said before, the cause is couetousnes and the roote of all euill.
Chre. Well said againe boy: but yet twill not serue your turne, for I wil haue an other bowte with you: for money is a matter of more moment then you make account of: why money makes the medicine for the sicke, pleades the Clients cause, maintaines the Marchants Trade, makes the Soldiers fight, and the Crafts-man worke, and the Trauailer treade lightly, and the olde Mare trot, and the young Tit Amble: it doth, I knowe not what, nor almost what can on earth be done without it? It frameth the instrument, tuneth the strings, playeth the lesson, & singeth the song: it furnisheth the court, graceth the citty, & maintaineth the country: In summe, let me tel thee, it is a matter of such moment, as there is neither youth, nor Beauty, Valour, nor Learning, wit nor wisdome, but if it want money to grace it, it shall haue little grace in the world: and therefore let him be first counted wise that gets it, then wise that keepes it, and last wise that knowes how to vse it: and whatsoeuer opinions are of it, holde you with me this assurance of it, that he is wise who hath it, and so contrarie to all them that say against it, say you, he is wise that is rich.
Pam. Oh Father I am sorry to heare you speake so feelingly of your loue to money: which you have bene long in getting, carefull in keeping, and will be sorrowfull in leauing: Oh let it not haue such power ouer you, to make you a slaue to your Seruant: it is but a drosse trodden on by the feete of Beastes, serueth the begger, as a greater person, the wicked as the vertuous, the Iewe as the Christian, embrodereth the Horses cloathes as

the Lords cloake, and the Maides kertell, as her Ladies petticoate: it begetteth Pride, breedeth warres, procureth Treasons, and ruynes countries: and yet let me say this of it: the fault is not in it selfe, but in the vse of it; and for the good that is done by it, is not of it selfe but in the wisedome of him or her that hath the vse of it, and therefore let it bee left indifferent good or euill, or neither of both, but fit for either as it is vsed: and count him rather wise that knowes how to vse it, then how to get it: for many get it by a wicked Father, which being wise, will not leaue it to a wicked Sonne: many get it by Dice and Cardes, which being wise, will imploy it in better courses: many get it by an olde blinde widow, that haue wit to spend it with a sweeter creature: many get it by piracie at Sea, that employ it in a better course at Land: In briefe, the getting of it sometime is so grieuous to a good conscience, as can approue no wisedome in it, and the employing of it may be to so good an ende, as prooueth great wisdome in the mannaging of it: and therefore in my iudgement, knowing no man wise through riches, but, many rich through wisdome, I holde him rich that is wise, not him wise that is rich.

Chre. So then you would haue me that haue been carefull to get money, which I haue lying by me for necessarie vses, bestowe it vpon you that knowe (as you thinke,) how to prooue more wisdome in the imploying of it: it may bee I will doe so with parte of it, in hope that you that can speake so well of it will knowe as well what to doe with it: but before we come to that point, let me talke a little further with you touching your trauaile: what haue you chiefely noted for your benefit?

Pan. The natures of the Soiles, the inhabitants of the Countries, the dispositions of the people, and the wisdome of the Gouernours: To the first, I noted according to the climat of what heate or coldenes, drie or moystnes, what fruite, what store, and in what season, what Riuers, fresh or salt, what Cattell, and Fowle, and Fish, what Mineralles, and what Mines.

Chre. And for Fish, you could bring none home aliue, nor sweete: and, haue not our Seas, and freshwaters, as good Fish as other? And for Cattell, there can bee no better Beefe nor Mutton, then ours: now for Fowle, both Land and water Fowle: there are in our heathes, woodes and fens, I thinke as good and as great varietie with vs as any where: but it may be, far fetcht and deere bought is good for Ladies, and if you haue hit on a little monster, as a Camelion, or an Indian Flie, it may bee, if you can vse the matter hansomely, fooles may giue you money for the sight of it: now for Mineralls, how much money soeuer you found in the country, I feare you haue brought but a little out of it, and therfore for these notes, I think for any profit you made of your trauaile, you had bin as good a-taried at home: Now for the people, I thinke, they are as we are in shape though by some of those outlandish, they mishape themselues in their apparel, I know not what to say to them, but, if the men be rich, it is like they will keepe their mony, and if poore, they will either begge, cheat, or steale, and so liue as long as they can: and for the women, if they bee faire, they knowe what to make of their beautie, and if fowle, how to make of their money. Olde Folkes can tell howe to gouerne Children, and youthes will play the wagges, if it bee with their owne Fathers: for Boyes (God send them Grace) had neuer more witte then they haue now adaies. Now for the Gouernours, where there are manye, it is strange if there bee not one wise, and if the rest will obserue good notes, their wittes may prooue nere the worse: now if there bee manie wise, it will trouble one wit too much to take notice of them all: and therefore Sonne, though a little expence of money haue bought thee a little experience, and the varietie of knowledge haue giuen thee a little contentment, yet, let no Idoll corrupt thy conscience, no vanitie corrupt thy wit, nor folly bee Maister of thy will: thy natiue soyle is naturall, thy Countriemen, nearer to thee then strangers: thy kindred, then vnknowne people, and thy Fathers house will giue a kinder welcome, then the Pallace of a Princesse: Let not the alteration of the Ayre, alter thy nature, the obiect of thine eye the Iudgement of thy minde, nor the sound of the eare, the sence of thy heart: If thou bee returned home, as thou wentest out, I shall bee glad of it: but if eyther France haue taught thee fancies, Italye wantonnesse, Flaunders drunkennesse, or any place wickednesse I shall bee sorrie for thy Trauaile and wish thou hadst neuer gone: Oh let not wars make thee bloudy, Courts make thee prodigal, trade make thee couetous, lawe make thee partiall, women make thee wanton, nor flatterie make thee proude: for, as Trauaile is the life of youth, and varietie the loue of knowledge, so yet after all thy Trauaile learne this, nay by the varietie of thy knowledge learne this Lesson, couldest thou see all the worlde, thou shouldest see nothing but a worlde, and in the ende of all, finde all haue an ende: Riches must eyther be spent or lefte, beauty must decay, honour must be transported, nature must growe weake, sences loose their sence, and life must ende, and then when all is gone, then vanitie, vanitie, and all is vanitie: in the graue there is no beautie, no honour, no wealth, no sence, no life: & thither you must as well as I, and who knoweth, who first? now whether it bee in the Sea, or in the land, in a Fishes belly or a Leaden Coffin: all is one, a graue there must be, of whosoeuer it be: and therefore before thou commest to that last Inne of thy worldes Iourney, let me wish thee wheresoeuer thou goest, and whatsoeuer thou seest, be still one man & remember one thing: serue but one God, loue but one and thine owne country, haue but one wife and trust but one friend: for many Gods breedeth heathens miseries, many countries tra-

uailers humours, many wiues mens purgatories, and many friends trustes ruine: first God gaue thee life, loue him for it: yea hee loueth thee, liue to him for it: your Countrey gaue you foode vnder God, loue it for it: your Countrey gaue you knowledge first vnder God, liue in it for it: your wife giues you Issue, loue her for it, she easeth your house-cares, liue with her for it: and your friend conceales your secrets, loue him for it: and is another your selfe, liue neere to him for it: and leauing the vaine desire of varietie, liue to the onely loue of vertue: spend your thoughts in contemplation of Deuine comfort, your substance in the seruice of God, and benefit of your countrey: wagge not wanton with the wandring eyes, nor trifle out time in vnprofitable toies, couer not your balde head with Periwigs of borowed hayre: curle not your beard with hot Irons: leere not aside like a Beare-whelpe, nor looke vnder the browes like a Bull Dogge, march not in a towne of peace like a Souldiour, nor runne out of your wits in an humor: carry not a picke-tooth in your mouth, a flower in your eare, nor a Gloue in your Hat, for it is apish and foolish, deuised by idle heads, and worne by shallowe wits: binde not your inuention to Poetry, nor make an Oration of an Epistle: Learne but two partes of speeche, to speake good wordes, and to good purpose: goe cleanely but not gaiely, and gaine honestly, and spend thriftilie: feede sparingly, drinke moderately, sleepe soundly, but rise earely, so passing thy time merrily, thou shalt liue happily and die blessedlie: This lesson hath been taught me at home, and I doubt you will scarce finde a better abroad: but least I growe teadious to thee, thus to take thee to Schoole as soone as thou commest home, I pray thee tell me thy opinion of contentment: whether it can be so well had abroade, as at home?

Pam. Truely Father I knowe not the minde of euerie man, nor how fullye to define content: but when wit hath found out, reason hath Iudged, and nature hath receiued the pleasure of the Spirit in the delight of the sences, I thinke, if in the world there bee any content it is there. Now, be it at home or abroad, all is one, for there is an olde sentance which is oftentimes newly in effect: *Omne Solum fortis patria:* euery house is home, all Countries are one to a resolute minde: a friend is a friend abroad, and an ennimie is an ennimie at home: vertue is limited to no place, but honoured in al persons, & loue hath a worlde to walke in, to take the pleasure of his fortune, where varietie of choice tries the wisdome of judgement: my father, if I beholde him but as a man, I can loue him but as a man, but when I thinke of his loue, I loue him as a Father: now, loue being bound to no place, cannot forget his owne nature any where: nay absence of place strengthens the memorie of Loue: and therefore I beholde my selfe, in being a sonne, I remember my Father: if I behold your bounty, I remember your blessing, and honour your Loue: so that still I say, it is not the place, that perfecteth affection, no not in nature: and sometime absence is the cause of the more Ioy in loue, as in the Souldiour, who after Conquest returneth with much more honour then he had at home: the Marchant after a voyage, pleaseth his mistris with better wares then she had at home: the Courtier after trauaile, tels his Lady a better tale, then of a Foxe and a Goose, and the Scholler after Trauaile, makes a better verse then at home: why the Clowne after trauaile can learne to kisse his hand, and maide Maulkin after trauaile, can make new countenances and new complexions: oh father, this home-humor wil soone be worne so threed-bare, that if it were not shifted with some trauaile (euen with lazy) wit would grow louzy: for in place of account, where knowledge is to be enquired, there is more matter then for the Market, and of more judgement then maister constables: where the wise that haue seene the world, note the necessarie good of Trauaile: who neuer heard but of a Iacke-Dawe would thinke a Parret a spirit, and either be affraide of her, or in loue with her, when he that knoweth her what shee is, wil regarde her as shee is: now he that neuer saw but an Ape, would thinke a Baboone a little deuill: but he that hath trauailed where they are bred, will know them for ordinary beastes of those countries: he that neuer saw a Mountibanke, would take a curtizen for a better creature, but hee that had seene their traffique would neuer care for their trade: he that neuer saw a Whale would thinke it a Deuill in the Sea, but hee that had been where they are bredde would know it there, an ordinarie Fish: hee that neuer saw a Picture would goe neere to thinke it an Angell, but hee that knowes them what they bee, will thinke of them as they are. Oh Father, the Tiranny of one Prince makes the mercie of an other more glorious: the terror of warre, makes peace seeme more joyfull, and the daunger of the Sea makes the Land more wished for: doth not the drunkennesse of one Countrie make sobrietie in an other seeme more gratious? the Treasons in one Countrie make loyalltie more honourable in an other? and who hath not seene the one, how can he Iudge of the other? now, for further causes of contentment, what Golde is in the Indies? what Arte in China? what workmanshippe in Millaine? what building in Florence? what Fountaines in Genoua? what State in Norremberge? and for Venice who hath not seene it cannot praise it, but who hath seene it, and can judge of it, I leaue him to speake of it. Oh the Corne, wine and fruite of France! the Oyle, Spice, Drugges and fruite of Spaine! the Rosen, Pitch, Tarre, and Hempe, Waxe, and Honie from the Easte Countries! the Veluets, Sattens, Taffaties and Silkes of Italy, and other farre Countries: are these at home? yea, but howe? not to bee seene with that contentment

that it is at their home: for, to see the little Worme that windes the Silke, how shee liues before her working, and then, how with her worke, shee payes for her liuing, howe neate the Maides bring them to Market, wound vp in their worke, how finelye they are wound out of their worke, and their Silken threedes wouen into diuers fine Stuffes, as well Cloath of Golde, Tissue, Siluer, or Tuffed or plaine Veluet or Satten, or stuffes of other names, the rarenes in the Arte of it, and the neatenes in the dooing of it, it is a thousand times more contentiue, then to buye it in a Shoppe, and to weare it in slappe: Oh to see a Generall in the middest of an Armie, or a Cittie besiedged: to see the Beautie of one, and note the strength of the other, and to tarrie the fortune of both, it would make you breake your Spade, and your Flaile, and as olde as you are, trye the Fortune of your Sworde, to see but one such a sight in all your life: why in a Chamber to see a woman of worth sued to, by the better sort, to heare the excellencie of her wit delieured at the ende of her tongue, with such a grace of modestie, as might cleare suspicion of vngratious action, when her eyes like starres did sparckle in the little Element of her face, and her hayres like wiers, might winde up the thoughts of loues heart, while her wordes like Oracles, should coniure honour to loyaltie, to behold such a queene-like creature in the richest of her array, to reade her in the excellencie of her wit, & heare her in the excellencie of her musicke, were such a contentment to the spirit of good vnderstanding, as would make the heart to rise, to the highest of his worldes ioy: and, is this to bee seene at home in a cupboord, or a Corneloft, or a Cowe pastor? no, no: now I confesse, flesh and blood, red and white, and louely browne, will doe well where are no better: but a countrey daunce is but a Iigge to a stately Pauen: no father, had you seene that which I haue seene, and knew that I knowe, you wold long as well as I to see that I would see: for an olde Mans lesson, is knowledge by experience, and a young mans Loue is variety of vnderstanding, which is the fruite of Trauaile.

Chre. Well Sonne, I sayed it not for nought, that Boyes in these daies, haue wit at will, God send them grace to vse it well: but, now I haue heard you at leysure, giue mee leaue to answere you a little touching contentment: you say, euery house is a home, and euery Countrie alike to a resolued spirit, but he that selleth Land at home, to looke ouer Land abroade, when his money is spent, and hee hath neither house nor home, what then followes, but, insteede of content, play Mal-Content; and for the commoditie of Land, better haue an Acre of Land in Cheape-side, then a hundreth in the Land of waste, for it is either vnder water, or subiect to drowning, and therefore tell not mee of your outlandish earth nor the fruites of it: for, I can haue as good hearbes and fruites here at my doore for my money, as you can haue any where in your trauaile. I know it: for I haue heard them say it, that haue tried it: why? haue not we our Cherry, our Strawberie, our Raspesse, our Gooseberrie and our Mulberie, and I knowe not how many berries, as the Season serues? haue not wee the Plumme, the Peare, the Apricocke, the Apple, the warden, and the Quince, the Walnut and the Filberd, and the Hasell Nut, the Medler, and the Ches-nut, and al in their seasons, growing in our countries, & brought to our markets? and are they not cheaper heere then to trauaile for them, I knowe not whether? Indeede, I thinke we haue them not in such aboundance, for I holde no such necessitie: now, for Mineralles, I doe not thinke but you may finde more Golde and Siluer aboue the ground in one Acre in Cheape-side, then you may finde in ten of the best Acres in your Trauaile: and therefore, for Earth I thinke we haue as good at home, as you can finde abroad: and so much for your earth. Now for your fine wormes, and your worming Maides, it is a prettie idle thing to stand peering on a Worme, but, perhaps we haue wormes at home, that winde themselues vp in Silke, though they bee not caried to market, one of which are better worth then a hundreth of your wormes, & for Maides, if our maides be not as cleanely on the market-day, as they are on a Holy-day, trust mee no more, and I am sorie you can say no more for yours: for they that bee not Sluts, will bee neate, and there is an ende: and for your Silkes and Veluets, wee haue our Sattens heere with such a glasse, that you may almost see your face in it, vppon the backeside of a Vardingale: and therefore talke no more of it: we haue it heere without trauaile, as well as you haue it there with your trauaile, and so content your selfe: Now for your Parrats, your Apes, your Whales & your trickes, some of them we heare speake, and other we see daunce, & other wee heare of, and what care we for more? they that will bee fooles to giue money for fancies, let them alone with their follies, I wish not to trauaile for any such toyes: Nowe for your Campe and your Cittie besiedged, howe gallant soeuer the sightes seeme pleasing to your humor, yet I thinke the heart of a wise man will bee better pleased with a poore peace, then a Rich Warre: though commonly Warre bee the cause of pouertie, and peace of wealth: Nowe for your wenching humor, so fine and so wise, so faire, and so sweete in her lookes, and her wordes, and her trickes, and her toyes, I thanke God, the thought of that world is done with mee, and I would it were neuer to bee thought on with you: for let an Olde Mans lesson bee what it will, a faire wench is a young Mans Loue, and so I allowe it should bee: but then I would haue it neere home, that I might Iudge the better of it, for there are as I heare, so many Painters of Womens faces, so many Instructers of Womens tongues, and so manie flatterers of Womens

humors, that if a man haue not both his insight and his outsight, he may pay home for his blindenesse: and therefore, let Wiers, and Oracles, and such Poeticall figures or fictions passe, and for a flax-en or a browne hayre, for a chaste eye, and an honest face, for a good complexion, and a gratious disposition; I thinke all the world is not better prouided for good Wenches then our Countrie, talke of your farre Countries what you list; and therefore I see not howe you are benefited by your Trauaile, more then to haue libertie to tell more then many well beleeue: but let mee aske you one thing in your Trauaile, did you not reade any Auncient Histories?

Pam. Yes diuerse: and one which mee thinkes were worthie to bee reade of daily: of Licurgus the great Law-maker?

Chre. What might that bee, that you wish so to call in memorie?

Pam. The Law that he first made when he came into the Cittie of Athens, that all the Fooles and Iesters should be whipt out of the Cittie.

Chre. That would goe sore nowe I tell you, for they thriue strangelie in these daies: but tell mee, haue you not reade, nor heard the opinions of the Philosophers, touching their discriptions of some especiall matters?

Pam. Yes, I haue reade certaine discriptions of opinions, but, I finde not their names set downe: I haue reade a strange discription of a Woman.

Chre. And not of a man?

Pam. Oh yes and that to good purpose.

Chre. I pray thee if thou canst remember them, recite them.

Pam. First I read that a woman was the cracke of a Mans wit, & the trouble of his vnderstanding, the hardest part of his body, & the worst part of his substance, Natures Baby, and reasons Torture.

Chre. And what of man?

Pam. I reade that Man is the Pride of Nature, the play of Time, a Woman's Foole, and an Apes Schoolemaster.

Chre. And what of Riches?

Pam. That they are the Plague of wit, the subduer of reason, the tempter of Nature, and the abuse of time.

Chre. And what of pouertie?

Pam. That it is the Badge of Patience, the triall of vertue, the Touchstone of grace and the punishment of mercie.

Chre. Good Notes, but whom haue you noted the meste happie in the world?

Pam. The Foole.

Chre. Your Reason?

Pam. Because he knowes no vnhappinesse.

Chre. And who most vnhappie?

Pam. The Athist, because he wants grace.

Chre. Whome the Richest?

Pam. The wise: because, knowledge is a high Treasure.

Chre. And who the wisest?

Pam. The faithfull, because they are halfe way in Heauen.

Chre. What is the best gouernement?

Pam. Loue.

Chre. And what is the best punishment?

Pam. Fasting.

Chre. What is the best Lawe?

Pam. Iustice.

Chre. And what the best pleading?

Pam. Truth.

Chre. Short, and sweete, I like all this well: nowe tell mee what is the best Beautie?

Pam. Vertue: for that it makes the fowle faire, and the faire gratious.

Chre. What the best honour?

Pam. Wisdome, for that it serues God, & gouernes the worlde.

Chre. What hast thou read to be the greatest torment of the worlde?

Pam. An vnquiet wife, because a man is bound to her.

Chre. And what the greatest comfort?

Pam. A quiet conscience, because it keepes the soule in peace.

Chre. What finde you the moste precious?

Pam. The word of God, for it directes the soule.

Chre. And what next?

Pam. Time, for it is wisdomes rule.

Chre. And what is most grieuous?

Pam. A frustrate hope, for it grieues the heart.

Chre. And what moste ioyfull?

Pam. A setled faith, for it is fearelesse.

Chre. Which is the moste wittie creature in the world?

Pam. A Woman, because shee can make a Foole of a man.

Chre. And which is the moste foolish?

Pam. A wicked man, because he leaues heauen for hel.

Chre. What holde you the least worthe?

Pam. Vanitie, because it is a hurt of wit.

Chre. What vertue holde you the greatest?

Pam. Patience, for it keepes the Spirit in temper.

Chre. And what vice the vilest?

Pam. Drunkennesse, for it makes a Beast of a Man.

Chre. What is the best studdie?

Pam. Diuinitie, for it is the Schoole of Wisdome.

Chre. What next?

Pam. Philosophie, for it is the Schoole of Nature.

Chre. What thinkest thou of Loue?
Pam. A trouble of wit.
Chre. What thinkest thou of beautie?
Pam. A colour.
Chre. Of Youth?
Pam. A Spring.
Chre. Of Age?
Pam. A Blast.
Chre. Of Honour?
Pam. A Title.
Chre. Of power?
Pam. A charge.
Chre. Of Wealth?
Pam. A care.
Chre. Of life?
Pam. A Trauaile.
Chre. Of death?
Pam. A rest.
Chre. Truely Sonne what thou hast benefited thy bodie by thy trauaile, I knowe not, but by the Trauaile of thy spirit, I see thou hast so much bettered thy knowledge, that I care not whether thou goest, so thou returnest so well home: and were it not to wearie thee to[o] much, I would aske thee a fewe more questions.
Pam. What please you I will answere the best I can and craue pardon, if al be not to your liking.
Chre. No thou canst not displease my loue, that ioyes not a little in thine vnderstanding: and therefore, let me first aske thee, where doost thou thinke is the moste danger in the world?
Pam. At the Sea: for the Windes, and the Waues, the Rockes & the sands doe often threaten distruction.
Chre. And where moste safetie to liue?
Pam. In heauen: for in the worlde there is none.
Chre. But in the world where is the sweetest life?
Pam. In the Vniuersitie: for there are the best wits, and the best rules.
Chre. And where the vainest life?
Pam. Among women: for there is but losse of time.
Chre. And where the costliest?
Pam. Among Courtiers: for there is much pride in apparell, and great causes of expence.
Chre. And where the Idlest?
Pam. In the Ordinaries, where there is nought but talke, and play, and Cheere.
Chre. Where is the quiet life?
Pam. In the Countrie, where wit may feede the spirit in contemplation.
Chre. Where the noblest?
Pam. In the warres: where valour may shew mercie, and wisdome gaine honour.
Chre. And where the moste blessed?
Pam. In the Church, where praier, and fasting, findes admirable comfort.
Chre. Well said my good Boy, but out of thine owne Countrie, tell mee where thou didst finde most contentment?
Pam. In Italie: for there I found the Marchant rich, the Souldiour valiant, the Courtier Affable, the Lawyer Learned, and the Craftes-man cunning, the Women faire, and the Children toward: the earth fruitefull, the fruite pleasant, the Climat temperate, and the Labourer painefull. I cannot say but in other Countries I found diuers of these, but not al, so much in any.
Chre. And where most discontentment?
Pam. In Barberie, where the Souldiour is bloodie, the Iewe liues with the Gentill, the Marchant is of no pleasing carriage, the Courtier I neuer saw, the Women are not beautifull, the Climat is hot, and the Soile but euen so, so: and in summe, little good but Hides and Sugar.
Chre. I hope thou didst make no long stay there?
Pam. No Sir, nor euer intend to come there againe: I had rather make Salt my Sugar, then Trauaile thither againe for it.
Chre. Where didst thou make thy longest aboade?
Pam. In Italie, and there, except at home with you, I had rather spend my life, then in many places of the world: and in Venice of any place there.
Chre. Your reason?
Pam Because there I may feede mine eyes with manie faire obiects, and my minde with many deepe considerations: to beholde the platforme and Scituation of the Cittie, how it standeth enuironed with the Sea: then to view the stately buildings of stones, as wel in their Churches as their Houses: vpon the Realta, to see the varietie of strangers, to obserue the people, their habites, their Languages, and their carriages: to see the treasurer of S. Marco, the prouision in their Arsenale, and the state in the Dukes Pallace: to note the strict & ciuill manner of their gouernement, to conuerse with fine wits, to accompany kinde natures, to beholde their faire Ladies, and to enioy the libertie of conscience, to take a Gondolo, and crosse a smooth Sea, to their sweet Riuers, and at pleasure to take the ayre of their pleasant villages, to feede of their sweet fruites, and drink of their delicate wines: with other needeles things to talke of, that except this countrie, and your house, I knowe no such place of contentment.
Chre. Thou saist wel, these causes of content may wel make thee in loue with the Countrie: but I am glad to heare thee except thine owne countrie & my house, where I doubt not, thou shalt receiue as much true content, as either Italy, or all the world can affoord thee: at least if I can deuise it, it shall bee so: but if it cannot bee, it shal be my content, that thou shalt haue it where thou wilt, or canst deuise it: but, beeing

now abroad, & supper will not be readie this hower: I pray thee recite me some prettie Historie, or tell mee some prettie tale of somewhat that hath passed in the way of thy passage. I care not of what nature it be, it shall content me.

Pam. Vpon the suddaine to call to minde any historie of auncient time, that may be worth the recounting, I shall haue somewhat to doe: but of some such matter as hath passed in my Trauaile, whereof I haue bene either an eye witnes, or had perfect intelligence, that I may tel you the truth, I care not if I acquaint you with the discourse.

Chre. I pray thee doe, and thou saist well, for Trauailers are giuen (some say) to begull the worlde with gudgins: especially such as long after newes & to heare strange things, though they neither vnderstand them in the telling of them, nor can remember a word of them; but for thy selfe, though I were but a friend, yet I see, such is thy knowledge of good, as will not let thee commit so great an euil: & therfore, on gods name say what thou wilt, it shal content me, I will beleeue it, & thanke thee for it, for it will be a good meane to passe away the time, and to make our walke seeme the shorter.

Pam. Sir to tel you of a bloodie fight, a defeated armie, the Sacke of a Cittie, or a wracke of a Shippe, were more lamentable then comfortable: to tell you of a monster, that had bin the death of a man, would but mooue pittie and griefe: to tell you of a plague in a countrie, and the ruyne of a kingdome, would but be a breeding of melancholly: to tell you of a Shepheard and his Dog, wold but shew you that you see euery day: to talke of a Foxe and a Goose, why the countrie is too full of them euerie where: to tell you of a Wolfe & a Lambe, why it would make you pray for your flock: & therfore to leaue al idle & vnfitting humors, I wil tel you in my opinion, a true & prettie discourse of somewhat that hapned in a Cittie, where I spent some time which I hope shall not dislike you.

Chre. I pray thee doe.

Pam. Then Sir you shall vnderstand, in the Cittie of Venice, a place in which I spent some time, it was my hap, among other contentments to fal acquainted with a young Gentleman, much of mine own yeres, had bin at the vniuersitie, seene something in trauaile, & there finding many pleasing spirits, thought good to spend some time among them: it fell out one morning among other, going towards S. Marco in my company, passing by a house of a great Magnifico or gentlemanly marchant, he chanced to espy, in an entrie within the doore, a pretty, nay a young gentleman talking with a faire damsel, whom he imagined to be the yong mans mistris, but it fell out she was his sister: now the young gentleman wel acquainted with my friend, beckned him into the house, & gaue not onely him, but mee also, for his sake, a very kinde welcom, & procured no lesse at the hands of his faire sister: whom though far short of her desert, I wil describe in her worthines: her yeres about twenty, the prime of natures pride and virginities honour: beautiful, so far, as a creature can be imagined, wise with that modesty that made her wit admirable: & kinde, with that care that made humility gratious: her portion though not for a prince, yet able to make a poore man wealthy: & for her proportion, the painter might be graced in her counterfaite: loued she was of al that knew her, hated of none that could know her: serued of manie that were happie to attend her, and especially beloued of one that did truely honour her, who was the young man whom as my selfe I loued: often did hee sollicite his suite with such secret proofe of his affection, as made her Parents no lesse willing to entertaine his kindenesse, then her his loue: his speech was sildom & not much, his letters few & not teadious, his gifts not many, but of worthe: and thus farre wrought her fauour with his affection, that for women though he saw many, yet hee loued none but her: her vertue made him vowe chastitie, her beautie were his eyes blisse, her modestie, was his loues praise, & her loue, his lifes honour: she knew it, and was pleased in it: I knewe it, and loue him for it: her parents vsed him as a Sonne, her Brother as himselfe, and she as her Brother: now affection grew to passion, and patience to ioyne with reason, for the comformation of a mutuall comfort: but what fortune doth in these courses, too many in their crosses can witnes: he was farre from his parents, & shee at home with her friendes: loath hee was to put her to aduenture of her honour, with his fortune, though in him shee reposed her worldes felicitie: loath shee was to leaue him for want of what with him, and yet her care was such of him, that shee would bee ruled by him: and therefore hauing betwixt themselues sealed with their hands, the infringible band of faith and troth in the heart, after a supper in her fathers house, & a breake-fast in her brothers lodging, as well as loue could giue him leaue, hee tooke leaue of his faire lady, to looke home toward his father, to whome hee would impart his suite, of whome hee would obtaine a blessing, and from whome hee would returne to her, with his fortune: To tell you the manner of their parting, if euer you were in the like perplexitie, would but reuiue a forgotten passion: but, when swallowed sighes, and bleeding teares had almost marr'd all on both sides, her brother caried her away, & I brought him away, and so went the world away: Now many a night since haue I lyen with him, and heard him deliuer such due praises of her worthinesse, and sigh out such deepe sorrowes of his own vnhappinesse, that if I could haue done him good, I could not haue denied him, and not being able, I could not but sorrowe with him.

Chre. Alas poore Gentleman, where did you leaue him?

Pam. Not farre from his fathers house.

Chre. And doth his father loue him?

Pam. Or else he were vnnaturall.

Chre. And doth he loue his Father?

Pam. Deerely, I will sweare for him.

Chre. And will not his father helpe him?

Pam. He is fearefull to charge him.

Chre. And doost thou loue him?

Pam. As my selfe: and deerest of any but your selfe.

Chre. What will serue him?

Pam. A thousand Crownes.

Chre. I wil giue it him, and thee as much more to accompany him.

Pam. And will you not repent it when you knowe him?

Chre. Why, I knowe he is not mine enemie, if he be thy friend: and if thou louest him, I will thinke nothing too deere for him.

Pam. Imagine it were my selfe:

Chre. Haue I ought too deere for my Sonne, that could finde me out such a Daughter?

Pam. Then deere Father pardon my circumstance, and fauour my suite, your sonne is the man: my Mistresse is the Lady: and in the performance of your worde, lies the hope of my comfort.

Chre. Saist thou mee so Boy? gramercie for thy merrie tale: I will be as good as my worde to thee and better in my loue to thee: I will goe to her with thee, and make vp the match for thee. Thy valour with her Beautie, thy learning with her wit, thy honestie with her vertue, thy land with her money, I hope shall make a happie coniunction: for though thou wert a stranger, thou shalt be found no begger: and now thy Mother is dead, and thy sister is married, I care not in my olde age to see a little of the world with thee: but yet by the way, now thy wooing is past, for thy wiuing let me tell thee: If shee gouerne thee, thou art gone: Lord haue mercie vpon thee: and if shee will be gouerned by thee, then beware of a Fooles Paradice, for Women haue stomackes: and if they cannot pranke, they will powte, if they bee faire they are either idle or worse occupyed, if fowle eyther sullaine, or vncomfortable: if rich, eyther proude or froward: if wittie, in daunger of humors: if fantasticke, out of question Amorous: if young, wilful: if aged: wayward: Now tell me how wilt thou chuse a wife? if thou fit not her humor she wil frown, if she fit not thine, thou wilt fret, & therfore though wit be gratious, & beautie be pretious, & kindenes be comfortable, & vertue bee honorable, and wealth doe wel, & loue be a wonderfull thing, & al this be in a woman, yet, when vse makes wearines, & wearines makes loathsomnes, & constancy is so cumbersom that it hinders much contentment: when she falls deafe, or thou blinde, or she sicke, & thou poore, or shee be of one minde or thou of an other, that complaintes must be made, causes must be decided, quarrells must bee ended, enemies must be reconciled, or parties parted, and how then? when will or want breedes woe or wickednes, & loue is an other thing then hath bene talked of in the olde time, what then? swearing & staring, scolding and brawling, cursing & banning, & crying: oh fine life for a mad dog, when the childe bawles in the Cradle, the wife brawles at the table, the nurse wralles in the kitchen, & the maide mumbles in the seller, where are you then? in a pittifull wood, alas the day that euer I did it: there is no helpe for it, & therefore in time looke to it: if thy mistris be as thou saist, God keep her so: if she be not & holde not, if thou saiest thou louest her, I pray heartely that it holde it so: but hope saies the best, & I will beleeue it, & feare saies the worst, & I wil defie it, onely this my Sonne, let me tell thee touching the managing of a wife, maintaining loue with a wife, & the assured notes of a louing wife: & first for the managing of a wife note her yeres, her wit, her disposition, & her acquaintance: if she be young, be careful but not iealous of her, make not two beds with her, except in sickenes, & that not fained: let her not want such company, as you thinke fit for her, for idlenes & solitarines, put many thoughts into a womens head, that may anger her husband at the heart: why a dreame sometime of vnkindenes will put strange passions into some womans head, & therfore awake let her not be without company to exercise her wits in good conference: least she be worse imploied in ill cogitations: let her bee apparrelled to thy calling, but no further, for feare of pride, & then a worse plague: let her feede holsomely, but not to[o] daintily: for as snow engendreth haile, a licoris tongue will haue a couetous minde: you know my meaning, let her want no necessaries, nor feede her with superfluities, welcome her friends that are honest, & keep her from tatling Gossips, make some commend her modesty in her hearing, but vnseene: cherish al good humors in her: let her lacke no silk, cruell, threed, nor flaxe, to worke on at her pleasure, force her to nothing, rather prettily chide her from her labour, but in any wise commend what she doeth: if she be learned and studious, perswade her to translation, it will keepe her from Idlenes, & it is a cunning kinde taske: if she bee vnlearned, commend her huswifery, and make much of her carefulnesse, and bid her seruants take example at their mistris: winke at an ill worde, at least if it growe of ignorance: and sometime feede her humour, so it be not to thine owne dishonour: let her vse thy purse but be not priuie to thy state. If she bee giuen to play, take heede of a tricke, and if it be at Tables, looke she beare not false: at boord be merrie with her, abroad kinde to her, alwaies

to louing her, and neuer bitter to her, for patient Grizell is dead long agoe, and women are flesh and blood, though some haue little wit & reason: if she be wise obserue her, if vertuous loue her, if kinde requite her, & if constant make too much of her, for she is a Iewell, and more worth then you can imagine her: beleeue me Sonne what I tell thee, for I have daunced the daunce before thee, and though I will not blowe the horne to thee, yet if thou hunt a good chase I can teach thee: Tush though Boyes be mad wagges, yet an olde Dogge bites sore: and therefore, my good Boy, heare and note what I tell thee: thou wilt finde it will be goode for thee: if she coll and kisse thee, and hang on thy lippes, take heede shee doe not flatter thee, and looke who is behinde thee: if she powte, and lowre at thee, she meanes no good to thee: words of course may be good, but course wordes are naught: take heede of a leering eye, and glibbe tongue, for they are commonly like a crosse-bowe, soone bent; take heede of a proud spirit and a fowle mouth, for they are moste of them eyther costlye, or vnquiet: take heede of a swearer & a drunkard, for they will surely bring thee distruction: but what neede I giue thee warning of these woes, when thou hast made a choice of so many comforts? & therefore I will onely hope the best, and beleeue it, and helpe thee in what I can to it.

Pam. My good Father, how much I holde my selfe bound to your kindenes, I cannot expresse, but will endeuour in my dutie to make you finde: for though I am assuredly perswaded of my iudgement, yet shall my wit giue place to your experience: and such and so manie are the merrie trickes of these daies, that foure paire of spectacles will scarcely helpe one paire of eyes, to see clearely into the true constancie of a kinde woman: for though in my mistris, I hope it is not so, yet naturally in many, it is so: they haue strange humors in painting their faces, in borrowing their hayres, & changing their mindes: why, sure I thinke they are madde, when they thinke themselues wise: when running from God to the Deuill, they can cuckolde their husbands with knaues, though sometime money make such matches, that Beggers liue better liues: and it is a fine iest, to see how the deuil teacheth them, to excuse their owne sin, as thus: flesh is fraile, these wicked men are ful of temptation, and my husband is such a, and so foorth: but this will not serue, when time shall serue, that they shall answere for their seruice to God, and their husbands: but I hope mine is not so, nor will prooue so: nor any honest husband is so ill wiued, nor any honest wife so ill minded: tis but a tale surmised to wrong poore Wenches, and fright poore fooles, and therefore such as are good, God holde them so, and such as are to blame let them doe no more so.

Chre. Amen Boy say I too: but I doubt the worse, there will be trickes in the world, that euerie man shall not bee acquainted with: but since we are entered into this same loue-talke, though it bee a matter past my reach many yere agoe, yet to refresh an olde wit let me aske thee one question?

Pam. As many as please you.

Chre. If loue be in the world, where dost thou thinke he liues?

Pam. In mens hearts and womens eyes.

Chre. How is that found?

Pam. By womens tongues, and mens wits.

Chre. How so?

Pam. Why their eyes speake kindely, & mens hearts beleeue it: and their tongues bewitch mens wits, that are carried away with it.

Chre. Whither are they carried?

Pam. To their willes.

Chre. And what to doe?

Cam. To vndoe themselues.

Chre. Is it so in all?

Pam. For the moste part.

Chre. How then is it with thee?

Pam. Farre otherwise: for when you shall see the subiect of my choice, I doubt not but you will say, if there be a Phœnix in a woman, and an Angell in any earthly creature, she is one.

Chre. Oh but Sonne, speake neither poetically, nor prophanely, for the Phœnix is but a fiction, and an Angel is a heauenly creature, if it bee a good one, or else I know not what to say to it, whether it may bee in a woman or not: for let me tel thee, a woman being the weaker vessell, I wonder how (hauing a stronger spirit then her husbands) she doth not burst with the force of it?

Pam. No, no, as you say, it may be a worse spirit then her owne that doth haunt her but by fits, to trie her husbands patience, which being found, puts the furie to flight, and then she become her selfe againe: but from such spirits in women that vse men thus, good Lord deliuer vs.

Chre. Amen say I boy, for thy sake, for I haue done with them: but tel me now the reason of patience, why, a man that sees his miserie, knowes his abuse, and will abide it, why hee shold so befoole himselfe to digest it.

Pam. Because, in seeking to help himselfe, he may hurt himself, & of two euils the least is to be chosen, for shame cannot be recoured, griefe cannot bee put off, murther cannot be answered, & therefore a fault must be winked at: and in time either age or weakenes, wil make them wearie of it that vse it, and then repentance makes the perfect creature: vertue is a diuine guifte, and eurie one hath it not: Chastitie is good for Alcamistrie, but that is a long studie: wisdome liues but with a few, and therefore a great many must be borne withall, and honestie is such a Iewell, that there

is little money to be gotten by it: and yet there are wise, and faire, rich, and vertuous women, and make men happie that can happen on them: among which it may bee that your Mistris may be, and I hope will be one of them.

Pam. Oh Father doubt it not, for a staied eye, a naturall beautie, a soft speech, a straite proportion, a gratious gesture, and an humble minde, shewe a true heart, a good wit, a blessed soule, and an excellent creature, and such is my Mistresse.

Chre. And yet a staied eye, may haue a strange sight, a blushing cheeke, an ill fore head, a softe speech, a slye meaning, and an humble minde, a couered crafte: but I hope hath not your mistris.

Pam. Oh no, varietie of knowledge, solitarie walkes, holy obseruance and necessarie exercise: shew a carefull wit, a contemplatiue spirit, a zealous heart, and an industrious minde, and such hath my mistris.

Chre. And yet varietie may breede vanite, solitarines may shadowe pride, holy shewes may hide hipocricie, and exercise may prooue cunning: but such I hope is not your mistris.

Pam. No Father, vertue and vanitie, are odde, Solitarines and pride are of a contrarie humour, holines & Hipocricie, are contraries, and labour and crafte are of sundrie natures, and my mistris and an ordinarie creature are different in dispositions: and therefore I beseech you, if you speake of the best sorte, let her not be left out, & if of the worst, thinke not of her name, for she hath no place in their imperfections.

Chre. I like thee well boy, I see perswasion doth well in affection, thou wilt stand for thy Mistris against the whole world: it is well done, for if shee bee worthie thy praise sticke to her, if thou bee worthy her fauour, neuer leaue her: but now leauing this loue tale till wee come where the matter is further to be talked of, let me haue another bowte with you, for a few pointes of your opinion touching certaine propositions, that I meane to make you.

Pam. Deere father your Sonne will bee ready to performe his best to your pleasure: & therefore say what shall please you.

Chre. Tell me then, if you must leaue your father, or your mistris, which would you leaue?

Pam. My Mistris.

Chre. Your reason.

Pam. Because I may haue such an other mistris, but such an other father I cannot haue.

Chre. But if your Mistris were your wife, how then?

Pam. I must leaue Father and mother, and cleaue to my wife.

Chre. If you must loose your land or your loue, which would you?

Pam. My Land: for I may purchase other Land but I cannot purchase such an other Loue.

Chre. If you were without a wife, you may bee rich, and by a wife shall bee poore: which will you?

Pam. A wife for Godlines is great riches to him that is content with that he hath.

Chre. If you *may bee* wise, and will not, and would be wise and cannot, which would you chuse?

Pam. The *may be*, for where there is power, wee may be perswaded, but where there is no power, will is not to be spoken of.

Chre. If example teach you, & you conceaue it not, or if you conceiue it, and regarde it not, which is the worse?

Pam. Not to conceaue, for will is sooner cured then wit, of any imperfection.

Chre. If a friend deceaue you, & an enemie help you, whome will you loue best.

Pam. My friend; for they doe both againe their wils, and the one of no good, the other out of no euill minde.

Chre. Thus much for a friend and a wife: Now to other matters: what dost thou thinke moste needefull in the world?

Pam. Honestie, there is so little of it, that it is in fewe mens hands.

Chre. And what least needefull?

Pam. Villanie, there is so much, that many hang for it.

Chre. What is the moste comfortable in the world?

Pam. Ayer, for it maintaines life.

Chre. What is moste profitable?

Pam. Money, for it gaines thousands.

Chre. What least profitable?

Pam. Pride, for it spendes much.

Chre. Which is the vylest creature in the world?

Pam. The Cucko, for she kiles the sparrow that hatcht her.

Chre. And which the kindest?

Pam. The Pellican, for she kilies herselfe to feede her young.

Chre. Who is the truest louer in the world?

Pam. The Turtle, for she neuer changeth whome she chuseth.

Chre. Which is the most dogged bird in the world?

Pam. The Turkey-Cocke for he beates his hen when he hath troden her.

Chre. Which is the most foolish bird?

Pam. The Woodcocke, for she is euer shewing her taile.

Chre. Which is the best beast in the world?

Pam. The Vnicorne, for his horne killeth poyson, & he neuer hurteth a Virgin.

Chre. Which is the most stately?

Pam. The Lyon, because he stoopes all other with his looke.

Chre. Which is the moste craftie?

Pam. The Foxe, when he scapes the huntsman.

Chre. And what the strangest?

Pam. An Ape, because he is like a man.

Chre. And which is the most monstrous Beast?

Pam. A wittoll, because he hath a world of hornes.

Chre. Wel said, which is the nimblest beast in the world?

Pam. A Camelion, for hee can turne himselfe into diuerse colours in an instant.

Chre. Which is the most profitable beast in the world?

Pam. An Oxe, for when he hath drawne al the year, he will make beefe against Christmas.

Chre. What is the moste vnprofitable Beast?

Pam. A Woolfe, for he is good for nothing while he liues, nor dead, but for his skinne.

Chre. Which is the sweetest Beast in the world?

Pam. A Ciuit Cat.

Chre. And which is the moste vnsweet?

Pam. A dogge when he hath eaten carrion.

Chre. Well, thus I see thou art able to answere mee to good purpose, to whatsoeuer I shall propound thee: but leauing this ticktacke, shall we goe to some other game?

Pam. What please you.

Chre. Then let mee bee merrie with thee: and to my questions answere me conceitedly.

Pam. As I can without offence.

Chre. Then first to your Gramer rules, howe many parts of speech are there?

Pam. Two, to speake well or speake ill.

Chre. What is a nowne substantiue?

Pam. A riche man, for hee can stand alone with helpe.

Chre. A nowne adiectiue?

Pam. A Begger, that liues of almes, for hee cannot stand alone.

Chre. What is a Verbe?

Pam. Loue: for when you haue declined it to the full, it makes nothing but a noise: for it hath no substance.

Chre. Wel, leauing further to speak of these groundes of learning, let me aske you, when an english is giuen to be made in Latine, what is to bee done.

Pam. No harme, if it be well made.

Chre. How doe the Nominatiue case and verbe agree?

Pam. Better then many neighbours, that can hardlye liue togither.

Chre. How vnderstand you the Plurall number in one person?

Pam. Two wayes: one in haec homo the common of two or three: or in a Wench great with childe, before she knowe her husband.

Chre. How make you a figure of a Cipher?

Pam. When a foole keepes a place among wise men.

Chre. And howe a Cipher of a figure?

Pam. Of a wiseman without money, for a purse without money is a body without life.

Chre. How figure you a Gerunde?

Pam. In hope, euer dooing, and neuer done.

Chre. And how a Participle?

Pam. In happe, done well or ill.

Chre. And how make you a broken number?

Pam. With sighes and sobbes.

Chre. And how a full point?

Pam. At the graue; because I can goe no further at least in the world.

Chre. A good place for them that walke right, but for other, it is a sorrie gate to a heauie house: but leauing these pointes to men of more diuine studies, let vs a little more talke of the course of the worlde, and tell mee what is the reason, why one man that hath no wit, shal haue much money, and an other that is verie wise, can get little?

Pam. Because the one hath gotten vnderstanding, and the other hath gotten to stand vnder.

Chre. Indeede thou saiest well, the wise man stands ouer, and the couetous standes vnder his money: but tell me thy opinion, why should a knaue prosper, and an honest man goe downe the winde.

Pam. Because the one seekes his paradise heere, and the other in an other world.

Chre. What doost thou thinke moste beautifull in the world?

Pam. A faire day.

Chre. And what moste vncomfortable on the earth?

Pam. Emprisonment.

Chre. And what most pleasing to nature?

Pam. Libertie.

Chre. And what most grieuous?

Pam. Sicknes.

Chre. What is the best substance of a Sillogisme?

Pam. Truth.

Chre. And what the best proofe of a good wit?

Pam. To maintaine it.

Chre. Thou saiest well, but I feare I trouble thee with too manie questions, and therefore not to trie thee too much, I wil onely tell thee a word or two, of my opinion of the world, and so we will goe into supper.

Pam. I thanke you sir, I shall be glad to heare it, and hope, not hastily to forget it.

Chre. I will tell thee, I thinke the world, a maze of wit, a walke of will, a trouble of reason, a poyson of nature, an enemie of rest, a labour of man, a Laborinthe of time, a wildernesse of creatures, and a pilgrimage of patience: where the wise gouerne best, and the wicked thriue moste, and the rich haue moste power, and the

poore most miserie: where pride makes her triumphe, vanitie selles her wares, folly hunts after fortune, and honour followes wealth: where children haue long breeding, Women bring charge, & men Trauaile toward death: Learning breedes studdie, Arte breedes labour, and Sickenesse weakenesse: the Sea is daungerous, the Aire infectious, the earth laborous, and the fier is terrible: In summe, no felicitie in it nor happines, but to leaue it, & therefore, when thou hast as wel past it as I, and knowest it as I doe, *Cælum virtutis patria, et non est hic mihi mundus:* Heauen is vertues Countrie, and heere is no world for me: but for that thou art young, and some things are to be done in this world (I hope) before thou shalt goe out of it, I will first prouide for thy content in the happie course of thy wished comfort, & then leaue thee to the heauenly contemplation of thy spirits happinesse: but I see my seruant comming towards vs: the messenger of my stomackes attendance, and the Sunne is toward his declination, and therefore for this time I will trouble thee no further, but onely reioyce in thy happie health, and that I haue heard from thee: I see it is euen supper time, and therefore let vs away.

Pam. I will wayte vpon you.

FINIS.

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NOTES AND ILLUSTRATIONS.

PAGE. 4, EPISTLE-DEDICATORY TO SIR IOHN LINWRAYE. . . . See Index of Names S.N. for notice of him prior to his being knighted: l. 7, '*Diagolicall*'—misprint for (probably) '*Dialogolicall*'=in a dialogue (as *infra* To the Reader).

P. 5, col. 1, l. 25, '*silke points*' = laces (so-called) for supporting the breeches.

P. 6, col. 1, l. 11, '*vtterance*' = vending, sending forth. Cf. col. 2, l. 1.

P. 7, col. 2, l. 4, '*a tale of a Tub.*' Ben Jonson had appropriated this as title of a Play long before Swift used it in his grim fashion: l. 14, '*Guineuer*'—of the Arthurian legends: l. 33, '*Tit*' = a small horse.

P. 8, col. 1, l. 1, '*kertell*' = kirtle.

P. 10, col. 1, l. 8, '*Tuffed*' = with tassels: l. 12, '*slappe*' = slape or untidily, *e.g.* to walk about the house with dirty shoes is to be 'slape': l. 35, '*Pauen*' = a grave Spanish dance: col. 2, l. 4, '*Raspesse*' = raspberry: l. 7, '*warden*' = a large baking pear: l. 9, '*Medler*' = a kind of apple—see Glossarial Index, *s.v.*: l. 30, '*glasse*'=gloss: l. 31, '*Vardingale*' = fardingale.

P. 12, col. 2, l. 22 (from bottom) '*Realta*' = Rialto—the renowned bridge of Shakespeare and Otway.

P. 13, col. 2, l. 21 (from bottom), '*leaue him for want of what with him*'—a word or words must have been dropped here: l. 18 (*ibid.*) '*infringible*' = not to be infringed on.

P. 14, col. 1, l. 28, '*gramercie*' = great thanks—a minced oath: col. 2, l. 11, '*wralles*' = to bawl loudly: l. 35, '*licoris*' = licorish: l. 41, '*cruell*' = fine worsted.

P. 15, col. 1. l. 12, '*coll*' = embrace: col. 2, l. 3, (from bottom), '*Alcamistrie*' = alchemy.

P. 17, col 1, l. 6, '*wittoll*' = cuckold: l. 24, '*ticktacke*'—a kind of backgammon: here = entertaining and pleasant conversation.—G.

I pray you be not angrie.

1605-1624.

NOTE.

'I pray you be not angrie' was originally published in 1605 (4to, pp. 24.). The following are respectively its (*a*) Title-page, (*b*) Epistle to the Reader :—

I

Pray you be not Angrie.

A

Pleasant and merry

Dialogue, betweene

two Trauellers as they met on

the High-way.

By N. B.

AT LONDON,
Printed by *W. W.* for William Jones,
dwelling at the signe of the Gunne
neare Holborne Conduit.
1605.

TO THE READER.

ANGER, is ill in any man ; in a Wise man it will but trouble his wit, and in a Foole twill but shew his follie : and therefore I say vnto you all, one and other, *I pray you be not Angrie:* For, Wise men, I hope their *Patience* will beare with my Follie : and for my fellow Fooles, I hope they will beare with me for good fellowship : but they that are neither of both, but betwixt both, neither Fish nor Flesh, but plaine Red-Hearing, I commende them to the Chaundlors, for I can make no market with them : Now of what nature you are that reades, for witte or vnderstanding ; or neither of both, God knowes, I know not, and therefore can not tell what to say vnto you, but onely as to all other ; *I pray you be not Angrie:* But take all as well as your wit will giue you leaue, and I will thanke you as much as time and occasion will giue me reason : And so with the Title that followes in the beginning of the Booke, and followes to the end, I end ; *I pray you be not Angrie:* for in good will I rest, to euery one that deserues well.

A Friende,

N. B.

These initials [N. B.] are contemporaneously filled-in 'Nicholas Breton' in full in the title-page of an exemplar of 1605 in the Bodleian. Our text is that of 1624, from the same source. The title-page of 1624 is as follows :—

I | Pray you be not | Angry, for I will make | you merry | A pleasant and merry dialogue, | betweene two Trauellers, as | they met on the High- | way. | *LONDON* | Printed by *A. M.* for *Samuel Rand* and are | to be sold at his Shop at Holborne | Bridge. 1624. G.

A merrie Dialogue betweene two Trauellers vpon the High-way, touching their *Crosses*: and of the vertue of *patience*.

Fabiano, and *Fernuno*.

Fernuno.

Fabian, Good morrow: how do you? and how farre walke you this way?

Fabian.

I do as you see, neither of the best, nor the worst: and am trauelling not very farre; & yet somewhat more then a pretty walke; about some hundreth miles or two for a breathing, to teach the dauncing legges of my youth, to plodde for the prouision of mine old age: and since it is no better, it is well it is no worse: For since I haue done my selfe more wrong, then I can make my selfe amends, I must content my selfe with a pudding, while other may feast, that haue better fare.

Fern. Then, I pray you be not Angrie; for Patience is a playster for all paine, it is the very poyson of all sorrow, a preparatiue to all comfort, and the onely quieter of a troubled spirit.

Fab. Why how now? Haue youe béene a Scholler since I saw you? Truely I desire not to trouble your memory, with saying ouer your lesson without booke: all your Aduerbes and your Prouerbes, will not doe me a pinnes worth of pleasure.

Fern. Oh Fabian! haue patience, be not angrie with your Fortune, there are Flouds as well as Ebbes: Time hath his turne and Fortune may be as great a friend, as shée hath béene an enemie: the Starres may one day shine as well ouer your house, as your neighbours; and therefore stay your houre, you know not when it will come; and therefore take no thought: I pray you be not Angrie.

Fab. Well Fernuno, to your sentences: let mée tell you, that you know that I know, that you know, that when you and I did first know one another, you knew the world was better with mée, then to let mée plodde vp and downe in this manner, with no more company but my Dogge, and my plaine Cudgell: but tis no matter, all is one; for hauing plaide wily beguily with my selfe, I can thanke no body for my hard bargaine: for in the time of my youth (the most perilous point of mans age) falling into such acquaintance as were smally to my commodity, as well of the Masculine as the Femenine gender, who so long fed my humour with follie, that I fell almost into a Consumption, before I found the nature of the disease: at length, (though somewhat late, yet better late, then neuer) remembring that my father left me more Land then Wit; and Nature being more Mistris then Reason ouer my ill ruled Senses: and seeing the world at such a passe, that I could haue well wished to haue béene out of it: finding my Friends scorne of mée, my Foes scoffe at mée, some few pitty mée, and few comfort mée, I resolued to shake of my Shake-ragges, and to retire my selfe vnto some solitary place; where, hauing left one Foole, to laugh at another; one villane to cut anothers throate, and one Honest man to be example to a whole Parish, I betooke mée to a trauelling life, rather to heare then to speake how the World went: and to note the courses of the Wise, rather then to enter into the courses of the Wicked: whereof the World is so full, that a man can scarce escape their infection: Why? if I should tell you how I haue beene vsed among them, you would say I had good cause to be Angry with my selfe, or some body else.

Fern. And yet I say, I pray you be not Angry: For, if it be with your selfe, Fretting will but bréed Melancholy [or] bring you to such a Sicknesse, that you may repent it when it is too late. And to bee Angry with any other, if you cannot reuenge it, it is a folly: if you doe it is vncharitable; for you must forgiue. For, if I should tell you of some tricks that were put vpon mée, when I was as wise as a Goose on Beadlame Gréene, I should make you beléeue that, although I preach Patience to you, I should haue cause to haue little acquintance with her my selfe: But spight of the Deuill, I hope to goe to heauen: and though I carry more Crosses in my heart then in my Purse, yet I hope (with my fellow Begger) to be in Abrahams boosome, when a rich Churle shall dance with Dives in a worse place: and therefore

as a friend, let me say to you, knowing what is good for you ; Whatsoeuer Fortune befall you, I pray you be not Angry.

Fab. I must confesse it is good Councell to haue Patience ; for Patience is a pretty Vertue, but that it waits vpon a number of Villaines : But let mée tell you, if a man spend all the money in his purse vpon a company of vnthankfull Villaines, and when hée commeth to the bottome of his Purse, and there finding nothing, intreateth with his friends (as he hath held them) but for an Ordinary or two ; and scoffingly put off, cannot get a Penny among them : What can you haue in all the rule of Patience ? onely fret at the heart to heare men say, I pray you be not Angry.

Fern. And yet let me tell you, That when Anger will not auaile him, it is better to be Patient, then Angry : for I haue heard it spoken by a Wise man That he who cannot bee Angry, is a Foole : but hee that will bee Angry, is more Foole : For when I was (as you said, and I may say) in the prime of my time, I may say in the foolish pride of youth, when all the Gold in the Parish, was Copper to my Siluer : and my Wit was beyond Reason ; when I was the onely Foole of the World : Oh then (to tell you) I was ouer taken in the halfe turne, would make one runne out of his wittes, and into them againe if it were possible : for say this, If a man haue no deformity in his proportion, is no Wood-cock for his ordinary course of Witte, hath Wealth enough to liue by his Neighbours without borrowing, is of Parentage with the best of the Parish, is in the way of good speede with a Match worth the making of : and leauing all honest, wise, and good councell, forsaketh his Fortune, and binds himselfe prentice during life to an ill-fauoured Baggage, the worst Child that her father had, whose beauty is like the back of a seacoale Chimney ; and for proportion, the true proportion of a sea-crab, as much wit as a gray Goose, and manners as a blind Mare, and no more wealth then the Wooll on a shorne Sheepe : besides, the issue of idle drunkennesse, which being grounded in all foollishnesse, can away with nothing but worse then nothing ; whose tongue can kéepe no secrets, whose heart can thinke no goodnesse, and whose life is a world of vnquietnesse : and spight of his heart hauing taken her for better or worse, (when shée cannot well be worse, and will be no better) must hold out his life worse then ten deaths with her : Say your selfe, that when a man thinkes of this misery, it would fret him to the very heart : But where is the remedy ?

Fab. Oh ! I pray you be not angry : For if a man should haue a Sister whome hée Loueth Dearely, whose Beauty with Vertue, were a Dowry for a Prince, her Linage Noble, her Personage comly, her nature kind, and her gouernment so discreet, that by the iudgement of the wise, she was a match for the worthy : to sée this blessed creature, by the crueltie of the Fates bestowed vpon the bastard sonne of a Begger, whose Father was a villaine, his mother a foole, and he a Changeling : whose eyes were thrée foote out of his head, his nose too long for his mouth, and his skinne too wide for his face, his head like a high-way with a little heath on either side, and his beard bending to the Ale-house, from thence came the originall of his little honor : and for his vnder proportion, an answering to the upper parts : whose wit was onely practised in villanie, whose hart studied but Hell, while his soule was sworn seruant to the Deuill : and yet this rascall Viper shall, onely with his golden Clawes, créepe into the hands (for in the heart hée could neuer) of a pretty Wench, and carry her away into such a world of discontentments, that shée could neuer leaue sorrowing till shée had got into her graue. Would it not fret such a Brother as had such a Sister ; or chafe such a Louer as had such a Loue, to sée such an ouerthrow of his comfort, or confusion of his kind hope ?

Fern. Oh ! Pray you be not Angrie : For Marriage and Hanging (some say) goe by destinie : and although Hanging is but a short paine, and marriage is a lingring misery, where disagreement is a deadly life : yet since wee cannot goe against the will of the higher powers, Patience is a playster, that will in time drawe a mans heart out of his belly, except hée haue more wit to gouerne his passion. But leauing loue toyes, let me tell you, that if a man finding by some old writings in his mothers chest, that his Father had Title to a peece of Land, which for want of a good purse, he durst neuer make challenge to it, and say that I were the man, and I by the witnesse of my honest ancient neighbours, can approue it in good conscience to be mine owne in right of Law ; and thereupon asking counsell, and paying for words by waight, and by my learned councell perswaded that it is mine past all plea. And thus playing with my Nose, or rather with my purse, till all be spent ; with Demurrs & tricks he driues me to beggery, with suing for mine owne right, while he goes gay with my money, and I starue with his words ; a vengance vpon his craftie conueyance. Would not this fret a mans soule to thinke on it, and cannot helpe it.

Fab. Now God forbid ; I pray you be not Angry ; for Law was ordained for the best ; and though in all professions some are too blame, yet no doubt, but some haue such consciences, that they would not be corrupted for a kingdome ; but Courts must haue their fées, and Schollers must not study for nothing. But for that I am no good Lawyer, nor euer met with any bribes, I haue nothing to say to them ; but wish the wicked their reward, while the honest may take héede by their example : & so leauing them all to the day of their death, I will tell you of another matter. Say that I had a friend, at least as I take him & louing him so

dearely that I durst, nay I doe trust him with all that I am worth; and being to take a voyage either vpon command or commodity, fearing some ill courses to be taken for my children if I should die, knowing women generally so sorrowfull for a lost husband, that they will not tarry long for a new; and what fathers in law be to orphants, while widdowes sigh & say nothing, hauing (in trust to my friend) made a secret déed of gift of all my estate vnto him, the rather that my wife and children may fare the better; and now I haue escaped many dangers by sea and land, and spoyled of all that I had with me, come home, hoping to finde comfort yet at my owne house with that I left behinde me; and there no sooner entred in at the gate, but with a coy looke, and a cold welcome, I find my wife either turned out of doores, or so badly vsed within, that she could well wish to be without; & then, if I take it vnkindly, be bidden mend it as I can; and so with a frowne or a frumpe, almost thrust out of doores, be constrained to goe to Law for mine owne liuing, while my mistaken friend hauing turned Turke, cares for nothing but his owne commodity, and contrary to all conscience, playes with me for my owne money, till the Lawyer and he together, haue wonne me quite out of mine owne land and so play me the Traytor with my trust; leaue me in the misery of my fortune, to end my vnhappy dayes; Now can you say to this, I pray you be not Angry?

Fern. Yes very well; for since you see no remedy, but God is such a God in the world, as makes the deuil work many wonders among men, is it not better with patience to indure a crosse, then to crucifie the soule with impatience. But say that you should haue a wife that you thought did loue you well, when shee would stroke your beard, and neuer lie from your lippes, and would speake you as faire as Eue did Adam, when shée cousned him with an Apple; would not abide an Oath for a bushell of Gold, and be so sparing of her purse, that shée would not loose the dropping of her nose: bridle it in her countenance like a Mare that were knapping on a Cow-thistle: would weare no ruffes but of the smal set, though of the finest Lawne that might be gotten, and edged with a Lace of the best fashion: would not abide no imbrodery in her apparell, yet haue the best stuffe shée could lay her hands on; and feede sparingly at dinner, when shée had broke her fast in the bed; and missed not a Sermon, though shée profited little by the word. This dissembling péece of flesh, making a shew of lamentation, out of the aboundance of her little loue, for lacke of your good company, if you were but a mile out of the Towne: & if you were to take a iourney, would lay an Onion to her eies, to draw out the Rhewme instéed of teares: & hauing eaten an apple, with pinching in a backward wind, send out a belching sigh for sorrow of the absence of her Goose-man: and then after all these, and a world of other tricks, to bring a man in a bad beléefe of her good minde: if you returning home a night sooner then expected, & a yéere sooner then welcome, should (hauing Keyes to your owne Doores) come in, and finde in your owne bed betwixt the armes (I goe no lower) of your too much beloued the liuing carkasse of a lubberly rascall, or perhaps the perfumed corpes of some dainty compation, working vpon the ground of your pleasure to plant the fruite of idle fancy, to the horne-griefe of your poore heart; could you be pacified with, I pray you be not Angry.

Fab. Indeede you put mee to it, with an, If: But I hope there are no such women; fie for shame, it were enough to make murder: but Patience being the meane to saue many a mans life, & that perhaps being the first fault, and shee vpon repentance after a secret reprehension likely to turne honest, were it not better to steale away, and haue her maid to wake her, the matter cleanly shuffled vp, and shée with sorrow rather to confesse it in secret, and to be sorry for it, and in shame of her fault to leaue it, while few know it; rather then in a fury or franzy bring in your neighbours, raise vp your house, beate your wife, imprison the knaue, bring your wife to shame, and make the world priuie to your cuckoldry: and so shée in a desperate madnesse, either shamelesse after a little shame, or gracelesse in impatience to beare her correction, either cut her own throate, or yours, or both; and so all come to confeusion, through lacke of a little charitable discretion: No, God forbid, for rather then any such mischance should fall, is it not better to say, I pray you be not Angrie.

For to quit your discontentment, say that I should (as God forbid I should) haue married an honest woman, that hath brought mée many pretty Children, is a good huswife in her house, carefull for her children, and louing both to them and me; and for the space of many yeares, with a good opinion of all her neighbours, and good credit with all that know her, had passed some score of yeares or two with mee, with as much contentment as a reasonable man might desire: & to make her amends for all her kindnesse, I should either take a whore into my house, or keepe her as a hackney at racke & manger abroad so long, till being led by the nose to beleeue that she loues me, when I pay for the nursing of halfe a dosen of bastards: of which, if I be the wicked Father, my conscience hath little comfort in: and if any other (as it is most likely) be the father or fathers, how am I beguiled to play poore noddy, to let my purse bloud, to pay for the maintaining of anothers pleasure? And at the last, if she find me abridge my lyberality, in a venemous humor come with an outcry to my doore, with a nest of her fellow beggers, and there with rayling vpon me, calling mee old leather, whore-

monger, and I know not what; lay her brats downe before my gate, & so with a gapeing mouth goeth her way leauing mée to my purse onely, to séeke the sauing of my credit, and so become a griefe vnto my wife, a sorrow to my Children, and a laughing stocke to mine enemies, a by-word among my neighbours, a shame to my selfe, and an enemie to mine owne soule: and thus seeing my wealth wasted, my credit lost or impaired, and God so displeased, that I know not which way to turne my selfe; Shall I neither be Angrie with the whoore for bewraying me, nor with my selfe to let her so befoole me?

Fern. No, I say as I did, I pray you be not Angry; for shee did but her kinde, to vse her eyes to the benefit of the rest of her members: and therefore you being a man of iudgement, ought rather to be sorry for her wickednesse, then to shew your owne weakenesse, in such yeares to haue a thought of wantonnesse: but sure the flesh is weake, and the strongest may fall: better is a sorrowfull repentance, then a fretting madnesse: and since fretting at your owne folly, to sell all the land you haue, wil not get you a foote of earth more then your graue, bee not at warres with your selfe to no purpose: cease from doing euill, make much of your honest wife, serue God in true repentance, and the Diuell shall doe you no hurt: for, is it not better to beare your crosse: especially, being of your owne making, then to run into further mischiefe by the wicked humour of impatience? But to the purpose: say this, (to quit you with another proposition) put the case, that I being (as you see) a proper man, and in the way of good speed with a handsome woman, and shee in state able to doe for an honest man that would loue her, and make much of her, and I hauing intent to deale honestly with her, and she giues me her faith and troth, and sweares by her very soule that I haue her heart so fast, that no man shall haue her hand from me: and I thinking that because shee is old, she is honest: and because she sweares, that shee saies true, goe about my businesse as she bids me for some few dayes, and then to returne to the ioyning vp of the matter betwixt vs; and in the meane time, after that I haue spent perhaps more then my halfe yeares wages vpon her in wine and sugar, and good cheare, and hope to come to be merry, come and find her married to a filthy coosoning Knaue, who by a little more money then I had in my purse for the present, to bribe another rascall like himselfe, who was the maker of the match, dwells in my hoped house, giues me the bagge for my money, and hath my fat old sow in such a snare, that there is no getting of her out againe: when I am thus handled for my good will, with this wicked old peece of whit-leather, to put my trust in an old hogs-stie for my habitation, and to bee thrust out of doores for my labour; Shall I not be Angry?

Fab. Oh no, in any case: for women haue wits beyond mens reason: especially, when they are past a child, or child-bearing, more then they that are past children. Oh, I tell you, it is a perilous thing to slippe occasion in matters of Loue: and Age is either froward or fraile, and therefore you should rather haue fed her humour ful ere you had left her, then to thinke that she would be vnprouided till you should come againe to her: And therefore I say, as you say; I pray you be not Angrie. For I will tell you; Say that I being a man euery way to content an honest woman, and hauing vnhappily bestowed my selfe vpon a woman of the worst kind, which before I married her, being neither widow, maide nor wife, but a plaine whore: and this misery of my daies, being by my follie brought to some better state then she was worthy: and seeing her selfe in a glasse growne fat through goodfare and ease, & setting her countenance euen with the pride of her folly, beginning to thinke better of her selfe then halfe the parish besides, should chance vpon a little kindnesse, grow in loue with my kinsman, or he with her, and so they grow so great, that I should stand like John hold my staffe, while they take their pleasure: she should sit at the vpper end of the Table, and I at the neither end, she lie in one Chamber, and I in another, and yet must not finde fault with it for feare of a stab, or a figge, or some other villanie, but with a seeming countenance beare all, as if pudding were the onely meate of the world, while one makes hornes at mee, another moes at mee, another calls mee cuckold, another wittall: and I know all to bee true, and cannot, or dare not doe withall: Doe you thinke that flesh and blood can beare this, and not be angry?

Fern. Yes very well, for, as you haue flesh and blood, so you haue wit and reason: and when your wit and reason can consider, how her trade brings more commoditie, and with lesse trauell then your traffique: if you be not so wilfull that you will heare no body speake but your selfe, or so scornefull, that you can endure no companion in kindnesse: or so couetous, that you will not spare a penny towards the nursing of your neighbours child: or so proud, that you scorne the gift of a friend: you wil finde that such a wife is worth two Milch cowes: and whatsoeuer the world saies, you are beholding to none but her: and where others begger their husbands, she hath made you the head man of the Parish: and then, cannot you winck at a litle fault that is so full of profit? Yes I warrant you: and therefore I may well say, I pray you be not angry?

Fab. True, it may be that some good asse that knowes not how to liue without the basest trade of beggerie, will put on any Patience for profit: but from such a rascall nature God deliuer me. But to requite you with as good as you bring, let me tell you: If I should serue a man

of great wealth, and hee haue a wenching humour, and hee keeping more Maideseruants in his house, then euer meant to be true Virgins, & one of these wilde cattle, that for the price of a red Petticote would venture the lyning of her placket, should by a mischance of her Masters making, fall into a two-héeld Tinpany, which could by no meanes be cured, without my consenting to a wicked marriage for a little money; which I, by the villanie of the Trull, which would put the tricke vpon mee must séeme willingly to yéeld vnto, for feare of I know not what, to fall out I know not why: and so giuing a countenance of contentment, to the confusion of my hearts comfort, when shee could be deliuered of this mischiefe, hoping that shee would meddle no more with any such matters, begin to make a little more of her then shee was worthy: and she thereupon so lustie, that shee cared not for the Parish, so long as the Constable was her friend, giue entertainment to whom shee lust, and vse me as shee list, set more hornes then haires on my head; and care not if I were hanged for my good will: This rascal round-about, without good complexion or good condition; as ill-fauoured as mannered, and so spoken as wicked: béeing thus voide of grace, carelesse of all credit, and irremoueable in her resolution for the wicked course of her life; this (I say) hellish peece of flesh to dominere ouer me, and with the countenance of her master, to make a slaue of her good-man, who should be sent of errands, while she were with her arrants. I should fetch wine for their drinking, turn the spit to their roast-meate, or walke their horses, while they were sadling my Fillie: and yet all this (and I say not what else) I must beare, as though it were no burthen for a small reckoning at the weekes end for washing a foule shirt, or setting of my ruffes right, or seething of a calues head, or making sauce to a tame goose, or for a nod of my Master, that makes a noddie of his seruant: for such and such like matters, to put vp all matters, and swallow griefe so in my throat, that it is ready to choake me in the going downe: Is it possible to doe all this, that you could be, I, and not be Angrie?

Fern. Yes, very well: for profit is so pleasing, that it puts out a great many ill thoughts that would trouble a man that hath no wit; and for honesty, it is a good thing I must confesse: But if a man be not borne rich, and keepes himselfe so, hee shall gaine little by simplisitie: and therefore as I said, where patience brings profit, I say still, beare with your fortune, and be not Angry. But leauing to talke more of female discontentments, let mee say this: That I being a man of sufficiencie to supply the Office of a good place, borne of a Noble house, bred vp in all courses requisite for a Gentleman, haue trauelled diuers countries, séene much of the world by sea and land: and through want of my fathers discretion, not left so good a portion as may maintaine my reputation, without some better matter then mine owne estate, and driuen for my better comfort, to put my fortune vnder the fauour of him, whom I know not what hath made rich: and being onely wise in the world, hath no féeling of Gods grace, but by a thousand ill practises, findes the meane before his death to look ouer a great deal of more ground then his graue: and this Captaine of the damned crue, who is haled to hell with a world of chaines; the son of a begger, & brother to a villaine, to gouerne ouer the honesty of my heart with the commandement of euill seruice: or finding me not for his humour, to frowne on me like an old frying-panne: or to rate me like a dogge, because I will not bee a Deuill: to bee employed in more vilenesse then halfe a Christian could endure to heare of: now I say, to spend my time in this misery onely for picking of a sallad, waighting at a trencher, looking on a faire house, making curtesie to an old relique, hold the bason to the rhewme, or hearing the musique of a rotten Cough: and after many yeeres patience in this purgatory, where all the wisedome I haue learned, were but to corrupt the nature of a good wit, either for a trifle to be frowned at, & by tricks to be wrought out: or with a liuery without a badge, to seeke my fortune in some better soile, to haue serued long for nothing, or for worse then nothing, when discontentments must be cancelled, and I for feare of a mischiefe, must speake all honour of dishonour, and with a merry goe sorrie, sigh out my dayes that are no better blessed: when I shall see a foole graced, and better wits put downe: honestie scorned, and knauery in more account then commendable: and I cousening my selfe with an imagination that seruice was an heritage, where I found nothing but losse of time & repentance: Haue I not cause, thinke you, with all this, to be Angry?

Fab. And yet I say: I pray you be not Angry: For, if you had so much of the grace of God, as to make you rather leaue the hope of preferment, then yeeld to an ill imployment, no doubt but either your priuate life will finde some secret contentment, or your patience will finde somewhere aduancement of your vertues: and therefore rather be ioyfull of Gods blessing, then impatient with your fortune: and thinke not amisse that I say, I pray you be not Angry. But to requite you; Say that I hauing more money in my purse then a wise man would part with, but vpon the better reckoning, should be perswaded to play the vsurer, and so with little reward to make my money multiply, & by the cunning working of a cunny catching Knaue, I should be brought (in hope of gaine) to take in pawne for my mony, some lease of a good farme, or peece of rich plate: which being not fetcht by the day of payment would returne mee more then double my money: put my money out of my hands, which I haue fared full hard to get together, and I at the day glad of my forfeit,

hoping to gaine more then a good conscience would away withall, finde my lease not worth a point, by a former deede of gift, or such a conueiance as carrieth all away from my fingers, and leaue me (for all my cunning in the Law,) to pleade repentance to my folly: or my plate challenged for some peece of pilferie, and I brought to trouble for I know not what, and to get out I know not how, till I haue brought my stocke to a poore state, where I may sée the iust reward of vsury, when I looke in my purse, and find nothing, Would not this make one Angry?

Fern. Not a whit: for knaues will bee knaues, and fooles must bee bitten ere they will be wise: of which if you be none, no doubt but there are enough in the world. And since all the Anger in the world will not recouer a penny losse, let me say to you, as you say to me; I pray be not Angry. And let me tell you, that vpon a time it was my hap to haue a friend (as I thought) whom I loued dearely; and building vpon the care of his conscience, that for a world of wealth he would not play the Jew with mee: it fell out that I hauing more then a moneths minde to a wench aboue a yeare old, whose worthinesse euery way might command a farre better seruant then my selfe; and yet it had so fallen out betwixt vs, that our affections were so settled, that I thought (without death) there could be no remoue: and therefore fearing no fortune, relying so much vpon her loue, louing (as I said) my imagined friend more then a wise man should do (for there is a measure to be kept in all things) made him acquainted with my secrecie, touching the intent to steale away my Mistris from the place where she had no pleasure to be kept in, as she had béene long like a chicken in a coope: and to the performing of this purpose, hoping to haue vse of his best helpe, deliuer him a ring, or a iewell of some value, to present vnto my loue, when I know his meanes better then mine owne, to haue accesse vnto her without suspition: and he after a world of protestations sealed with too many oathes, to deale so faithfully, carefully, and secretly for me as my heart could desire, when faith there was none, nor care of me, nor secrecy, but in keeping all from me, when like a dissembling Jew, he vseth my iewell for a meane to rob me of my better iewell: when he presented it as from himselfe, and reuealing some matter of secrecie betwixt vs, vnpleasing to her, and nothing to my profit, with inchanting tearmes winnes her affection, and borroweth my money to cut my throate, till hauing carried away my mistris, he either laugh at me, or write me a letter of excuse to collogue with mee: When I thinke how with trusting a Knaue, I haue played the foole, in conscience say, if euer man would fall out with himselfe, haue not I cause to be angry?

Fab. No: for as you said to me, Knaues will be Knaues; and in matters of loue, he that will not be the follower of his owne cause, may hap to bee ouerthrowne in his owne suite: and to looke for constancy in a woman, especially of yong yeares, when bribes and gifts are able to worke great matters in those courses, it is a meere folly: for, say that some are (I know not how many) as constant as Penelope, yet let Danae take heede of a golden shower in her lap: and therefore, I pray you be not angry. For let me tell you, to be deceiued by a friend, it is an ordinary matter; to loose a wench, it is a thousand mens fortune: and therefore since she was so fickle to trust to, think her better lost then found: and for him, get your golden iewels & your money from him, and let him walke with his wicked household-stuffe: and let me tell you of a discontentment of minde. It was my hap (I may say my ill hap) to cast my affection of late vpon a very proper young man, of a pure complection, neither effeminate, nor course faced, neither of lethersellers, nor painters company, but a good feature and well coloured: and for his countenance, neither Paules-steeple height, nor with the fall of the tide; but carried in so good a measure, as showed his wits no more out of order than his members: for his voyce, neither Treble nor Base, but a good meane: and his speech neither Rhetoricall, nor Logicall, nor Tragicall, nor [Sch]olasticall; but such, as neither too little, nor too much, answering directly to euery question: and speaking necessarily vpon good occasion, won him such commendation for his discretion, as increasing much my affection, made mee (as I thought) vpon good iudgement, make him a good subiect of my contentment: in briefe, I singled him out of company, to make him my companion, tooke him into my house, bestowed bountifully vpon him, let him not want any thing that was néedfull for him: my table to dine at, a faire chamber for his lodging, yea & sometime made him my bedfellow, furnished him with money, horse, apparell, bookes, and credit for whatsoeuer he would demaund: yea, and in mine absence trusted him with the gouernment of my whole house; till my fauour bred in his folly that, at the first I saw not, such a presumption of his owne worthinesse, as I liked not, when controulling euen my selfe for a trifle, himselfe to blame in the selfe same nature for a greater matter, thinking all too little that was done for him, and vrging more then was méete for him: at last not able to suppresse the venome of his pride, till his hart made his head swell as bigge as a cods-head; in recompense of all my kindnesse, playes false with my seruant maide, steales away my eldest daughter, robs my cofers, troubles my conscience, crackes my credit, befooles my wit, and doth what hee may to seeke the ruine of my state; Is it possible that a man could thinke of such a villaine, and not be Angrie?

Fern. Yea very well; and I say vnto you: I pray you be not Angry: For, still Knaues will be Knaues; and a man had neede eate a bushell of salt with a man, before he grow too farre to trust him: for hee was a worldling, and out of the simplicitie of your honesty, thinking him to bee that he was not, might learne him to trust his like, or any at all, at least with your house, your daughter, (if you haue any) or your seruants, if you keepe any: and hauing patience with your lacke of iudgement, doe for your daughter, as you haue cause in nature and reason, and pray in charitie for his soule, whateuer become of his carkasse: and since (I hope) you will take this for no ill councell, I say as I did, I pray you be non Angrie.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 3, NOTE—EPISTLE TO THE READER, line 5: an early occurrence of a now familiar proverb.

P. 4, col. 1, l. 19, '*béene:*' here and throughout is the marking of the original black-letter types: last line 'wily beguily.' See Glossarial Index *s.v.* on this proverbial phrase: col. 2, l. 14, '*Shake-ragge*' = a beggarly fellow—sometimes 'shab-rag:' l. 37, '*Crosses*'—alluding to the 'cross' on the reverse of contemporary as earlier coinage. So Samuel Rowlands—

> 'He did reply, faith not a crosse
> To blesse me in this case;
> I must goe seeke to mend myselfe
> In some more wholesome place.'
> *Knaue of Clubs*, 1611.

P. 5, col. 1, l. 11, '*Ordinary*' = dinner in public as in a hotel: l. 27, '*Wood-cock*' = silly fellow: see Glossarial Index *s.v.* for illustrations of this term, which occurs in Marvel onward.

P. 6, col. 1, l. 18, '*frumpe*' = mock: l. 39, '*knapping*' = browsing, see Glossarial Index, *s.v.*: col. 2, l. 9, '*compation*' = companion: l. 10, '*horne-griefe*'—see Glossarial Index, *s.v.*: l. 6 (from bottom), '*noddy*' = noodle, fool.

P. 7, col. 1, l. 3 (from bottom), '*whit-leather*'—see Glossarial Index, *s.v.*: col. 2, l. 24, '*neither*' = nether: l. 26, '*fegge*' = contemptuous treatment; see Glossarial Index, *s.v.*: l. 29, '*moes*' = mows, makes wry faces at.

P. 8, col. 2, l. 7 (from bottom), '*cunny catching Knave*,' see Glossarial Index *s.v.* for illustrations of this.

P. 9, col. 2, l. 21, '*Paules steeple height*' = St. Paul's, which had a 'steeple' or spire originally, not Wren's dome.—G.

A

MURMURER.

1607.

NOTE.

This in various ways historically and biographically important little work is among the very rarest by Breton. Only two copies are known apparently, viz., in the British Museum and at Bridgewater House. The former—which was Jolley's—is a very fine exemplar. From it, by permission of the Trustees, I am enabled to give a facsimile autotype of the quaint emblem title-page. See our Memorial-Introduction.

Contraction-signs, as 'mēber' for 'member,' and the like, have been extended, and abounding capitals and italics somewhat lessened.—G.

A Murmurer.

LONDON
Printed by ROBERT RAVVORTH, and are to be ſold by *Iohn wright*, at his ſhop neere Chriſt-Church gate. 1607.

A

Murmurer.

[*A figure here: see facsimile.*]

LONDON
Printed by *Robert Raworth*, and
are to be sold by *Iohn Wright*, at his
shop neere Christ-Church
gate. 1607.

TO THE RIGHT HO-

norable, the Lords of his

Maiesties most Honorable

priuie Counsell.

RIght Honorable, It cannot bee vnknowne to your wisedomes, how perilous a thing, both to the Crowne, the Peeres, and the Nobles; yea and to all the parts of the common-wealth, is the vngratious, vngodly, yea, prophane, and hellish humor of murmuring: especially against God, the king, or any their ordained magistrates, in a Kingdome: for the cure wherof, what care is to be taken, your discreet considerations can determine: and knowing in your honorable dispositions, an assured hate vnto all such vnpleasing and vnprofitable spirits, as no doubt, but you wil weed out from the good hearbs in the ground of your charge; and again, how blessed a thing, the vnion of harts wil be to your honorable Spirits, whose continual care of the preseruation, both of our king, and his whole kingdom, deserueth no little honor: I haue presumed rather vpon your honorable pardons, of what may offend your patience, then your fauorable acceptance of my vnworthy seruice, to present your Honors with a little tract against Murmurers and murmuring, in which if I haue passed anie thing displeasing to your good patience, humblie crauing pardon, I attend the sorrow of my Imperfection, but if I haue in any thing contented the least of your good likings, I will leaue murmurers to the fruite of their malice, and pray to God, so to blesse your good minds, that you may find out such offenders, and giue them the due of their desert; and in your selues, among your selues, may be so lincked in your loues, that to God and his Maiestie, you may euer liue togither in your seruice, that when wickednes is weeded out, and Grace is planted in the place, God may be pleased, the King best preserued, and the Common wealth best gouerned: So fearing with tediousnes, to be a trouble to your good patience, beseeching God to blesse you al, with as much happines, as murmurers are worthy to want, I humbly rest.

Your Honors in all Humblenes,

NICHOLAS BRETON.

To the Reader.

LET me intreat you (by the kindnes I hope in you) to bee perswaded that what I haue written in this little Tract, is rather done to reueale the follie of a malitious humor, then to taxe any person with the infection: The labour is not long, nor the sence obscure; the substance whereof, leauing to the censure of your discretion, or correction of your good patience, with my loue to your kind desert, I rest as I finde cause.

Your louing friend

NICHO. BRETON.

Against Murmurers,

and Murmuring.

OH Murmurer, what wouldest thou haue? was there euer any Kingdome so many years, and so many waies blessed? and thou in it, so little worthy of thy comforts, and so worthy of the contrarie: is not thy Earth fertill? are not thy Riuers sweet? is not thy Aire temperate? are not thy Cities faire, thy people rich, thy men strong, thy women fruitfull, thy Magistrates wise and thy King gratious? are not thy Seas as a wall to defend thee from the assaults of thine enemies? and hath not thy peace bred such a plentie, as maks thee admired in the whole world? hath thou not with all this, the richest iewell in the world? yea, and more worthy then the whole world? which is the heauenly word of God, to direct thee in his holy will? and wil not al this suffice thee to bring thee to the seruice of thy God? to acknowledge his goodnes, to admire his greatnes, and to giue glory to his Maiestie? what shall I then say vnto thee? but as I said in the beginning: oh what wouldst thou haue? In the time of blindnes, when the booke of life was shut from thy reading, when thy learned preachers, and zealous people were put vnto the fire, when ciuil warres did breed thy penury, and thy forraine enimies were readie to inuade thee, when thy Gouernour was a Tyrant, thy life a bondage, and thy estate a miserie, then how glad wouldest thou haue bin, to haue tasted the least of the blessings that now thou art full of? and then wouldest thou haue prayed for deliuerance from thy sorrowes, and ioyed in the least hope, that might haue cheered thy heauy heart: and art thou now so hard harted? so ill natured, so void of sence, or so full of ingratitude? that thou canst not conceiue, thou wilt not acknowledge, thou dost not vnderstand, or wilt not bee thankfull, for this great measure of grace that God hath bestowed vpon thee? what then will become of thee? but let me aske thee, what doth aile thee? is ease a griefe? pleasure a paine? peace a Trifle? plentie a Toy? a good King, a small blessing? a graue Counsaile, a meane comfort, and the word of God, a slight Iewell? learned Preachers and profound Lawiers little blessing? what shall I then say vnto thee? but that they are ill bestowed on thee. Doest thou murmure at Religion? is it not better to serue God, then Man? and to beleeue the Truth, then follow Error? to worship God in the Heauens, then make a kind of God on the Earth, and to begge pardon of thy God at home then to buy it of a man abroad? dost thou murmure that the Saints are not worshiped? and wilt thou forget to worship God aboue? wilt thou murmure at thy Loyalty and learne the witch-craft of Rebellion? wilt thou forget thy vocation, and fal into the sin of presumption? are these the fruites of thy deuotion? fie vpon thy follie, that hast no more tast of discretion: wouldest thou rather hear the word? and vnderstand it not, then vnderstand it, and beleeue it? or trust rather to the word of a Priest for thy comfort, then to thine owne faith for thy Saluation: oh pittiful imperfection! what shall I say vnto thee? but onely pray for thee; that God wil forgiue thee, and open the eyes of thy vnderstanding, that by the light of his grace, thou maist get out of thy darknes, and beholding the greatnesse of his mercy, giue glorie to his holy Maiestie. Leaue therefore thy murmuring, and turne it to thanksgiuing, that so great a part of the world, being shut vp in the caue of Error, thou walkest in the vnderstanding path, of the perfection of all truth: least if thou continue in thy accursed nature, thy gratious God, seeing thy vngratfulnes; either depriue thee of thy comfort, or cast thee into vtter darknes: while the Buls of *Rome* shal breed too many calues in *Britanie:* Again, dost thou murmur at peace? hast thou a spirit of discord? dost thou delight in blood? oh brood of *Caine*, looke on thy brother *Abell*, and heare the curse on thy condition: doest thou walke in quiet? worke in quiet? eat in quiet? sleep in quiet? is thy wife in thy bosome? thy Children at thy Table? thy seruants in thy busines? do thy friends come to see thee?

thy neighbours salute thee? and thine enemies liue from thee? doth Musicke fill thine Eares? Beautie thine Eyes? Wisdome thy Heart? and Treasure thy mind? and are all these benefits to be despised, and this peace not to bee applauded? God forbid: when Children with Drums strike marches of mirth, and Trumpets sound dances instead of deadly marches, when men may sing, women dance, and children play, and altogether reioyce, and giue praises vnto God; is this peace to be murmured at? fie vppon such wicked spirits, that can bee possest with such hellish humors: leaue therefore thy murmuring at this great blessing of peace, and giue glory vnto God for the comfort of so great a grace, for by it thou possessest more then all the world without it: for though by labour may wealth be gotten, and by wisedome honor, yet without the blessings of peace, through the malice of Ambition thou maiest soone loose all that thou enioyest: pray then for the continuance of so great a comfort, and murmure not at the ordinance of God, in so gracious a shewing of so glorious a mercy: shew not the dogged nature of such a deuilish spirit, to drowne thy soule in the delight of bloud: Thinke on the miserie of ciuill warres, or what warres soeuer: subuersion of States, death of Princes, massacres of People, teares of Widdowes, cries of Children, Citties burning, Tyrants killing, Terror spoiling, and hearts dispairing; when thou shalt see before thy face, thy wife dishonoured, thy daughter deflowred, thine infant slaine, and thyselfe made a slaue to villanie, and if it possible might be, a hell vpon earth, where deuils like men, or men like deuils, seeke the destruction of the whole world. Murmure not then at the ioyfull blessing of peace, but imbrace it with such thankfulnes, as may continue thy happines, least when thou wouldest haue peace thou canst not, because when thou haddest it, thou regardest it not: Againe, dost thou murmure at plentie? pittie but thou shouldest want that is necessarie, who had rather see thy brother starue then to releeue him out of thy abundance: Oh vngratious wretch, so far from the feeling of Gods grace, that for a priuat gain wouldst wish a general griefe, like a miser that pinching his belly to spare his purse, wold see the death of a whole Kingdome, to fill vp one corner of his cofers: or doest thou murmure at the plentie of another, beholding thine own penury? Why, remember thou broughtest nothing into the world, nor shalt carry any thing with thee out of it, and what thou hast, is but lent thee, and shalbe taken from thee, or thou from it: canst thou not then content thy selfe with thy portion? and rather labour for thine own good then enuy at the welth of another? or dost thou murmur at the wealth of many, and thine own pouerty? looke into thy self, and see if there be not more poorer then richer then thy selfe; and if not, yet, that thou art not alone to beare the burthen of thy crosse. But hadst thou rather see a bare haruest, a naked tree, a thin meadow, and a blasted vineyard? then thy barnes full of corn, thy stacks full of hay, thy trees full of fruite, and thy vessels full of wine? canst thou so much forget God, to bee vnthankfull for his blessings, and bee so vnnaturall to thine owne heart, as to seeke the miserie of thine owne Soule? What dogge would shew so diuellish a nature? Haddest thou rather gnaw vpon a crust, then haue a whole loafe? sippe of a little cruse, then drinke of a full cup? weare a peece of a ragge, then a whole suite of apparrell? and a penny in thy purse, rather then thy chest full of gold? then art thou either a foole, that vnderstandest not what is good for thee; or a dogge, that despisest that is giuen thee; or a deuill, in not acknowledgeing the goodnes of thy God towards thee: hadst thou rather see a table without meat, a stable without horses, a pasture without Cattell, and a purse without a pennie; then good meate, faire horses, fat cattle, and a full purse? oh monster of nature, what dost thou then among men? leaue therefore thy murmuring, and let me thus farre aduise thee: what thou hast, spend not vainly; what thou gainest, get not vilely, what thou wantest, beare patiently; and what thou giuest, giue frankely, and murmure not to part with thy plenty, nor at the plentie of another; for plentie is a blessing of God, which taken thankfully, breeds many comforts, while penury is a plague, either inflicted vpon sinne, or sent for a triall of vertue, where patience possessing the soule, the bodie may be the better seruant. Murmur not therefore at the blessing of plentie, either vpon thy selfe, or others. Againe, dost thou murmur at ease? oh what madnes doth possesse thee? hadst thou rather tire out thy body, then giue rest to thy mind? and labor out thy heart, then giue comfort to thy spirit? hadst thou rather mourn then sing? cry then laugh? run then walke? and be beaten of thine enemie, then be kissed of thy friend? hadst thou rather watch two nights, then sleep one? worke ten dayes, then play one? and fast ten weekes then fare wel one? I do not beleeue thee, or els beleeue thee to be mad. Hadst thou rather ride a hard trotter, then an ambler? sit on a Pitchforke then a pillow? lie on a board then a bed? if thy wil so much exceed thy wit, I shall neuer take thee for a reasonable Creature: and therefore murmure not at ease, which to nature is so comfortable, and to reason so acceptable: but doest thou murmur at ease in others, and pain in thy self? others may haue the ease thou wantest, and thou the ease they cannot haue: they must sit while thou walkest, but perhaps walke when thou sleepest, they may haue health, and thou sicknesse, yet thy conscience may be at better quiet: they may fare delicately, and thou hardly, yet thy stomacke may digest better: they may possesse more, yet thou be better contented. Murmure

not therefore at ease, either in thy selfe, or other, for it is a blessing sooner lost then gotten ; and murmuring is the worke of malice, which once setled in the minde, ouerthrowes more then bodie, when many kinds of diseases robbe the heart of all ease. Again, dar'st thou murmure at thy king, that hee is not in all thinges to thy minde : Traitor vnto God and man, how canst thou excuse thy villany ? when if thou canst consider his worth, and confesse his worthynesse, thou wilt hate thine owne soule, to conceiue one discontentiue thought of his Maiestie, or the least thought of hurt to his sacred person : but, base wretch that thou art, to grudge at that which thou canst not iudge off, or to inioy that thou art not worthy off : for, if thy King were vnlearned, it might be a sorrowe to thy heart ; if irreligious, a torment to thy soule, if of base linage, it might haue bin a wound to thyne Honor, if Tiranously minded, a woe to thy comfort ; if wickedly inclined, a plague to thy patience : but of a Royall Lyne, from the Loynes of many Kinges, and from one Kingdome to another, or rather by vniting of Kingdomes to make a *Monarchie* of peace, to the admiration of the world, so profoundly read in the rules of best learning, and so well Linguist in the most necessary Languages, as are gratious in his person, and Maiesticall in his place ; in Religion, so zelous ; in disposition, so vertuous ; in mercie, so gracious ; as both for his presence and his spirit, is worthy to be honored, honorably loued, and louingly serued. How canst thou be so vile of disposition, or senceles of good, as to murmure at so great a blessing, as God hath giuen thee in his gouernment ? Doest thou murmure at his pleasures, and loue the same thy selfe ? Doeth he hunt and delight in Dogges ? better to nourish dogs, who shew but their natures, and will bee at their Masters Seruice, then to maintain those monsters of men, that contrary to the nature of men, will murmure at the welfare of their Master. Again, hadst thou a King without a Queene, thou mightst fear trouble throgh want of Issue, but so gracious a Queene, and the mother of so blessed Children, so Princely a Progenie, as may glad the hearts of the whole Kingdome. Villain to thine owne Soule, that wilt murmure at these Comforts, and not be thankefull for these blessings ? Did he hunt thine heires from their possessions ? their heads from their shoulders ? thy Preachers from their Churches ? or thy Cities from their Liberties ? then hadst thou cause to grieue, but hast no warrant to murmure : but hee that seeketh thy safetie, continueth thy peace, encreaseth thy plentie, and maintayneth thy pleasure, is louing to thee, reioyceth in thy loue, and deserues to be loued of thee, What deuill can possesse thee, that such a King cannot please thee ? wouldst thou haue him gouerned by thee, who gouernes the whole Kingdome besides thee ? thou art foolish, who being a Subiect, wouldest bee a King ; and how canst thou thinke to gouerne, when thou hast not learned to be gouerned ? Againe, canst thou by thy policie vnite Kingdoms, as he hath don by his person ? art thou so wel allied as to link such loue in royall lines ? No, thou art not ; and if thou wert, yet God hath made thee a Subiect, and therefore make not thy selfe a rebell, but rather learne how to obey his will, then to murmure at his gouernment : be thankefull to God for the much good in him, and murmure not at the euill that thou mis-conceiuest in him ; least God seeing thy vilenesse, bring thy villany to light, and with a shamefull death giue thee the due of thy desert : leaue then to murmure at him, and be thankfull for him, murmure not at his greatnesse, considering his goodnesse ; nor at his ease, for thou knowest not his care ; nor at his wealth, considering his worthinesse ; nor at his power, considering his wisdom : but loue him, serue him, honour him, and obey him, and be thankfull to the maiesty of the heauens, that thou mayest behold such a Maiesty on Earth : Murmure not at the tribute thou payest him, for all thou hast is too little for his seruice : Murmure not at the Seruice thou dost him, for thou canst neuer do him ynough for his worthines : Murmure not at thy want of his bountie, least he see more thy greedinesse then good wil. In summe, murmure not at him, nor anything that may dislike thee in him, least God making him see thy wickednes, thy life make answer for thy folly, while continuing in thy murmuring till thy death, it carry thee headlong to the deuill. Againe, dost thou murmure at the Counsel, either for the power of their authoritie, the honour of their place, or the state of their possessions ? Looke backe into thy selfe, and bee ashamed of thy sinne : Is not the care of the Commonwealth, the course of Iustice, the quiet of the State, and the preseruation of the whole Kingdome vnder God and his Maiestie, in the hands of those Magistrats whose wisdome deserueth honour, whose care deserueth praise, whose labour deserueth wealth, and whose wil deserueth obedience ; and canst thou (sencelesse wretch) fretting in melancholy, nor able to discerne the least part of their perfections, offend thy God, thy King, thy State, yea, thy selfe, and thine owne Soule, with the wicked humor of Ingratitude ? which growne out of Ignorance, bred in Enuie, growes vp in Ambition, and shall die in Ignominie : Fie vpon thy inhumane Nature, that, abiding nothing that is good, doest onely feede vpon Euill : who being carelesse of order wouldest haue no Law ; dissolute in thy will, wilt endure no Counsaile ; fond in thy wit, makest no reckoning of Wisedome : and not knowing the labour of Studie, wouldest allow nothing for the Studient. Oh what a common woe would be in that commonwealth, where thou shouldest haue power to appoint Gouernours ? but leaue thy murmuring at them, reuerence them in their places, honor them in

their wisedomes, loue them in their vertues, serue them in their worthinesse, and obey them in their commaunds: least finding thy condition, they take order with thy disposition, when to weede out such a venemous Serpent, is necessary for the preseruing of better spirits: for Murmurers are like to Mutiners, where one cursed villaine may be the ruine of a whole Camp; for which, if there were not Martiall Lawe, there were no life for the Souldior, nor honour in Armes. Againe, doest thou murmure at the Lawyer? oh witlesse creature, how wouldest thou keepe thy Landes, Goods, or Houses? if there were no Law to maintaine thy right? How wouldest thou haue thy wrongs redressed, if there were no power of Iustice? How should the King gouerne, and the Subiect bee gouerned, but by the course of Lawe? And are not the Iudges, Counsellors, and true Administers of the Law, rather to bee honoured for their learning, and rewarded for their labours, then to bee murmured at for their seruice: But liue thou within the limits of the Law, and thou wilt not murmure at their Lawes: For who hateth the Iudge but the Theefe, the Traytor, the Cosener, or the Consumer? and therefore murmure at thy selfe, and leaue murmuring at Lawyers. Againe, doest thou murmure at the word of God? oh, child of the diuell? is it not the key of Grace, that openeth the gate of heauen? and the lamp of Loue that giues light vnto the way of life? Is it not the comfort of the heart? and the food of the Soule? and being a Iewell of such price, as all the world cannot purchase: a Treasure of that worth, that all the world cannot value: a ioy of that Nature, that dooth rauish the soules of the Elect: What shall I say to thee? But thou art a Deuill incarnate, that so farre from the Spirit of Grace, canst bee vngratefull for so gracious a blessing, or murmure at so glorious a gift of *Mercie:* for to scorne the tidings of Saluation, is to hasten the way vnto Damnation? Note, what it is to murmure, and the estate of Murmurers. *Coran*, *Dathan*, and *Abiram*, murmured at *Moses:* what became of them? The earth swallowed them. *Pharaoh* murmured at the Israelites: What was his reward? Drowned with all his hoast in the red Sea. *Iosephs* brethren murmured at him: what became of them? They became all his Seruants. *Saule* murmured at *Dauids* tenne thousands: What was his end? Hee killed himselfe. *Iudas* murmured at the Boxe of Oyle, that was poured on Christs head: What was his reward? Hee hanged himselfe. Take heed therefore, murmure not at the Word, nor at the will of God, least thy reward bee with the reprobate: For if thou murmure at God, the Deuill will meete with thee: if thou scorne the Word of God, wickednesse will follow thee; if thou murmure at the grace of God, Hell will gape to receiue thee. Leaue therefore thy murmuring at God his Word, his Grace, or his Will, least with *Lucifer*, thou bee throwne out of Heauen, with *Caine* bee accursed, or with *Esau* loose thy blessings on the Earth; and learne with *Abell* to serue God, with *Abraham* to beleeue in God, with *Dauid* to loue God, with *Iob* to feare God, with *Moyses* to honour God, and with Christ to obey God; and then shall the Deuill haue no power to make thee murmure at God. But let me come to particulars. Doest thou murmure at this man, or that man, for this cause, or that cause? Oh vnhappie wretch, how doest thou trouble thy selfe? Call thy wits a little better together, and weigh thy thoughts in a euen Ballance: If thou bee wiser then another, that is preferred before thee, it may bee hee is more Honourable: If thou bee more Noble, hee may bee more wise: If thou more learned, hee more valiant: If thou more valiant, hee more wealthie: If thou more wealthy, hee more honest: If thou hast a good face, hee may haue a better body; if thou a good body, he a better face: if thou a good face and body, he a better wit; if thou a better wit, he a better heart; if thou an honest heart, yet hee a more gracious Soule: and therefore, if another be aduaunced, and thou displaced, haue patience, and murmure not; for, what knowest thou whether God will blesse his humilitie, and correct thy pride, or make him swell till hee burst, and make a triall of thy loue in the truth of thy patience. But let me see with thy murmuring what manner of man hee should bee, whom thou wouldest haue moulded to thy minde; if thou be tall of stature, then lesse then thou are dwarfes; if low of stature, then tall men are Gyants; if of a meane stature, then that is the best proportion: So that except all be as thou art, thou wilt find fault with God in his Creation, or Nature in her Generation, or (through lacke of wit) with fortune in her Indiscretion, in preferring such before thee, as thou fondly thinkest should come behind thee: when, if thou haddest thine owne eyes, thou shouldest see in the glasse of Truth so many imperfections in thyselfe, as in the conceit of vnworthiness, might make thee rather come behind many, then goe before any, and rather griue at thy selfe, then murmure at another: art thou finical and fantasticall? and wouldst haue a man to thine owne mind? what manner of man shall he be? shaped like a picture? countenanced like a Bride? and talke like a Player? oh fine foole how thou wouldest haue the signe of a man stand for a man? and if thou be such a one, wouldest thou haue all like thyselfe? alas, the world is so full of fooles alreadie, that there is no need of any more of them: and therefore leaue thy murmuring, and fal to some better reckoning, least thy account come to worse then nothing, and while thou art wise in thine own conceit, there may be more hope of a foole then of thee: doest thou murmure to see a Traueller aduanced for his vertue, while thou art forgotten for thy seruice? perhaps

his knowledge is more worth then thy toile, and he hath taken paines, while thou hast liued at ease: art thou a Trauailer, and murmurest at the home seruant? perhaps hee hath gotten more wealth at home, then thou abroad, and taken paines at home, while thou hast had pleasure abroad, and what knowest thou, whether the wisedome of State, or rather the will of God, thinke it necessarie, to make a Tryall of thy condition, ere they rewarde thy deserts: for aduancement may bee a hurt to Ambition, while humilitie begins her heauen in this world. Murmure not therefore at the good of another, nor grieue at the nature of thine own Crosse: for, when patience doth kindly carry it, it is the best badge of a Christian; and doest thou murmure to see one of base Linage come to honour, while thou liuest in disgrace? Take heed that hee bee not the first, and thou the last of a Noble House, and rather learne to thriue by his vertue, then continue thy decay by thine owne folly. In summe, leaue thy murmuring at the will of God, or the welfare of any man, or at thine owne woe; for God hath his woorking in all things, and if thou wilt be one of his children, thou must louingly allow of what hee doth. But now, as to men, let me a little speake to women. Doest thou being faire, murmure at the preferment of a foule one, and in thy rage call her foule dowde? Alas, thinke Fortune hath neede to doe somewhat for her, when Nature is so little her friend. Againe, it may be her inward vertue might be of more worth then thy forced Beautie. Art thou a foule one? and murmurest at the aduancement of a faire creature? and in distemper of thy braine, call her Picture? Fie vpon thee, so shalt thou be no mans meate, foule without and within: for the euill mind is more foule, then the blackest face; and if shee bee vertuous with her beauty, is shee not then worthie of Honour? Againe, dost thou murmure at the wealth of another, while thou art in pouertie? why, it may bee thou knowest not how she gets it, and perhaps, thy selfe wouldest not so haue it: doest thou murmure that she is more sued to by Louers? why, it may be she is loued for change, and thou for choise: doest thou murmure at her that hath more children then thou? perhaps thou deseruest them not, or it may be God doth not blesse thee to thy desire. Rather pray therefore then murmure, least a worst plague befall thee: doest thou murmure to see a wicked wench put thee down in preferment? what doest thou know whether she haue her heauen in this world, which thou seekest not, or begin her hell, ere she come at it? againe, it may be, her repentance may be gratious, when thy pride may be odious: And therefore be she fair or foule, wise, or fond, wealthie or poore; godly or wicked, Murmure not at any whatsoeuer she bee, in what state soeuer thou thy selfe be: least, in fretting at others fortune, thou consume thy selfe with follie, while he that hateth the grudging heart, plague home the Spirite of mallice. But leauing women as the weaker vessels, let mee come againe to men, that should haue the stronger spirits, to withstand the power of Impatience. Note, I say, first of murmuring, how many inconueniences doe grow to the Murmurer himselfe, and then, to other, by his meanes; and againe, how great are the comforts of the contrary: Murmuring troubleth the minde, disquiets the heart, distempereth the bodie, and sometime breedes the consumption of the purse; it forgetteth reason, abuseth nature, sheweth disloialty, displeaseth a friend, and doth purchase an enemie: it carrieth wit from reason, Reason from Grace, and Nature from her selfe; yea and sometime, man, euen from God to the Deuill: while patience enduring those perplexities, that put reason to his best power; nature is not distempered, reason not abused, grace is embraced, and God is truly honoured, the league of amitie is continued, the law of nature is not broken; Truth is gratious, and the soule is blessed, where the body is not distempered, nor the mind disturbed, the creature is most able to giue glory to his Creator: Note then the differences of these two natures: Murmuring a horrible vice, and patience a heauenly vertue: doe but think on the fruit of murmuring, and the condition and end of murmurers, rages, frettings, wars, death, pouertie, sicknes, and sorrow, while the child is sicke of the father, the wife of the husband, the brother of the sister, and one friend of another; what massacre, or murther hath there growne, but through the inuention of murmuring, and the malice of murmurers? looke a little, if thou bee a murmurer, of what kind thou art, and who thou art, and so note the condition of thy nature, or nature of thy condition. If thou be a man, and murmurest against God, thou art a Deuill, if thou bee a Subiect, and murmure against thy King, thou art a Rebell; if thou bee a Sonne and murmure against thy father, thou shewest a bastards nature: If thou murmure against thy Brother, an vnkind nature; if against thy friend, an vnthankfull nature; if against an honest man, an vnhonest nature; if against a foole, an vnwise nature; if against a Christian, a hethenish nature; if against a man, a dogged nature. Thus thou seest by murmuring what thou shalt bee esteemed of God and man, yea, and in thine owne conscience, of thy selfe, either a Foole, a Knaue, a Heathen, a Bastard, a Traytor, a Dogge, or a Deuill: and doest thou then see the villanous nature and condition of this qualitie, and wilt not leaue it? take heed least if thou continue in it, that God who wil hate thee for it, do not send thee to the deuill with it, who was the first Author and is the continual nourisher of it. Againe thinke with thy selfe, when another man shall find thee in thy murmuring, either by thy discontentiue countenance,

or solitarie delight, sequestring thy selfe from men, to conuerse with the Aire, how great will be thy shame to heare the skoffings, that will fall vpon thy follie? Some will say thou art mad, other, thou art foolish, another, thou art dogged, but noe man, that thou art either wise, kind, or well in thy wits: Againe, when thou hast reuealed thy folly to the world, and fretted thy selfe to the heart, with the humor of an euill spirit, and yet art neuer the better any way, but manie way a greate deale the worse, what canst thou thinke of thy selfe? but fret that thou didest fret? blush at thy shame? grieue at thy follie, and murmure at thy selfe, that thou didst murmure at thy selfe or any other, while repentance which bringeth sorrow, is the best fruit of such a frenzie: Againe, when thou shalt see the patience of another blessed, and thy murmuring accursed, and others patience enriched, and thy impatience impouerished, anothers patience aduanced, and thy murmuring disgraced, what canst thou thinke of it: But a Canker eating into thy Soule worse then any *Fistula* in thy fleshe: pray then to the heauenly Surgeon for a plaster of patience, with the oyle of true repentance to cure thee of this disease, which in the worlde, at least, by all the Arte of the Worlde is Incurable: wilt thou see a murmurer truely discribed? that thou maiest the better hate to bee his image: Behold his Eyes, like a hogge, euer bent downewards as if he were looking into Hell: his cheekes like an Anathomie, where the fleshe from the bones doth fall, with fretting; his browes euer wrinckled with frownes, to shew the distemper of his vnquiet Braine; his lippes euer puld inward, as if Enuie would speake, and durst not; his Tongue, like the sting of a Serpent, which vttereth nothing but poison, his voice, like the hissing of an Adder, which maketh musique but for hell; his necke like a weake piller, whereon his head stands tottering, and readie to fall; his breast like an impostume, that is ready to burst with corruption; and his heart, the Anuile wheron the deuill frames his fireworke; his body a Trunk where Sinne hath layed vp her store; his handes like clawes, that catch at the world! and his feete like winges, that make hast vnto hell: Now, doest thou behold this ougly sight? and doest not feare to bee such a monster? what shall I then say vnto thee, but if God haue given thee ouer to a reprobate sence, there is no reason to be had with thee, nor hope of recouery to bee had of thee; but, hoping a little better in thee, let me goe a little further with thee. The worde of God saith *Beati pacifici*, blessed are the peace makers: thinke then it is a worke of the Deuill to sow sedition, and being at war with thy selfe, how canst thou be at peace with the world, except it bee the good warre betwixt the spirite and the flesh, where the peace of conscience ouercomes the trouble of conceit; by patience is the Soule possest, which is more worth then the whole world, and by murmuring is the soule lost, which gon, what is the gaine of the world? Is it not strange that all the parts and the members of the bodie, can so well agree togither, and one doe seruice to another, and men, the parts and members of a common-wealth, should be so at variance among themselues? In the body of man, if the head ake, the heart is not well, if the Eye be hurt, the head is distempered, the heart is diseased, and all the body is the worse, if the finger bee hurt, the head will seeke to helpe it, the heart hath a feeling of it, the Eye wil pittie it, and the feete will goe for ease for it; if the foote bee hurt, the Head, Heart and Hands will seeke for cure of it, while the Eye will be carefull to look to the dressing of it; If the body bee diseased, the head with all the members will labour for the helpe of it, that all parts being in their perfect state, the mind or Soule may be at rest: and if in this priuate body of man, all things bee brought vnto this good order, what shame is it for a common-wealth, that men should bee so out of order? and while all parts of the bodie are at the seruice of the head, to the great peace of the heart, why should not all Subiects ioyne togither in vnity of seruice to their King, to the greate and blessed peace of the whole Kingdome? God made all the parts of the bodie for the Soule, and with the Soule to serue him, and all the Subiects in a Kingdome to serue their King, and with their King to serue him. If the head of the bodie ake, will not the heart bee greatly greeued? and euerie part feele his part of the paine of it? and shall a King in his will bee displeased, and the hearte of his Kingdome, the heartes of his Subiects, not haue a feeling of it? Canne the Eye of the bodie be hurt, or greeued, and neither the head, heart, nor any other member bee touched with the paine of it? No more can the Counsell, the Eye of the common wealth bee disturbed; but the King will find it, and the Common-wealth will feele it; can the hand, the Artificer, bee hurt? but the common-wealth will find the lacke of it, the Eye with pittie wil behold it, and the head with the eye, the King with the Counsell take care for the help of it? Can the labourer, the foote bee wounded? but the body of the State will feele it, the head be carefull, the eye searchfull, and the hand bee painfull in the cure of it? and can the common-wealth the body bee diseased? but the King, his Counsell, and euerie true Subiect, will put to his hand for the helpe of it? how then growes this murmuring at the will of God in men? while there is such an agreement of the parts in man, but only by the worke of the deuill in man, to bring him from God and the worlde, to worke against himselfe, his seruice in the world, and as hee taught it first our parents, to bring them out of paradise, so he wil as many as he

can of their posterity, to lead them into Hell: But let mee tell thee, it is better that a few murmurers perish with their murmuring, then a whole kingdome perish with their mallice: In the holy word I find written; If thine eye offend thee, pull it out; if thy hand offend thee, cut it off: better to enter into heauen with one hand, or one eye, then with both into hell. But all this while, there is nothing spoken of the head, that must still bee kept on: so if a great man, or a meane man do offend, cut him off, or cut him short, that he may do no hurt; for better a member perish, then the head or the hart should ake, then either the King, or the commonwealth should bee diseased: but for the King howsoeuer hee bee disposed, hee must not bee disturbed: for it is written, *Touch not mine annointed, and do my Prophets no harme:* againe, transgression is as the sin of witchcraft, and what greater transgression, then Rebellion? which chiefly hath her breeding in murmuring. If thou hast a cruell and wicked King, take him for a punishment, and pray for his amendment; but murmure not at his power: but if thou hast a good King, take him as a blessing; and hauing a good King, be thankful to God for him, and for his prosperity, serue him, loue him, and obey him, and hate thy selfe to haue a thought of murmuring against him, or any thing commanded by him: looke a little more into thy glasse of murmuring, and see (if at last thou hast the least sparke of Gods grace) what thou beholdest: God in the heauens frowning vpon thee, his angels either mourning for thee, or readie to plague thee, his seruants on the Earth hating thee, and the deuill with his angells readie to distroy thee; thy Soule made a Receptacle of sinne, thy mind made a torment to thy Soule, thy heart made a greefe to thy bodie, and euerie part of thy bodie out of temper: while being driuen out of the ground of all goodnesse, Thou shalt be left in the maze of al wickednesse, where, loosing the hope of all comfort, thou shalt liue in the hell of all miserie; yet, a little look further into thy selfe, and into the vilenesse of thy nature, if it be touched with that infection: If the weather please thee not, thou wilt murmure at the heauens: if the world goe not with thee, thou wilt murmure at the worlde; if thy friend rebuke thee, thou wilt murmure at his care of thee: If thine enemy ouercome thee, thou wilt murmure at his fortune; If thy Father bee aged, thou wilt murmure at his life; If thy brother be thine elder, thou wilt murmure at his Inheritance; If thy neighbour grow rich, thou wilt murmure at his prosperitie; If a Stranger bee fauored, thou wilt murmure at his grace; if a Begger be releeued, thou wilt murmure at his Almes; and if a godly man bee beloued, thou wilt murmure at Gods blessing; If thou bee a woman, or a womanish man, then how many things will trouble thee? thou wilt murmure at fashions, coulors, toies, tricks, words, gestures, and a world of idle fancies, when alwaies the other is the best, and nothing pleaseth but variety: hee, or shee hath the best face, the best eye, the best hand, the best legge, the best body, or the best foote, speakes best, hath the best countenance, sings best, dances best, rides best, feeds fineliest, goes gaiest, hath apparrell the best made, and weares it best, and thus all is best wher there is none good, while, that, which should be best, serues God best, is not spoken of: for indeed, who serueth God best, will not let his spirit be led away with these idle humors: dost thou then see the follie of this murmuring, and the hurt of so great a poyson? seeke the cure of it by prayer, and keep it from thee by patience; least if it once get hold of thy heart, it breeds a cureles wound in thy Soule. If thou be a king, keepe thy feare; If a Courtier, know thy place; if a Scholler plie thy booke; if a Souldier, look to thine honor; if a marchant, take thy fortune; if a farmer follow thy plough; if a beggar, fal to prayer; but murmur not, oh King, if thou be not an Emperor; nor courtier if thou haue not grace; nor Scholler if thou want preferment; nor Souldier if thou loose thy day; nor Marchant, if thou loose goods; nor farmer, if thou lose thy labor; nor beggar if thou get bare alms: but murmuring at Gods wil; take heede that thou loose not thine owne soule, more precious to thee, then the whole world: Is it not strange to see the insensible Creatures, what a concord there is, and among the Creatures of best sence, so great a disagreement: In musique the Treble is the highest, and the base the lowest; the Tenor and Counter-Tenor between them: yet though euery one hath his place, when they are in their full concord, they make the sweetest harmony: so in a Kingdome: a King is the highest, and the labourer the lowest: (I leaue out the Beggar as an vnnecessary member, but only for the exercise of Charity) but, twixt the King and the labourer, there are Counsailers, Preachers, Lawyers, Souldiars, Marchants, and Artificers, and when all these togither in due allegeance to their King, doe true seruice vnto God, how excellant a musique is the sound of peace in such a kingdom: If the strings be out of tune, the musique will be harsh, and if the people bee out of order, the State cannot be in peace: Thinke then if among these insensible Creatures be such an vnity as is most pleasing, why should not among men bee so great an vnion? that may bee as well pleasing as profitable? wee canne bee contented with the gold of *India*, the Sugar of *Barbary*, the oyle of *Candie*, the Spices of *Spaine*, the wine of *France*, and so, of other things, of other Countries to mingle with our owne, to make a medicine for the comfort or preseruatiue of our bodies, and can we not

vnite vnto our selues a people so like our selues and so neer vnto our selues, as might be to vs as our selues; if we would looke with the eye of Charity, what blessing doth grow of loue: nothing did part our land, but a little water, and nothing can part our loue, but a little will: but, as it may be said, of a more wilfull then wise man, who hauing a coat made all of one peece, was perswaded by a Tailor to haue it cut in peeces, and weare guardes vpon the seames; onely to set himselfe on worke, and make a gaine of the shreds, giuing that part another name, then before it had, that was new set on againe, So, I may say, this Land, once all one, and by what perswasion, I know not cut off, was so long guarded, that it seemed to bee of some other stuffe, then the whole peece, till it pleased God by the great power of his Grace, in the Maiestie of our King to bring both Landes againe into one: which done, it now resteth, that the guards taken away, no seame of disseuering be to be seen; but, the Lands, as one peece of Earth, enlarging the bounds of one Kingdom, the people be vnited in that vnion, that, to auoide ambition, there be no dissention, and to maintaine an vnitie, there be no Rebellion: for, as there is one God, one King, and one kingdome: so, there should bee one law, one loue, and one life, one voice, one heart, and one people: to the contradiction wherof, when all reasons are alleadged, it is only lacke of loue, that hindereth the heauen of such a happines: But, what euer thou bee, that murmurest at this motion, let me say vnto thee, as the poore woman of *Ireland* sayes to her dead husband oh man, man, why didst thou die? Thou hadst Cowes, and thou hadst a horse; thou hadst a sword, and a shirt of male, and why wouldest thou die? so thou hast a good King, a sweet Country, a kind people, and a blessed peace, and why doest thou murmure? doest thou feare to haue many friends? then get thee among enemies, art thou vnwilling to haue many neighbours? then liue among strangers: dost thou loue no Christians, then dwell among Turkes; or doest thou loue no men? then liue among Deuills; or dost thou loue no house but home? make thy graue in thy bed; wilt thou eate no meate but milke? Baby, sucke thy dambe, till thou bee a dizard; wilt thou abide no company, but thine one kindred? lap thy selfe in thy mothers apron; or doest thou doubt thy neighbour will ouerthrow thee? oh let not lacke of witte so deceiue thee: for if God hath not so blest thee, as to make thee know what is good for thee, thou needest nothing more then thy selfe to vndoe thee: consider therefore of euery thing, if thou canst in the best kind, and make thy construction with that care, that God first may be pleased, thy King obeyed, thy Country benefited, and thy selfe contented: That when the murmuring of malice is put away, and patience hath brought peace into thy bosome, thy hart may find the happines of that blessing, that thy Soule may be ioyfull to behold where, the people vnited, God is serued, the Kingdome preserued and the State most blessed, where such a peace is applauded. The Seas are a wall vnto our Earth, to keep it from the enemies, and shall we within our land be at warres within our selues? or shall wee make a shew of loue in our words, and harbour hatred in our hearts? or shall we be borne neighbours, and liue as strangers? God forbid: let not the Deuil so worke among the seruantes of God, to crosse the course of such glory: Our heuenly master Christ Iesus king of kings, ware his coat without a seame, and our King would haue his Kingdom without a Seuerance: It is the worde of Christ, that when a kingdom is deuided in it selfe, it cannot stand: If therefore we will bee christians; we must follow Christ; if we will be subiects, we must obey our King, if wee will stand, wee must not bee deuided: For example, to alleadge ancient histories of forrain Princes, at least afarre of is needles, when [there are] neere hand before our Eyes that cannot deceiue our Iudgements: how grew the wars in the Low Countries? but, by the malice of murmurers? how grew the massacres in *France*? but, by the deuision of the Princes, and noble houses; and how many broyles haue beene betwixt *Scotland* and vs, while wee were in the State of deuision? Againe, how strong are the States where they are vnited in the Low Countries, how is *France* inriched by his peace? and how are we; or at least may be with GODS blessing strengthened by this vnion? *Esope* telleth a prettie tale to this purpose: That a Father hauing many sonnes often disagreeing and as it were at iarre one with another, called them before him, and caused euery one to bring vnto him, a little rod, or wand, which taken of them, he bound them vp altogither in one bundel which made fast with a band, he gaue to euery one of his sons, one after another to breake; which they found impossible: whereupon the Father tooke out euerie rod, and gaue one to each one of his sonnes to breake, which was quicklie performed: Now quoth the father, ye see my sonnes of what a strength is loue, wher heartes are vnited togither; for as these wandes, so are yee; strong when yee are knit togither in the band of brotherly loue, and weake and to be broken, when you are diuided one from another. Surelie so it may be said of vs: If wee be vnited, and knitte together in the band of brotherlie loue, our strength will be great to withstand our enimies: but if we fall at variance, what peace can continue betwixt vs? nay what hurt shal we do vnto our selues, while the enemie will be ready to inuade vs? It is written. *O quam bonum et iucundum? fratres concordare in vnum?* Oh how blessed a thing it is bretheren to agree in vnitie? Are we not all bretheren in Christ? bretheren in respect of our neere birth? bretheren in our

language? and is it not possible for our liues to make vs bretheren in loues? Let vs see, wher is the fault, what is the cause? and why it should take place? In God? no, hee loueth vnity: In the King? no, hee would haue an Vnion: In the Subiectes? noe, they would bee obedient to their King: In the Godlie? noe, they would bee obedient to GODS will: In whome then? Surely in none, except in some priuate persons for some priuate causes, to some priuate endes: oh then those priuate persons are not for the publique weale: those priuate causes for no common good, and those priuate ends are for no godly end. But hoping there are none such: I speake to none, but wish all well, that all may be well: Is not our Religion all one? and shall wee differ in Ceremonies? and if our Lawes were all one, should we differ in the execution? our earth all as one, and shall we then differ in nature? what should bee the cause? but this; while God is working, and the King is willing, the Deuill is stirring, and man is striuing, but, God is aboue the Deuil, and a King is aboue his kingdome: and while God is God, and the King gratious, though the Deuill bee wicked, let not man bee wilfull. A true loues knot is long in knitting, when both endes must meete in the middest: but once well put togither, it is both faire and fast: So, an vnion of people is long a working, but once fast lincked in loue, where farre and neere meet in the middest of a good mind, how beautiful is such a peace, where the people are so blessed? let then al murmurers be shut out from the sound of such a Parlee, where wisedome may shew her grace in the worke of such a worth: for it must be that our King, and theirs, is, and must be (and euer I pray God be) al one: our Religion and theirs one: and our lawes and theirs all one: els how can there be loue in our liues? or vnion in our hearts? but I hope, that God who did create our hearts by his will, will so worke our hearts to his will, that wee shall not swarue from his will: but as hee hath made all into one kingdome; so we shall bee all as one people, with one voice praising God, with one heart seruing one King, and with one loue, embrasing one another: Many little birdes flie togither in one flocke, many kindes of cattell feed in one field: many kinde of sheepe lie togither in one fold, and shall two neighbour borne Children, not liue togither in one loue? God forbid: It is an old saying, and euer true, *Concordia parvæ res crescunt, discordia maxima dilabuntur:* by Concord small things proue greate, by discord the greatest doe decay: Two little Landes haue made a great Kingdome, and shall one great people bee little in loue? God forbid: The Landes were deuided, and are vnited; and if the people may bee vnited, let them not be deuided: Diuision breeds Ambition, Emulation, and faction, and what are the fruits of these frenzies? how many kingdomes to their great misery haue tasted? but vnion breeds loue Charitie, and faith, of which blessings what are the benefits, what kingdome may not be glad to tast? A King of a deuided people may haue power in his sword, but a king of vnion may reioice in his Scepter: a people deuided may be grieuous to themselues, but a people vnited may be pleasing to God: diuision is the cause of distruction, and vnion of Comfort: compare them togither, and see which is to be accepted: deuision breeds feare, and ielousie; vnion breeds resolution and trust: diuision breeds warre and hatred; vnion breeds peace and loue: diuision breeds dearth, and danger; vnion plentie, and safety; diuision breeds malice and murther: vnion breeds loue, and life; diuision breeds greefe and sorrow, vnion breeds mirth and Comfort: Thinke then vpon the venom of the one, and the vertue of the other; and if thou bee not senceless of thine owne good, runne not headlong vpon thine own ill: desire not rather to liue in the hatefull nature of diuision, then to bee lincked in the liuely knot of vnion; least the God of loue that offers it, and thy louing King, that desireth it, both hate thee for refusing it, and deny thee it when thou wouldest haue it: The Tower of Babell could not be builded, when the languages were diuided: *Jerusalem* went to ruine when the Princes were diuided, *Rome* hath beene shaken since Religion hath beene diuided: *Antwerpe* hath beene decayed, since the States were diuided. *France* was impouerished, when the nobles were diuided, and *England* was disturbed, when *Scotland* was diuided: but now the Landes all bearing one name, the Subiects all one, vnder one King, the laws all tending to one ende; why should not the Nations bee all one people? Flowers growe sweetely together, Trees beare fruite naturally together, fishes swim friendly togither, birdes sing merrily together, and beasts feede quietly together; and is it not then a shame for men, that wee cannot liue louingly togither? a drop of water is weake, but many droppes of water will driue a mill: a sparke of fire is little, but many sparkes together, will make a fire to consume a whole Countrie; a corne of powder is little, but a great many together will discharge a great shot: a herring is a smal fish, but a skull of them together will ouerthrowe a prettie ship: a pike is a small weapon, yet a stande of them being together will ouerthrowe a greate Troupe: and a man is a small Creature; but when men hold togither, what monster can hurt them? So these Landes being one land, and the people one people; what kingdome can annoy vs? no let vs say, and if wee bee our selues, to our selues, and in peace among our selues, and that our God be with vs; neither the world nor the Deuill can hurt vs: But if there bee a breach in a banke, the Sea breaks in, and ouerflowes the Land: If there be a breach in a furnace, the fire will burst out and

burne the whole house: If there be a breach in a wall, the Bore will breake in, and spoile the whole vineyard: If there be a breach in a hedge, the cattel will breake in and eate vp the grasse: if there be a breach in a Fort, the enemie will enter and sacke the Towne: if there bee a breach among pikes, the horsemen will breake in, and ruine the Campe: If there bee a breach in a conscience, Corruption will get in, and kil the whole man: and if ther be a breach of loue in the hearts of a people, the enemie will take aduantage for the inuasion of the kingdome. See then, and consider how dangerous a thing is diuision, and how safe an assurance is vnitie; and take the best, and leaue the worst; and so shall none of your pales bee broken. oh heauens, what a hell is this in the world? that men should liue so like Deuills one with another: It is written that a man should bee as a God vnto man, but it may bee writen, that man is, or at least many men are, as Deuills vnto men: where there are so many murmurers, that ther can be few louers; the rich man murmures at the poore man, that hee should dwell nigh him: the Vsurer murmures at the Broker, that hee geteth any thing by him; the Tradesman murmures at his neighbour, that he should prosper or thriue by him: the Lawyer murmures at the Tearme that is so short a haruest for him; The Marchant murmures at the windes, that his Shippes come not home to him: the Souldiour murmures at his paymaister, that hee keepes his money from him: The Courtier murmures at his Taylor, that his clothes are not fit for him: The Minister he murmures at the Parson, because he hath the greatest profit from him: and the Parson murmures at the parishe, that they come not to Church to pay their duties to him; and the parishe murmures at the Parson, that they pay so much, for so little paines from him: the Tenant murmures at his Landlorde for racking of his rent: the Landlord murmures at his Tenant to see him thriue by his husbandry. In summe there is almost no profession or condition wherin one doth not murmure at another; which murmuring while it continueth in the hearts of people, it will suffer loue to haue no life among them: but were the worlde purged of that malicious humor, then would there bee as great a heauen, as there is now a hell in the world; wher loue should establish such a Law as should neuer bee broken: among men, doe not two Eyes in one head, two hands, and two legges to one bodie make one man: and shall not two lands make one kingdome; nay more; doth not one Eye the same that the other, the one hand, the same that the other, and shall not one people so nere another, as one member is to another, haue one will, one law, and one loue one with another? It is strange it should be so, but I hope it will bee otherwise: God will haue his will, and our good King his wil: in this worke of GODS will, euery good Christian, and good Subiect will giue his good will to Gods and our Kings will; against which, if any shall murmure, God will bee displeased that the King is not obeyed; the King will bee displeased, that God is not obeyed: the Counsel will be displeased, that God and the King are not obeied: the court will be agreeued to see God, the king, and Counsell displeased: and the Common-wealth will haue a common woe, when all these are displeased. Looke therfore betimes to this busines, detract no time for this dispatch, suppresse the power of the diuels pride; and plant in your hearts that grace of humilitie, that in the life of true loue, may bring forth fruite to Gods glorie. Breake an Angel, and you shall haue losse in the mettall; breake a Cup, and you shall haue losse in the fashion; breake a Glasse, you shall loose the fashion and the Mettall; breake wedlocke, and you loose your credit; breake the Lawe, and loose your libertie; breake Loue, and loose the joye of life: But keepe your Coyne whole, and it will goe currant; keepe your Cup whole, and you shall saue the fashion; keepe your Glasse whole, and you shall saue Mettall and fashion; keepe your wedlocke from breaking, and saue your credit from cracking, keepe your Lawe from breaking and your loue will be great; keepe your Loue from breaking, and your liues will be blessed: Diuide the head, and the Braines wil come out; diuide the Body, and the Heart will come out; diuide the Minde, and the wittes will come out; diuide the Wittes, and the willes come out; and diuide the Willes, and the woes come out: but keepe the head whole, and the Braines will bee the better: keepe the Body whole, the heart will bee the better; the minde quiet, the wits will be the better; keepe the wits in temper, the willes be the better, and keepe the wils togither, the common-wealth will bee the better. Note therefore in al causes, and al courses, diuision breeds losse, greefe, or sorrow: and vnion, gain, comfort, and ioy. But I doubt I haue onely spoken of that which would quickly bee helped, if the right way were once found: and therefore it is rather the manner, then the matter, that the workeman cannot agree vpon: but to helpe the ill hammering of a peece of worke so worth the framing, let mee make a comparison betwixt a house and a kingdome: There is a greate Landlord will haue a house builded, his will must bee obeyed, hee giues command vnto the maister workeman that it bee speedely performed: The maister workeman calls his labourers, and giues order for the worke, euery one in his place, and according to his qualitie: Now when the worke is in hand, Timber, Stone, Bricke, Lime, and Water, Iron, Glasse, and Leade, and all is readie that is necessarie: If either the workmen bee vnwilling to worke, or cannot agree vpon their worke, there will no

house bee built: But if they fal to their busines, and agree vpon the direction, the frame will soone vp: Euen so the Lord God, our Sauiour Iesus Christ, the great Landlord, and Lord of Heauen and Earth, will haue a commonwealth builded, and his will must be obeyed: for performance whereof, hee hath giuen commaundement to his seruant, and our Soueraigne Lord King *Iames* in this world, vnder God onely worke maister of this vnion: where if either the people be vnwilling to yeeld vnto the course or order set downe by the workemaister, or among themselues disagree vpon the manner of their working, whatsoeuer faire words be vsed, what soeuer good reasons be alleadged, or what soeuer shews of loue be made, there will be no true league of friendship, nor peace for the ground of a Common-wealth: but let the labourers be willing to bee directed by their worke-maister, and euery one in his place, shew the best of his good will; and no doubt, but such a common-wealth will bee built, as while God doth blesse it, all the world shall not hurt it. Consider therefore the inconueniences of diuision, and the comforts and commodities of vnion, and let not selfe-will carrie you away from the course of wisedom: you see, if you will still murmure against this so gratious an action, how many are against you? God himselfe, who loues vnitie: the King, who would haue an vnion: Subiects, that loue their King, and godly men that loue God, for they will bee obedient to his will: the flowers of the field are against you, for they will grow togither; the trees, for they will beare fruite togither; the fishe, for they wil swim togither; the birdes, for they will sing togither: and is it not then a shame for men, that we cannot liue and loue togither. For shame then goe from your selues vnto God, and goe from the Deuill vnto man: and in the name of God agree togither: liue vnder one God, one King, one law, and one loue: so shall God best bee pleased, the King best contented, the kingdome best gouerned, and euery wise and honest man best satisfied: where liuing in murmuring and malecontent, God may be displeased, the King disquieted, the State disturbed; and few men but some way discontented: what shall I say, to conclude, but this? Is not vnion a kind of marriage, wrought by the hands of God? and performed in the hearts of his people? I say, a marriage where hearts ioyning hands, make two bodies as one: and is not a kind atonement, better then an vnkind diuorcement: let then these two Kingdomes be one, marrie them in loue, and since our King is the Father that giues them, while God himselfe doth vnite them, what Subiect or Christian can be so vngratious, as not to giue his consent to them? yea let mee say with the minister in the time of marriage: if any man know any lawfull, or iust cause, why these two Landes, now one kingdome, should not in marriage be lincked with such a loue, as may make them liue vnder one law, and dwell togither as one people; let him now speake, or euer hereafter hold his peace: But if there be any man, that knowing no iust, nor lawfull cause, will out of the malicious humor of a wicked spirit, hating to see a heauenly Action vpon earth, murmur at the blessed proceeding of so gratious a worke, the God of peace make him for euer hold his peace.

Amen.

NOTES AND ILLUSTRATIONS.

EPISTLE-DEDICATORY, l. 4, '*discreet*' = discerning.

TO THE READER, col. 1, l. 5, '*taxe*' = blame or censure. So Sir John Davies, Epigrammes: I. *Ad Musam*, l. 10, 'thinke I do to priuate *taxing* leane' (my edition of Davies, Vol. ii. p. 7 [Chatto and Windus, 1876]). Cf. the Induction to The Knight of the Burning Pestle:

> 'Fly from hence
> All private taxes!' etc.
> (Dyce's *Beaumont and Fletcher*, ii. 136.)

ib., col. 2, l. 1, '*censure*' = judgment, verdict.

P. 5, col. 1, last line, '*Toy*' = trifle.

P. 7. col, 1, l. 23, '*well Linguist*' = so good a scholar: col. 2, l. 47, '*fond*' = foolish.

P. 8, col. 1, l. 22, '*Cosener*' = cheat: col. 2, l. 34, '*Indiscretion*' = lack of discernment: ll. 51-2 = Proverbs xxvi. 12.

P. 9, col. 1, l. 25, '*foule dowde*' = slattern.

P. 10, col. 1, l. 28, '*Anathomie*' = skeleton.

P. 11, col. 1, ll. 5-7: St. Matthew v. 29-30: l. 13, '*diseased*' = disturbed: ll. 15-16: = Psalm cv. 15.

P. 12, col. 1, l. 9, '*guardes:*' l. 14, '*guarded:*' facing or trimming: faced or trimmed. See Halliwell, under 'gard:' l. 43, '*dambe*' = dam: *ib.* '*dizard*' = foolish, stupid person: col. 2, ll. 15-16: St. Matthew xii. 25: ll. 3-4 from bottom: = Psalm cxxxiii. 1.

P. 13, col. 2, l. 15 from bottom, '*corne*' = grain: l. 12 from bottom, '*skull*' = school.

P. 14, col. 1, l. 14, '*pales*' = palings, fences, and defences: col. 2, l. 15, '*Angel*' = coin so called.

P. 15, col. 2, l. 14, '*atonement*' = at-one-ment.—G.

Divine Considerations.

1608.

NOTE.

The 'Divine Considerations' is extremely rare. Only a single copy has been known for very many years. It is in the British Museum: small 12mo, pp. 188. On its biographical importance see Memorial-Introduction.—G.

DIVINE CONSIDE-rations of the Soule.

Concerning the excellencie of God and the vilenesse of man.

Verie necessarie and profitable for euerie true Christian seriously to looke into.

By N. B. G.

LONDON
Printed by E. A. for *Iohn Tappe*
and are to be solde at his shop
on the Tower-Hill, nere
the Bulwarke Gate.
1608.

To the right worshipfull and worthy Knight, *Sir Thomas Lake*, one of the Clarkes of his Maiesties Signet: health, happinesse and Heauen.

Worthy KNIGHT, *The longe affectionate duty, wherin I haue followed your vndeserued fauour, hath made me study how to proove some parte of my protestation: but finding my spirite by the crosses of fortune, vnable to be it selfe, in the best nature of thankfulnesse, I haue yet, by Gods greate blessing, laboured in the vineyard of a vertuous loue, where hauing gathered those fruites, that are both pleasant and holsome, bounde vp this little handfull, I presente them to your patience, knowing that your loue to learning, your zeale in Religion, and your wisdome in iudgement (being able in diuine Considerations, to finde comforte aboue the worlde) will vouchsafe to make that good vse of them, that maie giue me comforte in your regarde of them: but least tediousnesse maie proove displeasing, yea in matter of much worth, I will leaue my labour to your liking, and my seruice to your imploiment, in which I humblye rest in heartie prayer for your much happinesse.*

Yours deuoted and obliged at commande:

NICH. BRETON.

To the Reader.

MAnye reade they knowe not what, too many they care not what, but how necessarie is it for all men before they reade, to consider what they reade, and to what end they bestowe both time and labour in that excercise, I refer to the iudgement of their discretions, who are able to finde the difference betwixt good and euill: you then that reade this little worke to your greate good, if you well digest the considerations contained in the same, Let mee intreate you what you finde for your good, to esteem of as you haue cause, and what may be to your dislike to correct in your kinde patience; in a little room is matter enough for the good consideration of a contemplatiue spirit, which looking towards heauen, and longing to bee there, shall finde such comfort in these considerations, as I hope shal giue cause to gloriefie God the Author of all good, and not thinke amisse of me, that by his goodnes haue set them downe for the good of all his Seruants: of which number, not doubting you to be one, I leaue you in this and all your good labours,

to his onely gratious
blessing.

Your well wishing friend,

N. B.

In praise of these Diuine Considerations.

GOe little Booke,
the Iewell of delight:
The heauenly organ
of true vertues glory:
Which like a christall mirror
sets in sight:
The truest tract
of high Iehouahes *story:*
Which whoso reades,
shall finde within the same,
Gods powerfull loue,
to those that feare his name.

I reading of it
did much comfort finde:
And so no doubt,
may euery Christian doe:
That is to vertue
any whit inclind:
Such right directions
doth it lead him to.
Read then (dear friend)
for heere I dare well say:
To know God truely
is the ready way.

And more, within
this little volume heere,
Whoso doth reade
with due consideration,
His owne estate
most vilely will appeare:
If not reformed
by heauenly meditation.
Consider then,
and doe aplaud his paine:
That thus directs
true knowledge to obtaine.

And for my selfe,
as hauing gain'd therby:
These few lines, of
my loue shall specifie:
Pleasure attend
the author that did write it:
Heauens happinesse
the heart that did indite it:
True comfort be to him,
that loues to read it,
And ioy betide his soule:
that truely treads it.

I. T.

A Diuine Poem.

O Lord that knewst me
ere that I was knowne,
And sawst the cloath
before the thred was spunne,
And framd'st the substance,
ere the thought was growne
From which my being
in this world begunne!

Oh glorious God,
that onely of thy grace:
Didst all and onely
to thy seruice make me:
and hauing giuen me heere
an earthly place:
Vnto the Guard
of thy faire grace dist take me.

Oh all pure bright,
and euer-seeing eye:
That seest the secret thoughts
of euerie heart,
Before whose presence
doth apparant lie,
Heauen, earth, Sea, Hell,
in all and euerie part.

In wisdome more O then wit
can comprehend!
That mak'st and iudgest,
gouern'st euerie thing.
power of all powers,
on whome all powers attend,
Spring of all grace
from whence all glories spring.

From that high, holy, heauenly
throane of thine:
Where mercy liues
to giue thy glorie grace.

Looke downe a little
on this soule of mine,
That vnto thee
complaines her heauie cace.

Oh sweetest sweete
of my soules purest sence.
That in thy mercie,
madst me first a creature !
And in the truth
of loues intelligence,
The neerest image
to thy heauenly Nature.

And hauing framde me
to thy fauours eye,
Didst with thy finger
fairely write me out,
In holy writ
of heauenly Misterie,
How I should bring
a blessèd life about.

Forbidding onely
what might be my harme,
Commaunding onely
what might doe me good :
preseruing me
by thy Almightie arme,
and feeding me
with a celestiall foode.

Thou madst the ayre
to feede the life of nature,
That I might see
how weake a thing it is?
The earth, the labour
of the sinfull creature,
Which beares no fruite
but onely by thy blisse.

Thou madst the water
but to clense or coole,
Or serue thy creatures
in their sundrie vse :
That carefull wit,
might reason not befoole,
In vsing nature
to the soules abuse.

The fire thou madst
to cheere the chilling colde,
With a reuiuing heate
of natures neede :
That reason might
in natures ruine holde,
How farre that force
might stand the life instead.

Thus vnder heauen,
thou madst these Elements
To maintaine all
those creatures thou hast made,
But so, that nature
with her ornaments
shall haue a time to flourish,
or to fade.

But that same heauenly fire
that doth enflame
The heart and soule
with a continuall heate :
Whose loue doth liue
but in thy holy name,
Where faith doth mercy
but for grace intreate.

Where that did kindle
or that Cole to finde,
Or smallest peice
or sparckle of the same :
I found the eye of nature
was too blinde,
To finde the sence,
or whence the secret came.

Till by the inspiration
of that grace,
That to thy seruants
doth thy goodnesse showe :
I found thy loue
the euer-liuing place,
From whence the substance
of this sweete doth flowe.

And when I saw
within this soule of mine,
How farre thy loue
exceedes the life of nature,
and natures life,
but in that loue of thine.
Which is the being
of each blessèd creature :

Then I began
to finde the foile of sinne,
And onely long'd
to liue in mercies grace,
and hate the world,
that doth their hel begin,
That doe not long
to see thy heauenly face.

And thus perplexèd
in that passions griefe :
That hath no ease
but in thy mercies eye
To thee that art
the faithfull soules reliefe
haue I laide open
all my misery.

THE *First part of consideration concerning* God.

Consider:

THis word *Consider*, in a few letters containeth a large volume, wherein the eies of iudgement may read what is necessarie for the vnderstanding of humaine reason: yea, and the best parte of the moste perfect and diuine contemplation, of the moste gracious and blessed spirites in the worlde: for if it please the Almightie God of his infinite goodnes, so farre to inspire the soule of man with the grace of his holy spirite, as that being by the heauenly power thereof, Drawen from the worlde to beholde the courses of higher comforts, when leauing the delights of fading vanities, he shall be rauished with the pleasures of eternall life.

Then may he saye with the Prophet *Dauid* (entring into the contemplatiue consideration that may well be called the admiration of the greatnes and goodnes of God) as it is written, in the 8. *Psalme, verse* 3. *Lord when I consider the heauens, the Moone and the Starres that thou hast made*, what is man (say I) that thou wilt looke vpon him? yea let me saye vnto thee (Oh man) if thou couldest with an humble spirit looke into the greatnes of the goodnes of God in the power of his creation, in the wisdome of his workemanshippe, in the preseruation by his grace, and in the increase, by his blessing: if with all this thou couldest note the difference of Heauen and earth, the brightnesse of the heauens, & the darknesse of the world: the purenesse of the Sunne and Moone and Starres, and the dimnes of the obscured light of earthly natures: the perfection of the Angells, and the corruption of man; the glorie of the diuine, and the disgrace of our humaine nature: well mightest thou say to thy selfe, oh what am I? a worme, dust and ashes, and a substance of all foule and filthy corruption, that my GOD, the pure and bright, gratious, holy, good, and glorious essence of the incomprehensible Deitie, will vouchsafe to cast downe the least looke of his mercie vppon me?

Since therefore there is nothing that can be so truely pleasing to the spirit of man, as knowledge, neither is there any thing well knowne but by the true consideration of the substance, nature or qualitie thereof: let me begin to enter into this necessary course of consideration, in which we shall finde what is most necessary, fit and conuenient, for the vse, profit, pleasure, and honor of man; that the obiect of the eye, considered by the sence of the spirit, the substance digested by the power of reason, nature may finde most comfort in the vertue of the application.

Touching Consideration in generall.

FIrst, and aboue all things, we are to consider what is aboue all things to be considered: then for the excellencie of the goodnes in it selfe; and last, for the good that from it wee receiue: for in the instinct of nature wee haue planted in ourselues an insatiable desire of knowledge, whereby we finde in our selues, somewhat more then our selues, leading vs to a longing after somewhat aboue our selues, which if by a light inlightning our mindes we be led out of the darkenes of our blinded sence of nature, to the cleare beholding of the glorious brightnes of Gods graces, wee shall see that in him onely and altogether, is the infinite goodnes and incomprehensible greatnes of all perfect knowledge, and knowledge of all perfection; and that so much neerer cometh our nature

vnto the diuine: as by the light of grace wee feele in our selues, an apprehension or participation of those graces, that essentially doe onely dwell, and are inheritant in the diuine nature. To come to a plainer explanation of the first due point of consideration: euery thing is to be desired for some good that it doth containe in it selfe, and may bring vnto other: the goodnes therefore of euery thing, must be considered before the thing it selfe be effected. Then if good be for the goodnes desired; the better that the good is, the more it is to be desired, and so the best good for the best goodnes to be best and most desired.

Now who is so euill, that hath the least sparkle of Gods grace, but by the light of the same, doth see in the wonder of his works, the glory of his goodnes? but leauing al doubts, ther is no doubt to be made, that God is in himselfe the essence of all goodnes, the first moouer, the continuall actor, and the infinite furnisher of all good, in thought, word & deed; where, when, and in whatsoeuer: this first position then granted that God is only good & the onely essence of al goodnes, what obiection can be made, why he should not be aboue all things to be desired, humblie to be affected, faithfully to be loued, louingly to be serued, duly to be obeyed, and infinitely to be glorified? for the Atheists, whom the *Psalmist* calleth *fooles*, *Psalme* 53, *verse* 1, that said in their hearts there is no God, because they knowe no good, I say nothing to them, but their soules shal finde there is a Deuill that taught them, and will reward them for their euil: but for them that knowe there is a God, and haue a feeling of his goodnesse, in the comfort of his grace: let me a little speake vnto them touching the pointes that I meane to speake of in the consideration of the greatnesse of God aboue all thinges, and for which all thinges in all, & aboue all thinges hee is to be admired, loued, and honoured: and first touching the greatnesse of God.

The first consideration touching the greatnesse of God.

TO consider the greatnesse of God, at least that greatnesse in which himselfe only knoweth himselfe, is incomprehensible, & therefore aboue the power of contemplation, meditation, & consideration of man or Angelles whatsoeuer; for in the maiestie of his power, hee is incomprehensible in his wisdome; vnsearchable in his graces: incomparable, and in his glorye infinite: in all which he doth so far exceede the compasse of all consideration, as in the humilitie of confession must be left only to admiration; but for so much as of his mercie he hath left to our contemplation, let vs with such humilitie consider thereof, as may be to his glory and our comfort. Touching therefore his greatnesse, let vs humbly lift vp the eyes of our hearts to the beholding of those thinges, that in the excellent great workmanship of the same, wee may finde that there is a further greatnes then wee can euer finde againe. Let vs consider in the Creation of al creatures, his admirable power, who but spak the word & they were made: oh powerfull word, by which all thinges were created; and if his word was so powerfull, how much more powerfull is he that gaue such power vnto his word? loath I am to enter into particularities, to set downe the greatenesse of his power, though the least of his workes shewe not a little, and the greatest of his workes, shew but a little of that greatnes which his glory doth contain; where such varieties as well of the formes as natures of creatures, as well in their differences as agreement, in number so innumerable, as prooue an infinitenes in the power of their creation, yet when the greatest of all things vnder the heauens, yea the heauens themselues shall waxe olde as doth a garment, and (as a vesture) shal be changed, how great is his power, who shall loose no part of his grace, but increase infinitely in his glory? Who hath spand the heauens but the finger of his hand? who hath settled the earth but the word of his mouth; who hath digged the greate deep, but the wisdome of his will?

Looke vp to the heauens, they are the workes of his hands: look downe to the earth, it is the worke of his word: beholde the Seas how they are obedient to his will: now to beholde in the Sunne the light of the daye, the Moone and the Starres; as it were the lampes of the night; yet these so keepe their courses in a continuall order, that one is not hurtfull to another, but all and euery one in their seruice to man, performe their dueties to their Creator: Doth not the consideration of these obiectes to our eyes, strike an impression in our hearts of an admirable power in the greatnesse of his workmanship? Again, to behold the thicke cloudes, whereby the Sun is obscured, the boisterous & tempestious windes, whereby the highest Cædars are shaken, and the terrible lightning and thunders, that amaze the hearts of the beholders: are not these great proofes of a great power? But let vs looke downe a little lower vppon the earth, and consider how it is possible that so great and huge a Masse shold be carried in such a circumference; Again, the world of great and huge trees in the woods, with great and strange wilde beastes in the wildernes; the one to beare fruit, the other to feede and breede, as it were to an infinite increase; & yet place and foode enough for all. Again, to beholde the raging Seas how they roare against the bankes of the earth, to whose boundes they are limitted: & to consider of the great & huge fishes that make their walks in these watry pathes: are not all these spectacles, great aparant proofes, of a moste great and admirable power? Again, to note

the great and stout Foules, that with the force of their winges make their passage through the ayre, and yet neither the lights of the heauens, the creatures in the earth, nor seas, nor birds in the ayre, shall longer retain their places, then standeth with the pleasure of the Almighty : Oh how admirable is that greatnes to whom all things are in such obedience, which in him onely hauing their being, are onely at his will in their disposing?

But let me come a little lower to thee : Oh man, compounded of the worst matter, the very slyme of the Earth, how great a power is in thy God that hath created thee, not by his worde onely (as he did all other creatures in the Earth) but aboue them all in a Diuine nature of grace ; so neere vnto himselfe, as that he woulde in the greatnes of his loue, cal thee his Image, and to this Image of himselfe, giue so great a power ouer all his creatures, that both Sunne, Moone, and Starres in the heauens, the beasts in the fielde, the birdes in the aire, the fishes in the Sea, the Trees in the woods, and the mineralles in the earth, shoulde all be subiect to the disposing of thy discretion and obedient to thy commaund. Hath he not made the great horse to cary thee, the great Lyon to be led by thee, the Beare, the Wolfe, the Tygre, and the Dogge, yea with all other beastes, to stand affraid at the frowne of thy countenance? yea doth he not coward their spirits to become seruiceable to thy commaund? doth not the Faulcon stoope her pitch to come down to thy fist, and make her flight at the Fowle, to feede thy hunger or pleasure? doth not the Dog leaue his kennell, and make his course at the Deere for thy food or thy sport? doth not the fish come out of the deepe waters and hang vppon thy baite, for thy profit or thy pleasures? and what a greatnesse is this to haue this commaund ouer so many creatures? but againe, consider withall how much greater is that infinite greatnesse, in thy Creator, that hath giuen such greatnesse to his Creature.

Againe, consider withall, the greatnesse of his glorie, and glorye of his greatnesse, that his Angelles tremble at his brightnesse : if hee touch the hilles they shall smoake, and the Mountaines shall melt at his presence, and no man can see him and liue : so greate is his Brightnesse, as no eye can beholde : so pure his essence, as exceedes the sence of nature : so deepe his wisdome, as is vnsearchable in reason : and so infinit his perfection, as surpasseth the power of consideration ; and therefore let vs consider, that in regarde of that Almightie power, in his greatnesse the greatest : yea, and all power without him is so greate a smalnesse as nothing can be lesse.

Againe, let vs in admiration of his greatnes, and knowledge of his goodnes, consider whom we are to thinke on, how we are to thinke of him, what we are to thinke of our selues without him, and what we are only in him : For the first, whom we are to thinke on, is the incomprehensible Maiestie of all powers, the biginner of all times, the Creator of all thinges, the Commaunder of al natures, the disposer of al properties, the life of all beings, and the endles glory of al graces : absolute in his power, resolute in his will, incomparable in his wisdome, and admirable in his worke : thus I saye, let vs consider whome wee are to thinke of, not a Creature but a Creator : not a king, but a King of Kinges ; not a power, but a power of powers : and not an Angell but GOD ; now howe shall wee thinke of him? with feare and trembling, and remember the sayings of Mathew, Chapter 10, verse 28, *Feare not him that can destroy the bodie, but feare him that can destroye both body and soule.*

And therefore when wee fall into sinne, let vs feare the greatnesse of his wrath, and the greate power in his furie : for though hee fedde Elias in the Wildernesse by the Rauens, and preserued Daniel in the Den from the Lyons, made the Dogges licke the sores of Lazarus, and made the Sunne to stay his course at the prayer of Iosuah, yet, with the wicked he maketh his Creature in the vengeance of his wrath, to take another course, for the Lyons deuoured the false Prophets : The Beares came out of the wood to destroy the children that mocked the Prophet : and the dogs fed vppon Iesabell, and the darkenesse blinded the Sodomites, till fire came downe from Heauen to consume them.

Consider therfore (I say) whom wee are to thinke on? in one word which concludeth all that can be spoken, God and not man : for in God is all greatnesse, without whome the greatest of all powers, is but the power of all smallnesse : but since so great is his greatnesse euerie way, as is no way to be comprehended, let vs onely know and acknowledge his infinitenes therin to be such, as we must humbly leaue to admiration, and say with the Prophet Dauid, Psalme. 136. vers. 26, *Praise yee the God of heauen for his mercie endureth for euer.*

Now let vs see what wee are without him ; as bubbles of water that breake in an instant : or a blasted flower ere it bee out of the bud : the shame of nature : meate for Dogges : fuell for fire : out-lawes from Heauen, and Prisoners for Hell. Oh fearefull state of such as feare not God : feare therefore the greatnes of his wrath, least you be consumed in the greatnes of his fury.

Now what are wee to thinke of our selues in him, the chosen vessels of grace, the comaunders of all earthly powers, the compagnions of his Saints, co-heires in the heauenly Kingdome, & brethren with his blessed Sonne and our Sauiour Iesus Christ : thus greate doth his greatnes make his, both in this world & in the worlde to come : and thus much for the first pointe of consideration of the greatnes of God.

goodnes towards him, *what shall I giue the Lord for all that hee hath done vnto me? I will take the Cuppe of Saluation, and be thankfull to the Lord:* see here all that wee are, and all that wee can giue him for all the good that wee receiue from him, bare thanks: and yet as much as hee requireth, and more then from a great many (the more their shame) hee receiueth. But let those that feele these great effects of grace in the goodnes of the liuing God, say with the holy Prophet, Psalme 136. verse 1. *be thankfull to the Lord, and speake good of his name, for his mercie endureth for euer:* but since so infinite is his goodnes in all things and to al things, and specially to man aboue all things, let me onely wish al men for their own good, to acknowledge all goodnes onely to bee in the Lord, the onely Author and substance thereof; and whatsoeuer is good in heauen or earth, is onely a free guifte of his grace, that must onely work to his glory; the election of man to be an effect of loue in the grace of his goodnes, and not to dreame of merite, but to giue glory vnto mercie, for the benefit of such a blessing, as being freely giuen to man, through our Lord Iesus Christ by his merite, is onely confirmed to the eternitie of his glory: and thus much touching the goodnes of God.

Touching the wisdome of God, the third Consideration.

TO speake of the wisdome of God, is so farre aboue the capacitie of man, that it is rather with all humble reuerence to be honored and admired, then either to be spoken of or considered: yet for so much as the creature doth giue glorye to his Creator, in praising and with admiration beholding the excellent workmanshippe in the varietie of his workes, and finding it so farre aboue the reach of reason, as must needes proceede from a vertue of diuine grace, hee doth in contemplation acknowledge a wisdome of that excellencie, that maketh him saie with the Prophet Dauid, in the 104 Psalme, 24 verse, Oh how wonderfull are thy workes? in wisdome hast thou made them: but though the wisdome of God as it is in it selfe, is another himselfe, and not to be comprehended of any but himselfe yet the effectes thereof in all things, doe giue him so greate a praise, as make him aboue all things, to receiue the highest of all glory: for to enter into particulers, let vs beginne to looke into his creation, in the power whereof hee sheweth no small parte of wisdome: as in the brightnes of the Sun, Moon, and Stars, and the cleernesse of the skie, the courses of the Planets and the motions of the Celestiall powers: in the opperations of the elements, in the perfection of proportions, in the diuersity of creatures, in the wonder of arte, and quicknesse in working: what excellent arte hath he taught nature, in painting all the Trees, fruits, and flowres of the earth? yea and all the haires, skinnes, feathers, and scales of beasts, fowles, and fishes? the eeuenes and purenes of euery one of whome being truly considered, wil startle the best witts in the due consideration of that onely point of wisdome.

Againe, what a further secret cunning hath he taught nature, in perfuming so many Trees, hearbs, and flowres, all growing out of this darke and dusky earth: by what wisdome he doth vnite the people, and hauing deuided the languages, how hee giues the meanes of vnderstanding: how hee makes the fishes paths, and the shippes passages through the seas, the birds walkes through the ayre, and the Salamanders dwelling in the fire, and the wormes howses in the earth: how admirable is this wisdome that so worketh all things by it selfe? To speake of the excellency of Arts, in the secrecie of their working, what can it finally approoue but an admiration of knowledge in the maister of them? But hauing with Salomon found by the light of grace, and experience of labor, that al things are vanity, except onely the vertue of that grace that enricheth the soule with inestimable treasure: what a pointe in wisdome is this, not onely to instruct the soule of man in knowledge of natures, with their qualities and effects, but through the power of it selfe to breede a kinde of spirituall knowledge in the apprehension of Faith, that in contemplation of heauenly treasure, maketh trash of the whole worlde.

Oh superexcellent excellencie in wisdome, that frameth the heart vnto the soule, to seeke out the waie of life, and in the prison of the flesh, preserues it from the perill of infection: that man being created the Image of perfection, can neuer be destroyed by the venome of corruption, but in the daies of iniquitie, being guided by grace, escaping the snares of hel, shall fly to the ioyes of heauen.

Consider that if man by the wisdome of God attaine to this excellent knowledge, how to walke through the passages of nature, to make vse of them for his seruice, to withstand the temptation of sinne, to receiue the instructions of grace, to dispise the delights of the worlde, to bridle the affections of the flesh, and ouercomming the power of death, to finde the path vnto life; if this I say, and more then can be said, by the instruction of the diuine wisdome, man hath power to attaine vnto, thinke how infinite is that wisdome from whome only commeth the essence of this, and all knowledge: in whome it onely liueth, and without onely whome all is but meere ignorance: And since it is written, that the beginning of wisdome, is the feare of God; learne onely that lesson, and feare to be otherwise learned: Paule thought he knew enough in Christ, and him crucified: and enough wise shalt thou be, if thou canst applie his knowledge to thy comfort.

But to returne breifely to speake of the wisdome of

God, it is in the heauens so highe, in the earth so large, in the water so deep, in the aier so secret, and in the fire so powerfull ; in all things so exquisite, and in perfections so infinite, that I will onely in the admiration thereof, giue glory to the same, and saie with the Apostle 1. Corin. chapter 3. verse 19. *The wisdome of the worlde is foolishnesse before God ;* And againe, with the Prophet Dauid, Psalme 104. verse 24. *Oh Lord how excellent are thy workes, in wisdome hast thou made them all.* Psalme 139. verse 6. *Such knowledge is too excellent for mee : O all ye workes of the Lorde, praise him and magnifie him for euer* : but since so many and so infinite are the praises that may worthyly bee giuen vnto it : I cannot so leaue off, but I must speake a little more of the consideration of it, for the power of it : It maketh all things for the knowledge of it, it knoweth all things for the direction of it, it ordereth all thinges for the goodnesse of it, it comprehendeth all things for the grace of it, it is gratious in all good things, and for the maiestie of it, it is glorious aboue all things : for in the power of it is the life of vertue ; in the life of it is the mercie of loue ; in the loue of it is the blessing of grace ; and in the grace of it, is the eternitie of Glorie : who seeketh it shall finde it, who findeth it shall loue it, who loueth it, shall liue in it, who liueth in it, shall ioy in it, and who so ioyeth in it, shall be blessed by it. It is brighter then the Sunne, purer then Golde, sweeter then the honie and the honie combe, and for the worth of it, it is more worth then the whole worlde : it beautifies nature, it rectifieth reason, it magnifies grace, and glorifieth loue : it loueth humilitie, it aduanceth vertue, it enricheth knowledge, and maintaineth honour : it laboureth in heauen for such as from heauen are preserued for heauen, to bring them to heauen : in somme, it is where it is the blisse of nature, the honour of reason, the light of life, and the ioye of loue.

The elect loue her, the Saints honour her, and God onely hath her : in summe, so much may be said of her, and so much more good then can be said or thought is in her, that fearing with the dimme light of my praise, to obscure the glory of her worthynesse, I will onely wish the worlde to seeke her, the godly to finde her, the gratious to loue her, the vertuous to serue her, the faithfull to honour her, and all the creatures in heauen and earth to praise her : and so much, touching the consideration of the wisdome of God.

The fourth Consideration touching the loue of God.

OH ! who coulde with the eyes of wisdome in the humilitie of the hearte, looke into the vertue of that grace that liueth in the loue of the Almightie, should finde that sence of sweetnes, that should rauish the soule of vnderstanding : but though it bee in it selfe so gracious, and in grace so glorious as exceedeth the exceeding of all praise, yet as a mole-hill to a mountaine, a Flie to an Eagle or an Ante to an Elephant, let me with the poore widdow put in my myte into the treasurie, in humilitie of my heart to speake of the life of my soule, which being onely in the loue of the liuing God, let me speake a little in the consideration of the same, that the vngratefull world seeing their lacke of grace, may blush at their blindnes, & be ioyful of a better light, where beholding the beautie that rauisheth the soules of the beloued, they shall find the loue that is the ioy of the blessed : touching the which, let me by degrees speake of such points as I find most necessarie in this consideration : let vs first I say consider this first point of the loue of God, that before we were created for his seruice, wee were elected in his loue, then to make an Image to it selfe, yea & as it were another it selfe, for the first, Romans 8. Iacob *haue I loued, euen before he had done good or euill ;* There is election prooued in loue.

When the Angell saluted Elizabeth, with the message of her conception, was it not of Iohn the baptist, who was sent to pronounce the word of the Lord, to make streight his way before him ? and what greater proofe of loue, then to electe him to such a message ? againe, doth not Christ the Sonne of God praye to his Father, that as hee is one with his Father, so his maye be one with him ? Oh how can there be so greate a proofe of the election of loue in Christe, as by his loue to be made one with him : Looke I saie into the excellencie of this incomparable loue in God towards man : first to make him to his Image, and not onely by his worde (as by which he made all other creatures) but as it were by a consent or consultation of the Trinitie about an especiall worke, to the pleasing of the Deitie, as it is written : *Let vs make man in our owne Image according to our likenesse.*

But will it be saide that *Nullum simile est idem*, for though he were perfect in respect of our corruption, yet by his fall, it appeareth that the creature was farre shorte of the perfection of the Creator : but being falne from that perfection, by the venome of temptation, into the state of damnation, how greate was the loue of God, to effect againe by himselfe the blessed worke of his saluation ? for as it is written :

GOD so loued the worlde, that hee gaue his onely begotten Sonne to death, that all that beleiue in him shal be saued : againe, looke into the admirable loue of Christe to his beloued, to come from the bosome of his Father in heauen, to his graue in the earth : to leaue the seruice of Angelles, to be skoffed of diuelish creatures ; to leaue the ioyes of Paradise for the sorrowes of the worlde ; to leaue his Throane in heauen, for a maunger on the earth : to leaue his seate of iudgemente, to suffer death vpon the crosse : well might hee say as in respect

of his sorrowes for the sinnes of the worlde, with the punishement that hee was to endure for the sinnes of others, himselfe without sinne, when hee felte the extremitie of those paines that in the sweate of Bloud and water, prooued the passion of true patience, and the life of true loue,—

Vt non est dolor sicut meus, sic non est amor sicut meus; for indeede he knoweth not, nor can he iudge, what loue is that in his heart cannot saie in honour of his loue, *neuer such loue:* the freinde to die for his enemies; the maister to die for his seruants; the King to die for beggers; the Sonne of God, to dye for the sonne of man: well may it be saide *neuer such loue:* to leaue all pleasures to bringe thee to all pleasures; to endure all crosses to worke thee all comforts; to leaue Heauen for a time to bring thee to Heauen for euer.

What art thou that in the thought of such loue, canst not saie in thy heart, in the ioye of thy soule, as *Nullus dolor sicut eius, sic Nullus amor sicut eius:* as no sorrowe is like to his, so no loue is like to his: doth not hee truely saie that can say nothing but truth? loue one another as I haue loued you: greater loue then this cannot be, for a man to lay downe lyfe for his beloued: Oh let vs a little meditate vpon this excellent comforte that is vnspeakable in God towards man! through his loue was man created the goodliest creature; & where al other creatures haue their eyes bent downward (to the earth, where they seeke their foode) man hath a face, looking vpwards toward heauen, where the soule seeketh foode aboue the flesh: Againe, through the loue of God was man made the wisest creature, to know the varieties of natures, to giue names vnto creatures, to note the courses of the heauens, to till the earth, and make his pathes through the seas, to deuide the times, to distinguish of doubts, to search into knowledge, and to know the giuer and glory thereof: Againe, through the loue of God, man was made commaunder of all creatures vnder the Sunne, Lord of all the earth, foreseer of after-times, messenger of the worde of God, student of Diuine misteries, cheife seruant to the Lord of Lords, freinde to the King of Kings, and coheire in the heauenly Kingdome: through the loue of God, hee was made a seruante, but as a friend, a brother, and a coheire: Now hee that thinkes on these pointes of loue, is worthy of no loue if he cannot say in his heart *there was neuer such loue:* hee loued man in himselfe, when there was none to perswade him to loue him but himselfe; he loued man as himselfe, that he wold haue him one with himselfe; yea he loued man more if more could be then himself, that for man to death would giue himselfe: he made man louingly, hee blest man louingly, hee came to man louingly, and dyed for man most louingly: in the beginning hee shewed his loue without beginning, and in the end will shew his loue without ending, he made him better then his creatures, for hee made him Lord ouer them: hee made them better then his Angells, for hee made them to serue him a little lower then himselfe, Psalme 8. verse 5. that himself might chiefly loue him: see further his loue vnto man as it is writen, Isay 49. 15: Can a mother forget her children, yet wil I neuer forget thee. See heere loue more tender then of a mother, and more carefull then of any other Father: O loue of loues, what loue is like to this loue? a Kingly loue, which defendeth his subiects; a lordly loue, which rewardeth his seruants; a friendly loue, that is kind to his friends; a brotherly loue yt is kinde to his brothers; a motherly loue, that is tender to her children; a fatherly loue, that is carefull of his Sonnes; and a Godly loue, that is gratious to his creatures; a faithfull loue that neuer fainteth; a bountifull loue that euer giueth; a mercifull loue that neuer grudgeth, a pitifull loue that euer relieueth; a mindefull loue, that neuer forgetteth: a gracefull loue that euer loueth.

Now who can enter into the true and due consideration of loue, worthy louing, & in the thought of this loue, will not euer confesse *there was neuer such loue?* which regardeth nothing but loue: oh how did God loue Abraham for shewing his loue in Isaack? where God regarding more his will then his worke, would not suffer the sacrifice of his Son, but so loued him, as besides many other great fauours that he did him, could say within himselfe (when he had determined a destruction of his enemies) shal I hide from my seruant Abraham what I will doe? as thogh he wold keep nothing from his beloued that he knew fit for his knowledge: Againe, how loued he Eliah that he wold neuer let him see death, how loued he his seruant Dauid that he made him to his owne heart? how loued he the blessed Virgine to make her the mother of his blessed Sonne? how loued hee Iohn the Euangeliste, to let him leane in his bosome? how loued hee Paule to bringe him from idolatry? & how loued he Peter to forgive him when he had denyed him? how loued hee Lazarus when he wept ouer him? how loued he Mary Magdalen when he dispossest her of fowle spirits, and at his Resurrection let her beholde him? and how loued he the Theife when hee carried him into heauen with him?

To recite all the pointes of his particular loue to a worlde of vnworthy persons, were more then a worlde could set downe: but for so much as I haue said, and more then may bee saide of his loue, I am perswaded, that if wee consider the power, the grace, the wisdome, the bountie, the pittie, the maiestie, the mercie, the patience, the passion, the sorrow, the labour, the life, and the torments of his loue, for our loue; he hath no feeling of loue, or is worthie of no loue, that will not in the ioye of his soules loue, giue all glory to this loue, and say with the Prophet Dauid. Psalm 31. verse 23: *Loue him all ye his Saints, praise him and magnifie him for euer.* For as there was neuer such a sorrowe as he

hath endured for vs, so is there no such loue as he hath to vs, and in his mercie dooth euer shew vs. When he came first into the world, he came as an infant, to shewe vs the mildenes of his loue in further yeares: he came as a doctor in the wisdom of his loue, to teach vs the way vnto eternall life, in the vertue of his loue: he came as a Phisition to cure vs of all diseases: in the power of his loue, he came like himselfe as a God to driue out the Deuils from vs: and in the meekenes of his loue, came as a Lambe to be sacrifised for vs: & in the care of his loue, at the right hand of his father, is now a Mediator for vs, & in the glorie of his loue, into the possession of our inheritance, that hee hath purchased for vs: will receiue vs: oh milde! oh wise! oh vertuous! oh powerfull! oh meeke! oh carefull! oh glorious loue! who can thinke of this loue, and in the true glorie of true loue, cannot most truely say, there was neuer such loue! no, as *Non est dolor sicut eius*, so *Non est Amor sicut eius*. And thus much touching the consideration of the loue of God.

The fift consideration of the mercy of God.

IN this admirable vertue of the loue of God, I finde the greate and gratious worke of his mercie towards man, which *Considering* the wickednesse of our nature, and the wofulnesse of our estate, is necessary to be considered: for so farre had the temtation of the Diuill poysoned the heart of man, as through the sinne of pride, sought not onely to driue him out of Paradice, but (in as much as he might) to throwe him downe into hell, when the Angell of his wrath was sent to giue him punishment, yet wrought his mercie so with his Iustice, as saued him from perdition: yea, though hee cursed the earth for the sins of his creature, yet he blessed his labour with the fruite of his patience, and reserued for his beleefe a ioy in his mercie: Looke through the whole course of the Scripture, how his mercie euer wrought with his Iustice, yea & as it were had oftetimes the vpper hand of it: as in the time of *Noah*, when sinne had made as it were the whole world hateful in his sight, that he saide within himselfe he repented that he had made man, yet in his mercie hee made an Arke to saue *Noah* and his Children, yea, and of all liuing creatures reserued some for generation: in *Sodome* and *Gomora* he saued *Lot* & his Daughters: & yet Adam deserued nothing but destruction for his disobedience. *Noah* deserued no grace for his drunkennes, nor *Lot* any fauour for his Incest; & yet mercy so wrought with iustice that God not onely forgaue their sins, but blessed their repentance: such hath euer bene, is, and euer will be the mercye of God vnto man, as so far doth mittigate the furie of his iustice, as reserueth comfort for the penitent. Oh how Sweete are the reports and proofes of the mercie of God vnto man in all the world! For is it not written by the Prophet *Dauid*, *Psa.* 145. *vers.* 9. *His mercy is ouer al his works?* And again, speaking of his mercy, *Ps.* 103. 13. *As a father pittieth his owne Children, so is the Lord merciful vnto all that feare him*, and in *Psa.* 103, *vers.* 12. *As far as the East is from the west, so far hath he set our sins from vs:* and in the 136 Psalme, through euerie verse, speaking to all his workes, both in heauen & earth, he vseth these words. *Blesse him and praise him, for his mercie endureth for euer.* In mercie hee turned his wrath from y^e^ Israelits when Moyses stood in the gap: in mercy he saued *Moyses* floating in the reedes: in mercy he preserued the children in the furnace of fire: in mercye hee preserued the Israelites from the hoste of *Pharaoh:* in mercy hee preserued *Dauid*, and deliuered him from all his troubles: in mercy he deliuered *Ioseph* from the pit and the prison: in mercy he sent his Prophets to warne the world of their wickednesse, and to pronounce comfort to the penitent: in mercy he sent *Iohn Baptist*, to deliuer the tydings of saluation: and in mercie he sent his onely Sonne *Iesus Christ* to be a Sauiour of all his people: Oh infinite mercie, worthy of infinite glorie! Consider againe how powerfull is his mercie in all his workes, to feede fiue thousand people with a few Loaues and Fishes, and with the fragments to fill more baskets then the Loaues when they were whole: to heale the disseased that touched but the hem of his garment: to giue sight to the blinde, knowledge to the simple, health to the sicke, soundnesse to the lame, comfort to the penitent: to driue the Diuells from the possessed: to giue life to the deade, and ioy to the faithfull.

These words of glorious mercy, doth the moste gratious and glorious word of truth plainely and truly lay before vs, to make vs with the holy Prophets iustly say: Oh the infinite light and bottomles depth of the mercies of our God! *Glorie be to the Lord, for his mercie indureth for euer.* Againe, how absolute he is in his mercie, where he saith, *I will haue mercie, where I will haue mercie*, and therefore be free both in his power and will, hath mercye for all that will humblye and faithfullye call vppon him: and againe, all are vnder sinne, that all may come to mercie: Oh how all-glorious is that mercie which is extended ouer all!

Let vs therefore looke a little into the blindnesse of man, in the immagination of his owne merrit, of the mercy of the liuing God, which is onelye a fruite or effect of grace, or free guift of his onely glorious loue. How did Adam merit mercie, when hee fled from his presence? What merited *Moyses* when hee angred the Lord? What merrited *Noah* when hee was drunken? What merrited *Lot* when hee committed Incest; What merited the

Israelites with their goulden Calfe? What merited *Dauid* when he comitted murder and adulterie?

Againe, what merited *Mary Magdalen* that had seauen Deuils within her? what merited *Paul* that persecuted Christ in his people? What merited *Peter* that denyed his Maister? & what merited the world to work ye death of the Son of God? all & euerie one (in the Iudgement of Iustice) nothing but damnation. Look then into the inexplicable glorye of ye mercie of God, which not only forgaue all these, but saued all, and blessed all, and so will euer, al those whom and whersoeuer, that ashamed are of their sinnes, and confessing their merrit of nothing but wrath and destruction, in the humble faith of repentance, flye onely to the mercie of God in the merrit of Christ Iesus for theyr saluation. Oh the powerfull mercy in the loue of God, that will not suffer his Iustice to execute his wrath vpon sinne! and though such be the pure and glorious brightnes of his grace, as cannot endure the foule and filthie obiect of sinne, yet doth his mercy so rule the power of his wrath, as will not let him destroye the sinner with his sinne: many are the afflictions that hee layeth vppon his beloued: many are the corrections that hee vseth to his Children: manye are the sorrowes that hee inflicteth vppon his Elect, but all is for sinne (in the loue of a Father, in the care of a Maister, & mercy of a God) as onely meanes to purge them of those euills that are hinderances to their good; and being healed of their corruption, to bring them to their first, and a far better perfection. For in the correction of mercy, is the sinner saued from destruction; & by the regeneration of grace, brought to eternall saluation: Oh the vertuous, gratious, and glorious nature of mercye, which hath such power with God in the preseruation of his people! It keepeth the fire that it fall not from heauen to consume vs: it keepeth the water that it riseth not to drown vs: it keepeth the ayre that it doth not infect vs: & keepeth ye earth that it doth not swallow vs: it keepeth vs in peace that discention do not spoile vs: it keepeth vs in plenty that want doe not pinch vs: it keepeth vs in loue that mallice cannot hurt vs: and keepeth vs to God that the Deuill cannot confound vs.

In summe, it is a gift of grace, a worke of glorie, a bountie in God, & a blessing to man, to speake of these daies wherin we liue and of the late times which we cannot forget. Let vs a little consider the mercies of God towards vs, how often were we preserued from forraine enemies by Sea, and ciuill or vnciuil enemies at home; when not the pollicy of man, but the only mercy of God did break the forces of the one, and reueale the deuises of the other? And while our Neighbor Countries by continuall warres haue shed a world of blood, we haue beene preserued in increase of people: and while they haue bin mourning in the punnishment of sinne, wee haue beene singing in the ioy of grace: oh how are wee bound to giue glorye vnto God for the aboundance of his mercie, and say with the Prophet *Dauid, Psal.* 136. *verse* 26, *Great is the God of Heauen, for his mercie endureth for euer.* But as I said of loue, the life of mercy; so of mercy the glory of loue: since it is so infinite in goodnesse, as exceedeth in worthinesse the height of all praise that the heart of man can think, or the tongue of man can expresse, I will onely say with the Prophet *Psalme* 106. *verse* 1. to all powers whatsoeuer. *Blesse ye the Lord and praise him, for his mercie endureth for euer.*

And thus much touching the consideration of the mercy of God.

The sixt consideration of the grace of God.

IN the mercy of God, finding so great a measure of his grace as in the bountie of his goodnes deserueth no little glory, I cannot but with admiration speake of that grace, that through his loue made him haue such a fauour vnto man, as to elect him to his loue, to frame him to his image, to inspire him with his spirit, to instruct him in his word, to defend him with his power, to preserue him in his mercie, to dye for him in his loue, and to receiue him to glorie: all these and what euer other good wee receiue, either through the loue or mercye of God, are free guifts of his grace, and not for any merrit in man, How can this beame of glorious brightnes bee beheld with the eies of humilitie, but that the soule wold be rauished with the contemplation thereof? and say with the Psalmist, Psalme 103. verse 8, *Gratious is the Lord, and mercifull, long suffering, and of great goodnesse.* Furthermore of so great effect in the working of comfort in the hearts of the faithfull, is this vertue of grace in God, that wee finde the writings of the Apostles in their Epistles, commonlye to begin with this word *Grace: Grace, mercie and peace from our Lord and Sauiour Iesus Christ:* As if from grace came mercie, and from mercie peace. Oh consider the works of grace, our election out of a speciall fauour: our creation out of a gratious wisdome: our vocation out of a gratious kindenes: our sanctification out of a gratious holines: our iustification out of a gratious merit: our redemption out of a gratious loue, and our glorification out of a gratious mercy. So that stil we see that grace worketh in all thinges to the onelye glorie of God, in whome it worketh to the good of man. Oh how sweet a salutation was deliuered to the blessed Virgin *Mary* by the Angell *Gabriell, Haile Mary full of grace, God is with thee.* So that if God be with any soule, it is full of grace, & where the fulnes of grace is, there is surely God: but as it is written of Christ Iesus, *Psalme.* 45. *vers.* 7. That hee was annointed with the

Oyle of *Grace* aboue his fellowes, So may wee well say of the Grace of God, it is so excellent in working to the Glorie of God, that as it is infinite in goodnes, so must it haue the same measure in glorie, I say, to be glorified aboue all things. Note a little the varieties of the guiftes of this grace of God vnto his seruants: *Moyses* hee made a leader of his people, and gaue him the tables of the law: to *Abraham* he gaue the blessing that should follow in his seede: in *Isaack* shall the seede be called: at the prayer of *Eliah*, hee sent raine after a long drought: to *Dauid* hee gaue a kingdome, and a treasure more worth then many kingdomes, the enlightning knowledge of his holy loue, the spirit of prophesie, the confession of sinne, the repentance of offence, the passion of true patience, the constancie of faith, and the humility of loue. To *Salomon* he gaue especiall wisdome to sit in the Throane of iudgement with the greatest maiestie and wealth of any earthlye creature in the world. To the blessed Virgin Marie hee gaue the fulnesse of grace, in the conception of his only Sonne; but to him he gaue that grace that filled heauen and earth with his glorie.

Let vs then consider not only the vertue, goodnesse, and glory of grace, but with all, the height and glorie therof; which being only in Iesus Christ our onely Lord and Sauiour, let vs in him onely beholde the summe and substance, the beautie & brightnesse, the goodnesse and glorie thereof, & forsaking our selues in the shame of our sinnes, only flie to his mercie for the comforte of those blessings, that receiuing onelye from him, may make vs giue all honour and glorie to him.

And so much for consideration vpon the grace of God.

The seauenth consideration of the glorie of God.

HAuing thus considered of the greatnes, the goodnes, the wisdom, the loue, the mercy & grace of God towards man, I cannot but finde in this good God, an admirable glory, who containing all these excellencies in himselfe, and beeing indeede the verie essence of the same, doth in the vertue of his bountie, appeare so gratious vnto this people: But since to speake or thinke of the glory of God, or the least part thereof, is so farre aboue the reach of the power of reason, as in all confession must be onely left to admiration: Let me onely say with the Apostle, *Glory only belongeth vnto the Lord, in his presence so glorious is his brightnesse as nothing can see him and liue:* and therefore in a bush of fire hee spake, but not apeared vnto Moyses: vpon the mount in a cloud and a piller went before his people in the wildernesse: was as it were inclosed in the Arke; in an Angell did appeare vnto his Prophets, and in his Sonne Iesus Christ, so farre as he would and might be seene to his Apostles and Disciples, but for his glory, his diuine essence cannot be seene of any but him selfe, verified by his own word, Iohn 1 chap. verse 18. *No man hath seene the Father, but hee that came from the Father, euen the Sonne of man that hath reuealed him:* and againe, verse 28, *I came from the Father, and I goe to the Father, for the Father & I are one, with his glory he filleth both heauen & earth*, as it is written, *Heauen and earth are ful of the Maiestie of thy glory:* and againe in the Psalme 19. verse 1. *The heauens declare the glory of God, and the firmament sheweth his handy worke, his workes speake of his glorie*, his Saintes write of his glorye, his Angelles sing of his glorie, and all powers doe acknowledge his glorie.

It is higher then the Heauens, larger then the Earth, deeper then the Sea, purer then the fire, cleerer then the skye, brighter then the Sunne: The power of strength, the life of Loue, the vertue of mercie, the beautie of grace, the honour of Wisdome, and the Essence of Maiestie: The Angelles tremble before it, the Saintes fall at the feete of it, the Prophets beholde it afarre off, and the soules of the elected doe adore it: and being then so farre aboue the power of man, to come neerer the thought of it: How can the heart of man but in admiration speake of it? it liues in the wisdome of the wise, in the vertue of the valyant, in the liberalitie of the Charitable, in the patience of the Temperate, in the virginitie of the chaste, in the constancye of the faithfull, in the humilitye of the louing, & in the truth of the Religious: it dyrects the will of the Trinitie in the vnitie of the Deitie: it commaundes the seruice of the Angells, it blesseth the prayers of the Saints, it pardoneth the sinnes of the repentant, it prospereth the labours of the vertuous, and loueth the soules of the righteous: in summe, it is the Maiestie of Maiesties, the power of powers, the vertue of vertues, the grace of graces, the honour of honors, the Treasure of treasures, the Blessing of blessings, and the being of beings: and in all effects so neere vnto God himselfe, that as he is in his glory incomprehensible, so is the same for the infinite perfection of all worthines inexplicable; it droue out of Paradise the disobediente to the comaund of it; it made the earth swallowe the murmurers against the will of it; it sent fire from heauen, to consume the Captaines that came against the seruant of it; it deuided the Sea to make a walke for the chosen of it; it made the same Sea to drowne the hoast of the enemies of it; it sent destruction vpon the Cities that wrought abhomination in the sight of it; drowned the world for sinning against it; and hath cursed the Iewes for the death of the beloued of it: in summe, it is in all so farre beyond all that can be said or thought of it, in the infinitenes of excellence, that in humilitie of adoration I will leaue it

to the seruice of the wise, the loue of the vertuous, the honour of the blessed, and the admiration of all.

And thus much for consideration of the glorie of God.

The second part of consideration concerning man: and first touching the weakenesse or smallnesse of man.

HAuing now set downe a few notes touching the necessarie consideration of the greatnesse, goodnesse, wisdom, loue, mercie, grace and glory of God, Let mee a little speake of the contrarieties in man, in mine opinion not vnnecessarie to be considered: and first, of the weaknesse or smallnesse of man: First of his smallenesse touching the substance of his creation, it was of the slime of the earth; then what could bee lesse, or of lesse force, quantitye or esteeme? Next for the substance of generation, what was man before the meeting of his Parents? not so much as a thought, then which nothing could be lesse, then by the effect of consent. What was his substance? as in his creation a matter of like moment, the quantitie not greate, and the force little, contained in a little roome: bred vp in darkenes with paine and sorrowe, fed by the nauil without vse of sence or member. Then come into the world, is in quantitie little, in strength meere weaknes, naked and feeble like a nowne adiectiue that cannot stand alone, cryeth for it knoweth not what, either paine that it cannot expresse, or for want of that it cannot aske for: Now continuing long time in this weaknes, being come to further yeares, what doth it finde but its owne imbecillitie, desiring that it cannot haue, beholding that it cannot comprehend, and enduring that it cannot helpe.

Subiect to sinne, by the corruption of nature, by temptation of the flesh, by the enchantment of the worlde, and the ielousnesse of the Deuill: subiect to the burning of the fire, to the drowning of the water, to the infection of the aire, to the swallowing of the earth: subiect to sicknesse, subiect to care, to sorrow, to want, to wronge, to oppression, to penurye, to ignorance, to presumption, to tyranye, to death: so vnable to defend himselfe, that a flea will byte him, a fly will blinde him, a worme will wound him, and a gnat will choake him.

And for his sences, his hearing may greeue him, his sight may annoye him, his speeche may hurt him, his feeling may distemper him, his smelling may infect him, and his tasting may kill him: in summe, poore thing proud of nothing, come of little better then nothing, and shall returne to (almoste) as little a nothing: must hunger, must thirst, must labour, must sleepe, must loose the vse of his sences, and committe himselfe to trust: must waxe olde, must die, cannot chuse, hath no power to withstand any of these: and though hee haue the commaund of creatures, is but himselfe a creature, and can no longer liue then to the will of the Creator: sees the Sunne, cannot behold the brightnesse: heares the windes, knowes not whence they blowe: feeles the ayre, knowes not how to laye holde of it: sees the fire, dares not touch it: sees a world of earth, but possesseth little of it, perhappes none of it: lookes at Heauen, but cannot come at it: and in summe, as a substance of nothing, or if anye thing, like a Clocke, that no longer moueth then by the will of the Clockemaker: so no longer man then in the wil of his maker: what shall this little, weake, small creature think, when he shal in the glasse of true sence beholde the obiect of himselfe, and then think vpon the greatnes of his God, in whome not onely himselfe but all creatures in heauen & earth haue their being, and without him haue no being? in how little a compasse himselfe, with all his is contained, while such is the greatnesse of his God, as filleth heauen and earth with his glory; who comprehendeth all things not comprehended in any, nor all; but aboue all in himself, in the infinitenes of himselfe. Oh poore man what canst thou doe, but with Iob lay thy finger on thy mouth, and say: *I haue spoken once and twise, but I will speake no more: I thought I was something, but I see I am nothing, at least so little a thing, as in it selfe is nothing: My righteousnesse is as a filthy cloth, my strength is Weaknes, my dayes as a shaddowe, my life but a spanne, and my substance so smal, as but in thee my God is as nothing or worse then nothing at al:* thus I say wilt thou say when beholding the least of God's creatures, thou shalt consider thyne owne smalnesse; and looking on the one and the other with the Prophet Dauid, say in admiration of his glorious goodnes. Psalme 8. verse 4. *O God what is man that thou doest vouchsafe to looke vpon him?*

And thus much touching the smalnesse or weaknes of man.

The second Consideration, touching the vilenes or wickednes of man.

NOw I haue a little spoken of this smalnesse or small strength of man, a thing doubtles most necessary for euery man to thinke vppon, least finding his greatnes in commaund ouer the creatures of the earth, he forget the Creator both of heauen and earth, & al things in the same: so let me tell him, that finding his smalnes to bee so great, and his greatnes to be so smal, as maketh him

nothing more then in the wil of the Almightie, hee must withal looke into the vilenes of his nature, in y^e^ wilfull offending of his moste good and glorious God: for in his first offence, how much did he shew the vile wickednes or wicked vilenesse of his condition, in forgeting the goodnes of his God in framing him of so vile a matter as y^t^ slime of the earth, a liuing creture to his own glorious image? then, to plant him in Paradice, a place of so much pleasure, to giue him so large a possession, as of al his ground, his fruit, yea & commaund of al his creatures vpon the earth: thus not like a Lord, but like himself Lord of Lords, to giue him a world of earth, & there onely to except one Tree, with as sharpe warning of death in the touching of the same, when neither his loue in his creation, his bountie in his possession, nor his care in his commaund regarded, but either carelesly forgotten, or wilfully disobeyed: Oh what greater vilenes could be shewed then in such vnthankfulnes? and what greater wickednesse, then to shake handes with the Deuill, to offend the God of so much goodnesse? but more to make him blush at his owne shame, in beholding the foulenesse of his abhominable filthynesse, let man in the glasse of truth see the leprosie of his soule, by the infection of sinne.

Pryde hath defiled humilitie, couetousnease charitie, lecherie chastitie, wrath patience, sloath labour, enuie loue, and murther pity: so that whereas man was before in these vertues a creature of Gods loue, and in whose presence hee tooke pleasure, now through these vices is hee become a most vglye and hatefull creature in the sight of the Creator: what Peacock more proude of his taile then man is of his trumpery? what Tyger is more cruell to any beaste, then one man to another? what Goate more lecherous then the licentious Libertins? what Dogge more couetous in hiding of meate, then the dogged miser in hoording vp of money? what Snake more venemous then the tonge of the enuious? and what Dormouse so sleepie as the slouthfull Epicure?

Consider then if there bee a vile nature in any of these, how much more vile is man, that hath the condition of all these?

Oh shoulde a man know his Image or proportion drawne according to his condition, how monstrous would he finde himselfe? with a Tygers head, a Goates bearde, a Snakes tong, a hogs belly, a Dormouse eie, and a Beares hand: But let the Image goe, and looke into the vilenes of man, and see if it bee not such as passeth the power of discription: when God is forgotten, the Deuill shalbe remembered; when grace is forsaken, sinne shalbe entertained; and when Christ shalbe crucified, Iudas shalbe monyed.

A Dogge will fawne on his maister, Oh how much worse then a Dogg was man that was the death of his maister? an Elephant is a monstrous beast, and yet is pitifull to man, & wil lead him out of the wildernes: but man more monstrous then any beast, will leade man into wickednes: the Goate hath his time, wherin to shew the beate of his nature, but man spareth no time to follow the filthinesse of his lust: the Dogge will bee satisfied with a little that hee hath hidden, but the vsurer is neuer satisfied till hee bee choaked with his Golde: the Lyon will not praie vpon the bloud of a Lambe, when the murtherer will not spare the bloud of the infante: the Ante will worke for prouision for his foode, while the Epicure will burst in the bed of his ease.

See then (oh man) the vile substance of thy condition, whereby, of the best creature in thy creation thou art become the worst in thy corruption: & therfore looking on the goodnes of thy God, and the vilenesse of thy selfe, thou maiest well saie with Peter: Luke chap. 5. verse 8. *Lord come not neere me, for I am a poluted creature*, and with the Prophet Dauid, Psa. 44. ver. 16. *Shame hath couered my face*, yea and beholding the leprosie of thy soule by the spottes of thy sinne, stand without the gates of grace, that the Angells may not abhorre thee, nor the Saints be infected by thee, till thy heauenly Phisitian with the Bloude of the Lambe haue cured thee of thy corruption: Look I say (oh vile man) vpon the wickednesse of thy will, to offend thy good God, to bee a seruant to sinne, the ruine of thy selfe, and the plague of thy posteritie.

In thy riches see the rust of couetousnesse; in thy pryde see the fall of Lucifer; in thy lechery see the fire of lust; in thy wrath see the bloud of murther; in thy sloath see the filth of drosse: and thus beholding thy besmeered soule, see if thou canst see so vile a creature? vile in vnthankfulnes, vile in haughtines, vile in couetousnes, vile in sloathfulnes, vile in furiousnes, vile in filthines, and so vile, in all vilenes.

Thus I say looke into thy selfe, and see what thou arte, and if such thou be not, think of the greatnes of the goodnes in thy God, that by the vertue of his power in the mercie of his loue, hath healed thee of thy sinne, & made thee fit for his seruice, which till thou findest in thy selfe, thinke there is not so vile a creature as thy selfe.

And thus much touching the vilenes or wickednes of man.

The third Consideration touching the folly or Ignorance of man.

THe smalnesse or vilenes of man thus considered, we are now to looke a little vpon the folly or ignorance of man, not a little needfull with the precedents & what shall follow to be considered: First, to the first point of folly; could there bee a greater folly thought vpon, then

to lose the benefit of Paradise, for the bit of an Apple, for touching one tree to loose all, to loose the plesure of ease, to labor for food, to forget God, to listen to woman, to distrust God and to beleiue the Deuill; to loose the beautie of perfection for the foulnesse of corruption; and as much as in him lay, to leaue heauen for hell: are not these (without comparison) so high pointes of ignorance, as make a ful point in folly? But leauing the first folly of the first offender, Oh what a swarme of follyes hath this ignorance begotten in the worlde? which like Snakes in a Bee-hiue, sting the takers of mistaken hony! what a folly is it in man to worship a golden calfe, which at the houre of his death, can giue his body no breath, but in the time of his life, may hasten his soule into hell? For example reade, the history of *Dives*, and see the fruite of such a folly.

Againe, what a follye is it for man to make an Idoll of his fancie, when *Sampson* with his *Dalila* may shew the fruite of wantonnesse? Againe, what a folly it is to execute the vengeance of wrath, Let the murther of *Cain* speake in the bloud of his brother *Abell:* what a folly is enuie, let the swallowing of *Coran*, *Dathan*, and *Abiram* speake in their murmering against *Moses:* what a folly is pride, looke in the fall of Lucifer: But as there are many great follyes in the world, so there are many and great fooles; but aboue all, one most great foole which wee may iustly call foole by the word of God, Psalme 53. verse 1: The foole hath said in his heart, there is no God. This foole doe I holde the foole of al fooles, who hath ben so long with the Deuil that he hath forgotten God, for he is more foole then the Deuil, who will acknowledge God, tremble at his Maiestie, and be obedient to his commaund; & therefore I may well say, that he is not only a deuilish foole, but worse then a Deuill foole, and so the foole of al fooles: Now to speake of follyes in particular, or of a number of Idle fooles, such as when they are gay, thinke they are rich, or when they can prate they are wise, or when they are proude they are noble, or when they are prodigall they are liberall, or when they are miserable they are thriftie, or when they can swagger they are valiant, and when they are rich they are honest.

These and a world of such idle fooles, least I should be thought too much a foole, for standing too much vpon the foole, I leaue further to talke of, & hoping that the wise will confesse, that all the wisdome of the worlde is foolishnesse before God, and therefore man finding in himself so little touch of true wisdome, as may make him then confesse all the wit hee hath to be but meere foolishnesse without the grace of God, in the direction thereof. I will leaue what I haue written vniustly, to the correction of the wise and for the vnwise, to the amendement of their indiscretion: and thus much touching the consideration of the folly of man.

The fourth Consideration, touching mallice or hate in man.

NOw hauing spoken myne oppinion, touching the foolishnes of man, I finde that follye or ignorance of better iudgement, to haue begotten in him a kinde of malice or hate, as it were opposite or contrary to the loue of God, or at the least contrary to that loue which God commaundeth to be in man, where hee saith: Iohn chap. 13. verse 34. *Loue one another as I haue loued you:* for in some wicked people, it is too apparant, which I may rather terme Deuills then men, those *Atheisticall* villains, that if they haue not their wills, will not onely murmure against God, but with Iobs wife seeme to curse God, and with the Deuill blaspheme God: may not these iustly be called the reprobate, that but looking towards heauen, dare stirre vp a thought against the glory thereof: and being themselues but earth, dare moone against the Creator of heauen and earth.

Oh how hath the Deuill had power with man, so to poyson his soule with the venome of temptation, as by the power of the corruption, to bring him to eternall confusion? but as the Deuill through his malice at the greatnes of God, was cast downe from Heauen, so hath hee euer since and during his time will, by the same poison, in as much as he can, keepe man from Heauen: but leauing to speake of the vngratious, vngratefull and malicious nature in some man towards God, most grieuous to be spoken of: let me come to ye malice or hate of man to man, when there were but two brethren in the world, *Cain* and *Abel*, one so maliced another, that he sought his death, & not for the hurt he did him, but for that God was pleased in his brother, and not in him: Oh pestiferous poison, to wound the soule vnto eternall death! Gen. chap. 4. ver. 8. what need I to alleage examples, either in the booke of God, or wordes of bookes in the worlde, touching that vile and hellish nature or humor of malice in the corrupted nature of man, when it is dayly seene euen almost in al Kingdomes, Countries, Cyties, and Townes, to be an occasion of ciuill discorde, yea and sometime of greate and long warres, to the vtter spoile of many a common wealth: doe not wee see euen sometime before our eyes, how many are hated euen for the good that is in them? and for the good that they intend to them that hate them? when a wise man reproueth a foole of his folly, will not the foole hate him for being wiser then himselfe, or for telling him of his folly? yea, will he not carry it in minde many a day, and worke him a mischeefe if hee can for his good, and as the Iewes did with Christ, put him to death for teaching them the waie of life, hate him for his loue, and kill him

for his comforte? Oh malicious nature in the hearte of man! if the lawe giue land to the right heyre, will not the wrong possessor hate both the heyre for his right, and the lawe for giuing it him, though himselfe would be glad if the case were his own to haue it so? if two friendes bee suiters for one fortune, if the one carry it, is it not often seene, that the other will hate him for it? yea, of a friend become a foe, for enioyning that he should euer haue had if the other had missed it? is it not often seene that vpon a humor of ielousie a man wil hate his wife, and the wife her husband, the sonne the father, and the mother the daughter, brother and sister, neighbor and neighbor, and al one another sometimes for a tryfle, & that with such a fire of malice, as is almost vnquenchable. Oh how too full are the Chronicles of the worlde, of the horrible and miserable Tragedies, that haue proceeded out of that hellish spirite of malice, that hath spit her poyson throgh the hearts of a great part of the whole worlde, to the destruction of a worlde of the inhabitants therin?

Let me a litle speake of this wicked spirite, and how it wrought the fall of Lucifer from Heauen (through his malice) at the Maiestie of the Almightie: againe, being falne from Heauen, how it wrought in him the fall of *Adam*, enuying his blessed happines in Paradise, and therefore by temptation, sought in as much as hee could, his destruction: In *Cain* it wrought an vnnaturall hatred to the death of *Abell:* in *Esawe* it wrought an vnbrotherly hatred to the great feare of *Iacob:* in *Pharaoh* it wrought an vnkindly hatred to the poore *Isralites*, because they throue by their labors vnder him & increased in his kingdome: it wrought a hate in the children of *Iacob* to their brother Ioseph, because their father loued him, in breife, you shall finde in the whole Scripture the hate of the wicked vnto the godly, because God blesseth them: and as in the diuine writ, euen in these our daies, do we not see the good hated of the euill? which being the spirite of so much wickednesse, as worketh of so much mischeefe, what doth it differ from the Deuill? Truly I thinke I may well say, that as it is written, *God is charity, and hee that dwelleth in charity dwelleth in God, and God in him:* so contrarily the Deuill is malice and hee that dwelleth in malice dwelleth in the Deuill, & the Deuill in him: But where God entereth with his grace, the Deuill hath no powre with his malice, and though hee droue Adam out of Paradice, yet hee could not keepe him out of Heauen: and therefore of greater power is the mercy of God, then the malice of the Deuill: but seeing such is the vile nature of malice, as doth figure nothing more truly than the Deuill, let no man that can truly iudge of it, but hate it as the Deuill, which maketh a man, in whom it is hatefull vnto God, wicked vnto man, throwen downe out of Heauen, and cast into hell, from which God of his mercie blesse all his seruants for euermore: and thus much touching the consideration of the hate or malice in man.

The fifth Consideration, of the crueltie in man.

NOw as it is euident by too many proofes, that one euill begetteth another, so in this it appeareth that from the hate or malice of man, procedeth the crueltie or tyrannye executed vpon man: for what beast in the world was euer found so tyrannous vnto another as one man hath ben to another? yea such a power hath tyrannye in the hearts of some men, as hath bene the spoile and death of many a thousand: what tyrannye did the Iewes shewe in the crucifing of our blessed Sauiour Iesus Christ, which did proceed, not out of any desert in him (who deserued all loue and honour of all people) but out of a malicious humour infused into their soules by the power of the wicked finde? examples of this vile and pestilent humour, not onely the books of God, as well in the olde as the new Testament, as in many lamentable histories extant to the whole worlde, is too ful of the persecution of the Prophets and the chosen people of God, by the wicked and vnbeleeuing Princes, and people of the worlde; some their eyes put out, other their tongues cut out, some broyled vpon hott Iron, other boyled in skalding lead: some torne in peeces with horses, some flead quicke, some starued to death, other tortured with vnspeakable torments: in some for the displeasure conceiued of some one, how many thousands haue suffered either death, or vndoing, or both: when whole howses, whole Cities, yea and almost whole kingdomes, by the bloudy execution of tyrany, haue been brought almost to vtter confusion: a Lyon when hee hath licked his lippes after warme bloud, returnes to his den and takes his rest: the Dog if he fight with his match, if hee runne away from him, and cry, he seldome pursues him, and if he kill him, he leaues him, and as it were mourning, goeth from him, that hee hath bene the death of him: and so of many other beasts, Wolues, Tygres, and such like, death or flight satisfies their crueltie: But man more feirce than the Lyon, more bloudie then the Wolfe, more tyranous then the Tygre, and more dogged then the Dogge, will neuer be satisfied, till he see the death and seeke the ruine of the father, childe, wife, and seruant, kinred and generation, and neuer taketh rest through feare of reuenge, so that he is not onely tyranous vnto other, but through the vexation of his spirit, is become euen a torment vnto him-selfe, whyle feare and wrath keepe him in continuall perplexities: Oh how vnaturall, how monstrous in this horrible disposition haue many bene in the world, some murthering their own children, yea in the time of their infancy, some their parents, some their bretheren, some their Princes, some their Prophets, some their maisters, some their seruants?

what crueltie, yea more then in any beast, will many such a one shew to another in pride, malice, or reuenge? the examples wherof the world is euery day too full of: what Butcher can more cruelly teare in peeces the limmes of a beast, then one man in his malice will the very heart of another? what scourges, what terrors, what tortures and what vnhumaine kinde of mortall punishments hath man deuised for man no lesse intolerable then inexplicable? in some the cryes, the blood, the sorrowes, the miseries of the murthered, the imprisoned, the afflicted, and the distressed, through the oppression of pryde, and the tyrannye of wrath, may very well euen from Abell to Christ, and from him to the worlds end, sufficiently conclude the condemnation of man, for the greatest tyrant in the worlde.

And thus much touching the consideration of the cruelty or tyranny in man.

The sixt Consideration, of the basenes of man.

HAuing now spoken of the smalnesse, the vilenesse, the foolishnesse, the hate, and the crueltie in man, let me a litle shew him the basenesse of his condition, in going from that nature of grace wherin he was created, vnto that horror of sinne by which hee is confounded. God in his gracious nature made him like vnto himselfe in holinesse, pureaesse, and righteousnesse, and through these graces, amiable in his sight, sociable for his Angells, and coheire with his blessed Sonne in the paradise of the soule: what greater title of honour then to weare a Crowne? what Crowne so rich as of grace? what grace so high as in Heauen? and what glory so great as to bee gracious in the sight of God? all which was man (through grace) assured of, and through the lacke, carlesse, wherof, hath not only lost all, but through sinne is become vgly in the sight of God, banished the courte of Heauen, and through the drossy loue of the worlde become a slaue to the Deuill in hell. What basenesse can be more then man by sinne hath thus drawne vpon himselfe? who while hee should looke towards Heauen, is digging in the earth, while hee shoulde thinke vpon Heauen is puzled in the world, and while he should be soaring towards Heauen, is sinking into hell: Oh base wretch, that seeing the shamefull nature of sinne, will yet so besmeire his soule with the filth thereof, that of the best and noblest creature, hee becometh the worst and most base of all other. Will the Spaniels leaue their maister to carry the tinkers budget? will the horse leaue the warlike rider to drawe in a carre? and will man leaue the king of Heauen to serue a slaue in hell?

Oh basenes of all basenes! in Heauen is man a companion for the Saintes, the virgins, the martyrs and the Angells: In hell for the fiends, ougly spirits, and horrible Deuills.

And is not hee of a base spirit, that will leaue the heauenly for the hellish company? fie vpon the basenesse of man, that by sinne will bee brought vnto so base a nature: there is no place so base as hell, which is called the bottomlesse pit, the receptacle of all filthinesse, the caue of the accursed, the denne of the desperate, the habitation of the reprobate, the horror of nature, the terror of reason, the torment of sinne, the misery of time, the night of darknesse, and the endles torture, where Serpents, Dragons, Night-rauens, and Shrich-owles, make the best musique in the eares of the damned; where all obiects are so ougly, all substances so filthy, all voyces so frightfull, all torments so continuall, all paines so pitiles, all care so comfortles, and all hurte so helpless, that if a man through sin were not worse then a beast, he would not shew more basenesse then in the most beastly nature of the most beastly creature: what shall I say? such is the basenesse of sinne in the imbasing of our spirits, and so base are our spirits in the yeelding to the basenesse of sinne, that I must conclude with the Prophet Dauid (thinking of the glory of God, and the basenesse of man) *Oh what is man that thou O God wilt vouchsafe to looke vpon him?* And so much in breife touching the consideration of the basenesse of man.

The seauenth Consideration, touching the ignominie or defame of man.

IT is an olde prouerbe (and too often true) that hee who hath an euill name is halfe hanged; and surely that man that delighteth in sinne, by the name of a reprobate, is more then halfe damned before hee come in hell: to bee called a villaine is a name of great infamy, and doth not sinne make a man a villaine to God? to be called a Dogge is most hatefull to man, and is not man called a hell-hound by the hate of his sinne? would not man bee loath to be termed a Serpent, and hath not sinne made man become of a Serpent-like nature?

Oh! the filth of sinne, how hath it fouled, and defiled the nature of man? [oh!] the vtter infamy of his name, the election of loue, the Image of God, the Lord of the best of creatures, to become the hated of grace, the substance of drosse, the worste of creatures, and the slaue of hell? what a shame is this to man (by sinne) to fall into so foule an infamy?

Is it not a name of great disgrace to be called a disobedient Sonne or a faithlesse seruant? a rebellious subiect, or vnthankfull freinde? an vnkinde brother, and an vnnaturall childe? and is not man by sinne become all this vnto God? to bee stubborne to so louing a Father, false to so good a maister, rebellious to so gratious a King, vnkinde to so kinde a brother, and vnthankfull to so bountifull a Lorde? it is a shame to liue to beare the iust blotts of such blames: one of

these faults were enough, but altogether, are too too much.

The Dogg will follow his maister, the Horse will eary his maister, and will man runne from his maister? the Oxe knowes his stall, and the Asse his cribbe, and shall not man know his place of rest after his labours? then more vile then the Dogg, more vnkinde then the Horse, more foolish then either Oxe or Asse.

Fie what an infamy is this vato man? a seruant to entertaine his maister vnkindly, to vse him villanously, and to kill him shamefully, were not this a horrible infamy, and did not the Iewes so with Christ? to forget a kindnesse, to distruste a truth, and to abuse a blessing? is not he infamous that doth so, and what sinner but doth so? so that still I see infamy vpon infamy, one followeth another by the venome of sinne to the shame of man: to leaue robes of silke for rotten raggs, sweete wine for puddle water, and a pleasant walke for a filthy hole: what foole would doe this, and doth not sinneful man doe this? leaue the rich graces (the comly vestures of the soule) for the poore fading pleasures of the flesh? the sweete water of life for the puddle watter of death? the filthy pleasures of this world, and the comfortable way to Heauen, for the miserable way to hell?

Oh wretched, blinded, sencelesse, & bewitched foole, that doost suffer sinne so much to be-foole thy vnderstanding!

Looke I say, what a name thou iustly gettest, by yeelding thy seruice vnto sinne: a slaue, a foole, a beast, a serpent, a monster, and of the best, the worse creature in the worlde.

Loose the beautie wherein thou wert created, the honour wherwith thou wert intitled, the riches whereof thou wert possessed, the libertie that thou enioyedst, the loue wherein thou liuedst, and the life wherin thou reioycedst; to put on deformitie in nature, basenes in ciuilitie, beggery in wante of grace, bondage in slauery, hate wherin thou diest, and death wherin thou arte euer accursed; and all this through sin: who now could in the glasse of truth, beholde this vglye obiecte of sinne, and would gaine himselfe so foule an infamy, as to be called an obiect? through the loue thereof, hath not *Cain* from the begining, bene iustly called a murtherer? *Laban* a cozener, *Sampson* a foole, *Achitophel* a knaue, *Salomon* an Idolator, *Symon Magus* a sorcerer, *Dives* an Epicure, and *Iudas* a traytor, and the Deuill a lyar? and wilt thou (Oh man) that readest and beleeuest all this, bee infected, nay delighted in all these sinnes? to receiue the name of a murtherer, a cozener, a foole, a knaue, an Idolator, a sorcerer, a traytor, and a lyar? Oh most hellish titles to set out the flagge of infamye! which to auoyde, seeing thy vildenes, and knowing thy weaknesse, praye to thy God, the God of goodnesse, to drawe thee from the delight of wickednesse, vnto that delight of goodnesse, that may recouer thy credit lost, blot out the spots of thy shame in thy sinne, and through the dropps of the pretious Bloud of his deere beloued Sonne Iesus: to wash thee cleane from thyne iniquities, make thee capable of his graces, thankfull for his blessings, and ioyfull in receiuing the gratious name of his faithfull seruant: And so much touching the consideration of the infamye or ignominy of man.

FINIS.

Conclusion.

TO conclude, as a Chirurgian, that hath receiued a wound, hath many medicines & salues, which well applyed might giue him ease, and restore him to health (though he haue knowledge how to make vse of them) yet if he put not his knowledge in practise, shall either languish or perish through want of helpe, so in this wound of the soule made by sinne, whereas euery man must be vnder God, his owne Chirurgian and helper, Though hee heare, reade, beleeue and feele the goodnes of God many wayes, in his power, wisdome, loue, grace, and glorious mercy towards him, yet if hee do not meditate vpon the same thankfully, consider and truely confesse his vnworthinesse of the least part thereof, hee may either languish or perrish in the consuming paine of sinne, or dispaire of grace or mercy: Looke then vpon the greatnes of God and the smalnesse of man; the goodnes of God, and the vilenesse of man; the wisdome of God, and the folly of man; the loue of God, and the hate of man; the grace of God, and the disgrace of man; the mercy of God, and the tyranny of man; and the glory of God, and the infamy of man: and fixing the eye of the heart vpon the one and the other, how canst thou but to the glory of God, and shame of thy selfe, with a blushing face, & trembling spirit, falling prostrate at the feete of his mercy, in admiration of the greatnesse, kindnes, and goodnes, that the Lord in his mercy hath extended vnto thee, but cry with the Prophet Dauid, *Oh Lord what is man that thou doest visit him?*

Which comfortable visitation, when thou findest in thy soule, acknowledge in the greatnesse of his goodnesse, the wisdome of his loue, and glory of his mercy, that of so small, so vile, so foolish, so hateful, so tyranous, so disgracefull, so infamous a creature, by the infection of sinne, his glorious maiestie out of his mere mercy, will vouchsafe in the pretious Bloud of his deare and onely beloued Sonne Iesus Christ, to wash thee cleane from thy filthinesse, admit thee into his presence, take thee into his seruice, loue thee as his Soane, and make thee co-heire in that Heauenly inheritance, which no power shall take from thee: but in ioyes euerlasting with his Saints and Angels, thou shalt continually sing the true and due *Halleluiah*, to his holy Maiestie.

Thus I say, apply these spirituall considerations, to thy spirituall comforts, that God may the better blesse

thee, thy reading well considered may the better profit thee, and my labour may bee the better bestowed vpon thee: which with praier for thy good, leauing to thy best consideration, wishing the acknowledging the goodnes of God in all things, aboue all things to giue him all glory, I end with the Prophet Dauid: *O al ye works of the Lord, blesse ye the Lord, praise him & magnifie him for euer.*

FINIS.

A Prayer.

O Most gratious, almighty, most mercifull and holye, glorious and euer-louing GOD, who from the highest Throne of thy heauenly mercie, doost vouchsafe to beholde the meanest creature on the earth! & aboue all, with a comfortable eye of a fatherly kindenesse, doost beholde man as the chiefe matter of thy workmanship! and considering since his first fall by temptation, his weaknes in resisting the like assault, doost by the light of thy grace, make him see the difference betwixt good and euill, and by the inspiration of thy holye spirit, doost leade him from the traine of sinne, the true way to eternall happinesse: glorious God, that knowest whereof we are made, that our daies are but as a shadow, and we are as nothing without thee, who hath reuealed to the simple, and hid from the wise the secret wisdome of thy wil, & to me thy most vnworthy seruant hast so often shewed those fruits of thy loue, that makes mee asham'd to think of my vnthankfulnesse to thy holy Maiestie, my forgetfulnesse of thy grace, and vnworthinesse of thy mercy: Oh my Lord, when I consider these things, with all other the manifolde blessings that from time to time I haue receiued from the onelye bountie of thy blessed hand, what can I doe but in admiration of thy greatnesse and contemplation of thy goodnesse, giue glory to thy holy Maiesty, & with thy chosen seruant Dauid in the griefe and shame of my sinne, and only hope of thy mercie, in true contrition of heart, fall prostrate at thy feete and flie only to thy mercie for my comfort: beseeching thee so to direct me in the waies of thy holy will, that seeing thy greatnes in thy goodnes, & thy wisdom in thy loue, thy grace in thy mercie, and thy glory in thy grace; and confessing my weakenesse, vilenesse, folly, malice, sloath, and basenes, attend the worke of thy will, in working mee to thy holye will: giue me power to consider, that although I read neuer so much, beleeue all I reade, and remember all I beleeue, yet without one drop of the deawe of thy grace it will take no root in my heart: but good Lord consider the corruption of nature through the infection of sinne, in which I accuse not excuse my selfe vnto thee: make me to know thy will, let me rather crie before thee Hosanna, with the little Babes, then with the Pharisies make boast of my righteousnesse, and as it hath pleased thy holy Maiestie to make mee consider of thy mercies, so let these considerations (by taking root in my hart) be so comfortable to my soule, that loathing the world with all the vanities therof, I may in the teares of true penitence, shewe the sorrow of my sin, and in the ioy of thy mercie, I may sing to thy glory. Amen.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 4, *Epistle-dedicatory to Sir Thomas Lake*: He was Sir Thomas Lake, Knight of Cannons, co. Middlesex, son of Thomas Lake of Aston Clinton, co. Bucks: born at Southampton. He was Clerk of the Signet (as stated in the Epistle) to King James I., and Secretary of State under Sir Robert Cecil's administration. He married Mary, daughter and heir of Sir William Ryther, Knight, Lord Mayor of London. He died 17th September 1630, and was buried at Whitechurch, co. Middlesex. He was ancestor of the late Viscounts Lake. col. 2, l. 5, '*yea*' = even.

P. 5, *In praise*, etc., col. 1, l. 7, '*tract*' = track: the I. T. of these Verses (sorry enough) is unknown. *A Diuine Poem*, col. 1, l. 17, '*Oh*' is misprinted 'Of' in the original—one of a number of similar errata (including the Author's own three) which have been silently corrected. Col. 2. l. 7, '*In wisdome more O then wit*,' etc.—the 'O' here is not the interjection, but = complete or perfect—like the Italian proverb, 'Round as the O of Giotto.'

P. 8, THE FIRST PART, etc., col. 1, l. 3, '*inheritant*'—transition-form of inherent: l. 23, '*affected*' = chosen.

P. 16, col. 1, l. 11 (from bottom), '*daies wherein we liue, and of the late times which we cannot forget*:' (1) The great reign of Elizabeth; (2) The Reformation.

P. 21, col. 2, l. 25, '*flead quicke*' = flayed alive.

P. 22, col. 1, l. 27, '*sociable*' = associates: l. 7 (from bottom), '*budget*' = leathern bag. See 'The Spending of the Money of Robert Nowell' (1876), edited by me, *s.v.*, for curious example of this word, since strangely changed in its meaning.

P. 23, col. 1, l. 1, 'too too:' every example of the Shakespearean 'too too' is to be noted: see Glossarial Index to Davies of Hereford.

P. 24, col. 1, l. 22, '*traine*' = treachery, stratagem. This is an excellent example of the noun. It is used repeatedly as a verb by Samuel Nicholson in his 'Acolastus His After-Witte' (1600), *e.g.*—

> 'This said, I train'd her friendly from the rest
> Into a sweet and solitarie place,' etc. (p. 48);

whereon I have this note: '"*train'd*" = enticed—"train" implying a stratagem. Even in p. 27, l. 380, there is a subthought of "stratagem." Shakespeare has it (*Comedy of Errors*, iii. 2, 45), "*train* me not with thy note, to drown me," —*et alibi*. *Pierce Pennilesse* also gives this: "Ah worthlesse wit to *traine* me to this woe."'—(My edition of Acolastus, 1876, p. 73.)—G.

Wits

Private Wealth.

1612-1639.

NOTE.

Our exemplar of 'Wit's Private Wealth' is the edition of 1639. On that of 1612, and various others, see our Memorial-Introduction.—G.

WITS

PRIVATE

WEALTH

STORED

WITH CHOISE OF

Commodities to content

the Minde.

LONDON
Printed by B. Alsop and T. Favvcet, for George Hvrlock, and are to be sold at his Shop neere *S^t. Magnus*-Corner. 1639.

Fiat nova Editio juxta hoc Exemplar.

April 10, 1639. SA: BAKER.

To the right Worshipfull, my much and much worthy beloved friend Iohn CROOKE

Son and Heire to Sir Iohn CROOKE *Knight*

all prosperity on Earth, and the ioy of Heaven.

TO present you with a long Discourse, might perhaps weary you in the Reading: and to write obscurely, might bee a trouble to your understanding: To avoyd therefore inconveniences, I have chosen this little piece of Labour to fit the patience of idle leasure; hoping that as in fore-ages, men of great Titles would patronize the writing of good Studies, not regarding the Estate or quality of the person, so your true spirits that can rightly judge of the nature of well-deserving, will not altogether shut my Booke (with my better service) out of your good favour: The Subjects are many, and of divers natures, but (as many Flowers in one Nose-gay) they are heere put together in a little Volume, which perused with that good patience that may make profit of Experience, I hope shall give you some way contentment, and no way the contrary: But lest I make too great an Entry to a little House, I will shut the doore to my speech, and onely rest in some better service.

Yours affectionatly at command
N. BRITTON.

Piccola è la stella chi de Lune grande.

To the Reader.

YOU that shall happen to light on this piece of a Booke, how you will or can judge of what you reade, I know not: If it be well, I am glad you are pleased, if otherwise, it is past the Print, and too late to bee mended: many things are comprehended in a little roome, and hee that reades all, and takes good by none at all, I am perswaded, is either vncapable or carelesse: To be short, such as they be, I send them to you, set downe with the dayes of the yeere: in halfe one day you may reade them, and ever after thinke on them as you can conceive, digest, or remember them: some of them were written by wiser men than my selfe, and for the rest (like Ware in a Shop) the good must helpe away with the bad: To conclude, I commend them with my further Love and service, to the favour of those spirits, that iudging the best, will not say the worst: Among whom, hoping you are one to fill vp the number of honest men, I rest,

Your friend as I may,
N. B.

Wits private Wealth.

HE that takes much, and gives nothing shall have more wealth than love.

He that gives much, and takes nothing, shall have many thanks and few friends.

Hee that spends his youth in Whooring and Dycing, may curse the bones, and cry out upon the flesh.

He that builds Castles in the Aire, in hope of a new World may breake his necke ere he come to halfe his age.

He that meetes an ill-favoured Woman in the morning fasting 'tis oddes hee shall not see a worse sight before dinner.

He that telleth a lye, and binds it with an Oath, is eyther weake in wit, or vile in conscience.

He that braggeth much of a little worth, hath made his tongue an overthrow of his wit.

He that marrieth a rich wife, and abuseth his patrimony, will either begge among Rogues, or hang for good company.

He that cryes before he is hurt, hath learned wit to avoide paine, and he that cryeth after a hurt, must learne patience for ease.

He that oweth money, and cannot pay it, is agent for sorrow, but he that hath it, and will not pay it, is a Steward for the Divell.

He that scoffeth at God, is already with the Divell, and though he walke the world, he hath a Hell in his Conscience.

He that selleth his cloathes to be drunke with the money, will begge for age, and starve for food.

Hee that riseth early, and maketh light meales, keepes his body in health, and his stomacke in temper.

Hee that makes Religion a cloake for villany, deviseth with the Divell to cozen his Soule of her comfort.

If you see a faire Wench leere after you when you are past, lay your hand on your heart for feare of your purse.

If a stranger scrape acquaintance with you in some private place, thinke he wants wealth, or his honesty is out of tune.

He that selleth his ware, and liues by the losse, must give over his trade, or die in poore case.

A kindhearted man is easily abused, and a high spirited woman must be warily observed.

If you offend God, repentance will have pardon, but if you offend the Law, take heed of execution.

If you marry a Whore, make much of the Horne, but if you marry a Scold, fall to your prayers.

If you have a friend, and cannot use him, you lacke wit, but if you abuse his love, you want honesty.

He that tyeth his love to beauty, may bring his heart to trouble and he that marrieth a foule woman, doth wrong to his eye sight.

He that will never lend, is vnworthy to borrow, but he that comes into suretiship, is in the way of undoing.

If you see an offenders punishment, pray for amendment: but if a Horse-courser be hanged, it is happy for Travailers.

To give a Woman her will, may be hurt to her wit: and to bridle her nature, may move passion beyond reason.

To build a house without money, is but a dreame of folly, and to travell among Theeves is danger of life.

He that spends more than he gets will hardly be rich, and he that speakes more then he knowes, will never be counted wise.

He that least sinneth, is the best man, and he that never repenteth is the worst.

A prodigall spender will keepe coyne from cankering, and a greedy Usurer will gnaw out the heart of a purse.

He that travaileth a strange way, had need of a guide, and if he want money he must fare hard.

A Mouse in a cupbord will marre a whole Cheese, and an ill-tongued Woman will trouble a whole Towne.

He that is given to sleepe, is borne to much trouble, and to over-watch nature, may be a hurt to wit.

He that leaveth the learned to live with the ignorant, may happen upon some wealth, but he shall never be wise.

An untrusty servant may rob a man of his goods, but a dogged wife will vexe his heart.

If you see a Trull, scarce give her a nod, but follow her not least you prove a Noddy.

A courteous Physitian will make much of his Patient, and time-pleasers are no true Divines.

Strong Beere hath two contrary vertues, it will quench a thirst, and warme a stomacke.

He that offends God to please a creature, is like him that killeth himselfe to avoid a hurt.

Shee that loves to make Faces, may have an Ape for her Schoole-master, and he that feeds her humours, puts his wits to much trouble.

He that loveth many can hardly please all, and he that loveth none, is either dogged or foolish.

A Foole that is rich shall be followed with Beggers, but the vertuous and wise are truely honourable.

He that feasteth the rich, makes a friendship with Mammon, but he that relieveth the poore, is blessed of God.

A Whores teares are a Fooles poyson, and a Thieves watch is a Travailers woe.

The shot of a Cannon makes a terrible report, but hee that starts at the noise of it, will hardly prove a Souldier.

The sound of a Trumpet, stirs up the spirit for a Souldier, but if his heart failes him, he will not fight.

Womens Tyres is an idle commodity, and to live by Pandarisme is a roguish profession.

Swearing and lying is much among wicked men, and yet being so little believed, I wonder they doe not leave it.

A proud spirit is hatefull to nature, and he that is unthankfull for little, is worthy of nothing.

The hopes of the vertuous makes harvest in Heaven, and the despaire of the wicked brings their Soules to Hell.

The Spider's web is a net for a Fly, and a flattering tongue is a trap for a Foole.

The sight of a Sword will affright a Coward, while a seasoned Souldier makes a Flea-bite of a wound.

A partiall Iudge makes a pittifull Law, and a dumbe Preacher a pittifull Parish.

A bloody Souldier makes a pittifull warre, and hee that trusteth an Enemy, may be betrayed ere hee be aware.

The Souldier's honour is got with great travell, while the Vsurer tumbleth in the ease of his wealth.

The true Spirit regards no drosse, and he that makes a God of his Gold, will goe to the Devill like a begger.

He that leaves his spurres in his horses belly, may sit downe and sigh when he is weary with walking.

He that will passe quietly thorow a Common-wealth, must avoyd the Foole, and take heed of the Knave.

An Usurper of a Crowne will breed murmures in a Kingdome, but a wise Gouernour is worthy of his place.

Hee that cloyeth his stomack, is an enemy to nature and to over-charge wit, is an abuse to reason.

Vanity and Pride make a Fooles paradise, while love and beauty are the Nurses of Idlenesse.

Blessed Children are the Parents joyes, while the barren wombe is the curse of nature.

A wise Generall and a valiant Leader, are very requisite in a Campe, but tyrannie in a conquest disgraceth the Souldier.

The Glowormes belly is the candle of the Earth, and the Phœnix nest is too high for the world.

The longest day will have night at last, and age will wither the smoothest skin in the world.

The dearth of Corne makes Farmers rich, but to starve the people is the shame of a State.

No Preaching in the world will make a Iew a Christian and a Cutpurse will be at his worke, when the Thiefe is at the Gallowes.

He that hath lost his eyes, may bid his friends good night, and he that is going to the Grave, hath made an end with the world.

A faire man is like Curds and creame, and a foule woman the griefe of the eyes.

A witty wanton is a pleasing Mistris, but an honest huswife is the best to breed on.

He that is given to drinking, is subject to the dropsie, and a liquorish Grocer will eate out his gaine.

A Garden is pleasant if it be full of faire flowers, so is a faire woman indued with good qualities.

A faire flower without scent, is like a faire woman without grace.

Hearbes are wholsome gathered in their time, and money well-used is an excellent Metall.

If Christmas lasted all the yeere, what would become of Lent? and if every day were Good-friday, the World would be weary of fasting.

The griefe of the heart is a weakning of the body, but the worme of conscience eates into the very soule.

A jest is never well broken, but when it hurteth not the hearers, and profiteth the speaker.

Hope is comfortable in absence, but possession is the true pleasure.

Words out of time are lost, and service unrewarded is miserable.

To follow Fooles is the annoyance of wit, and to serve a Churle is a miserable slavery.

Variety of acquaintance is good for observation, and to make use of knowledge, proves the sence of understanding.

Early rising gaines the morning, and a darke night is a Theeve's watch.

A fantasticall Traveller is the figure of an Ape, and a proud woman is a fooles Idoll.

The eye is small, yet it seeth much, and the heart but little, and yet it is the life of the body.

The hope of profit makes labour easie, and the hand of bounty winnes the heart of vertue.

A Candle gives a dimme light in the Sun, and where *Diana* keepes her Court, *Cupid* is out of countenance.

A man is dead when he sleepeth, and darknesse is the sorrow of time.

There is no true rich man but the contented, nor truely poore but the covetous.

A weake body is not for travel, nor a simple wit for a Scepter.

No man liveth that doth not sometimes amisse, but he that delighteth in sinne is a Divell incarnate.

They that love their beds, are great Flea-feeders, and hee that spends his spirits, cannot have a strong body.

The rich mans goods make him fearefull to dye, and the poore mans want makes him weary of his life.

The fire of anger burneth the soule, and the cold of feare chilleth the heart.

Snuffe a Candle, and it will burne cleare, and cut off dead flesh and the wound will heale the sooner.

The heart-ache brings the body into sicknesse, but the Worme of conscience breeds the soules torment.

Times alter nature, and honours manners, but a vertuous heart will never yeeld to villany.

Miseries are the tryall of patience, but Love is the Master of passions.

Thought is a swift Traveller, and the soule is in Heaven in an instant.

A kind nature winneth Love, but a stubborne spirit is a plague to reason.

The disease of opinion doth beguile us in the tast of happines, while the vanity of delights is but the superfluity of desires.

Patience at the point of death, sets a seale to the perfections of life.

How vaine is the love of riches, which may be lost, or left in an instant?

In the tryall of truth, excuse will not helpe dishonesty.

Try wits by their wisdome, and love them for their vertue.

Rejoyce not in any man's misery, but be pittifull to thy very Enemy, and comfort the afflicted, in what is fit for charity.

Follow not the amorous, for they are humorous, nor the humorous, for they are idle.

Give what thou doest frankly, and be master of thine owne purse, least base scurrility make abridgement of thy bounty.

Be not jealous without just cause, and doe no wrong for any cause.

If thou dost ill, doe not excuse it: if well, doe not boast of it.

Nature inclined to evill, must by correction be brought to good, for discretion by instruction, finds the way to perfection.

The key of wantonnes, openeth the doore unto wickednes.

The cares of busines, and the variety of pleasures, are the soules hinderance to her highest happinesse.

Sin comes with conception, but grace only by inspiration.

In the repentance of sinne sorrow bringeth comfort.

Where Pride is poyson to power, and Will an enemy to patience, there Envie can endure no equality, till death puts an end to desire.

Greater is the griefe to lose then never to have, and to see the fall of vertue, then the death of nature.

Irrevocable is the losse of time, and incomparable the griefe of ingratitude, but the abuse of love, is abhorred in nature.

When a Dog howles, an Owle sings, a Woman scolds, and a Pigge cryes, whether for a penny is the best musicke?

Full hearts cannot weepe, and swallowed sighes make swolne brests, while wisdome covereth woes, till death cover wretchednesse.

Who laboureth for knowledge, makes a benefit of time, but he that loveth vertue, lookes after eternity.

The instruction of truth makes the wit gracious, while the practice of craft makes the heart impious.

Hee that makes beauty a Starre, studies a false Astronomy, and he that is soundly in love, needs no other purgatory.

The depth of passion, tryeth the height of patience, where if wit bridle not the sences, nature will reveale her imperfection.

The remembrance of vainities, is a reviving of miseries, where the Looking-glasse of life, becomes an houre-glasse of death.

The exercise of venery, is the Cow-path to beggery, and he that diminisheth his stock, may goe to the hedge for a stake.

The Land-lords prodigality makes the Tenants profit, and a proud begger is a dogged Rascall.

A Cat may lose a Mouse and catch her againe, but he that loseth time can never recover it.

When rich men die, they are buried with pompe, but when good men dye, they are buried with teares.

Bloody actions makes fearefull visions, while the joy of peace is the spirits paradise.

When all vnder the Sunne is vanity, where hath vertue her dwelling in the World? But onely in the heart of the Elect, whose love is onely in the Heavens.

An intemperate spirit spoiles the body, and a proud heart gives a wound to the soule.

The shame of wit is folly, and the shame of nature sinne.

Who travelleth out of the World to seeke the truth of Heavens History, if he be not assured of Grace will make but an vnhappy journey.

Comfortable is the Grave where death is the end of griefe, but joyfull is that Faith, that findes the life of Eternity.

A Knight that dares not fight, hath honour in jest, and a Merchant without money, may adventure for nothing.

The pinching of the body makes a stinking breath and strait Shooes fill the feet full of cornes.

Women with child long for many things, but all the world longs for money.

A great wit may haue a weake body, and a great head but little wit.

The Dolphin is held the swiftest Fish in the Sea, but the thought of a man hath no comparison in the world.

The Tyger is said to be the cruellest beast in the World, but an Vsurer vpon a bond will goe to the Divell for money.

A Mayden-blush is an excellent colour, and a vertuous wit makes a Virgin honourable.

A constant Lover is an admirable creature, but the man of wealth goes thorow the World.

Offices are sweet in the nature of gaine, but the abuse of an Oath is a burden of Conscience.

A sore eye is euer running, and a Gossips tongue is ever babling.

Crosse paths many times put a man out of his way, and crosse fortunes many wayes put a man out of his wits.

Great winds are dangerous at Sea, so is a Iudges breath to an offender.

The Phylosophers stone hath mockt a number of Students, and Love hath troubled a world of idle people.

Virginity is precious while it is purely kept, but if it catch a cracke, the beauty is gone.

The eyes grow dimme when they come to Spectacles, and it is cold in the Valleyes, when snow lyeth on the Mountaines.

The sting of a Scorpion is onely healed with his blood, and where beauty wounds, love makes the cure.

Imprisonment and death are the miseries of nature, and the Sergeants Mace is a hellish weapon.

A child that fears not the rod will hardly prove gracious, and a man that feares not God, will be in hell ere he be aware.

Elixars are great restoratives, but much Physicke is offensive to nature.

A pen without Inke writes a very blanck letter, and a purse without money makes many a cold heart.

Stolne venison is sweet, so the stealer can scape, but if he be catcht, he will pay for his hunting.

The Anglers sport [is] of patience, and if he lose his hooke, he makes a faire fishing.

A Shower of raine doth well in a drought, but when dust turnes to dirt, the house is better than the highway.

A little salt seasons a great Pot, and a little poyson kils a World of people.

Iewels are as they are esteemed, and there is nothing forced that is welcome.

A little seed will sow a great ground and a snuffe of a Candle will set a whole house on fire.

The want of necessaries breaks the heart of an honest man, and to be beholding to a Churle, is death to a good minde.

When the rich prey on the poore, and the poore pray for the rich, there is great difference in praying.

A Scold and a foole must be answered with silence, while Wisdomes words are worth the writing in gold.

Philosophy is a sweet study, and Histories are sometime worth the reading, but the Bible in all excellance, puts downe all the Bookes in the World.

Much reading makes a ready Scholler, but the gift of nature doth much in Art.

A Foole and a Knave cannot take thought, while an honest heart is full of sorrow.

A farre Traveller seeth much, but he that goes to Heaven makes a happy journey.

The Kings of the earth are rich in Gold : but blessed are the Soules that are rich in Grace.

The Ayre is often clensed by lightning, but till the World change, men will never be cleane from sinne.

An escape from danger is comfortable, but to keepe out of it is wisdome.

He that makes an Epicure of his Minde, makes a gull of his wit : for time is precious to the understanding Spirit.

A Diamond may be little, and yet of a great price, but the Grace of God is more worth than the whole World.

Fancy and Fashion trouble many idle people, but the study of Divinity ravisheth the soules of the Elect.

Cockes of the Game will by nature fight, and a heart of Oake will burst ere it bend.

The sight of the Sea will fright a faint heart, while the Saylers care but a little for the Land.

The cryes of Fooles make a foule noise while the hearts of the honest bleed inwardly.

May-games and jests fill the world full of mirth, but the feeling of Grace fills the Soule full of joy.

A Fly feeds a Swallow that will choake a Man, and which kils a Spider, will comfort a man.

The Stone and Gowte doe follow the rich, but Death where he commeth, makes a swoope with all persons.

A poore man in his Cottage is merrier with his pittance then many a Lord with all his Living.

Great mindes and small meanes, are the overthrow of many good wits.

A broken heart is Gods cure, whose oyle of grace is a salve for all sores.

He that hath forsworne a Beard, hath a strange face, and she that hath no teeth may learn to sucke.

A friend is best tryed at a need, and a fawning foe is not to be trusted.

Beefe and Mutton are strong food, and hunger is the best sauce to any meate in the world.

Sicknesse is the bodies curbe, and sorrow the mindes; but unkindnesse in a friend, is the break-heart of a good spirit.

Necessity will break thorow stone walles, but to make an exercise of Beggery, is the condition of a Rascall.

A painted Sword is for a bragging Coward, but the Souldiers iron makes way where he goes.

The rarenesse of a toy will set up the price, but the goodnesse of any thing is best esteemed with the wise.

A Bird without feathers, will flye ill-favouredly, and a man without money, is out of heart with all mirth.

To be delivered of a Child is a joy to a Woman, and to bee delivered from Prison is comfort to a man, but to be delivered from sinne is the truest joy of the soule.

A forward Childe is seldome long lived, and to beget a foole is a griefe to the Parents.

He that cryeth without cause, is worthy of hurt, and he that feeles no hurt, is full of dead flesh.

Travaile is good for stayed wits, and a strong body is best for labour.

The rich man to fill the tother bag, will pare a poore man to his very bones, but the goodman will relieve his poore neighbour at his need.

An unskilful Rider may quickly be out of the Saddle, and a poore Horse can goe but softly.

Some say Tobacco is good to purge the head, but he that followeth it well, will finde it a shrewd purge to his purse.

No eye can see the brightnesse of the Sunne; how glorious is then that light from whence it hath light?

Many are fortunate that are not wise, but there is no man happy untill he come into Heaven.

Fire and sword are the terrour of a Campe, but thunder and lightning are the terrour of the World.

A faire House is a comfortable lodging, but the sweet ayre reviveth the sences.

A faire Horse is comely to looke on, but if he prove heauy, he is nought for travile.

The fires of afflictions refine the Spirits of the faithfull, and happie is the heart that endures to the end.

Many factions breede seditions, but unity and peace are the joyes of a Kingdome.

An Asses bray is an unpleasant noyse, but the knell of a passing Bell, kills the heart of the wicked.

A man will forbeare many things for feare of the Law, but few forbeare any sinne for feare of Gods Iudgement.

Delicate meats are no strong food, but the Spring water is cleere drinke.

Great assemblies are markets for the Cut-purse, but a bare purse kills his heart.

Envie among great men, makes misery of poore men, and when Women breed the quarrels, they are not easily ended.

A discreet Iudge makes a blessed Law, and a penitent Offender is worthy of pardon.

Great boast and small roast, makes a cold kitchen, and shrugging of shoulders is no paying of debts.

He that may live well and will not, is of a wicked nature, but he that would live well and cannot, hath his heart full of griefe.

The Flies and the Bees live in swarmes, and the Ants and Wormes live in heapes, but Men can hardly make a Company to live in quiet.

Poysoned drinke may be in a silver Cup, and he that plucketh a rose, may pricke his hand in gathering of it.

The Porposes in the Sea will play against a storme, and many make a Banquet to be ridde of their guests.

The Marchant and the Trades-man are upholders of a Common-wealth, but if they leave out the Farmer, they may fast for their supper.

A discreet woman is worthy of honour, and a foolish man is the disgrace of Nature.

Burnt Children dread the fire, while old Fooles will play with the coales.

A ravening Curre is not good for a house, and a Hawke that feeds foule will never be a high flyer.

He that removes a land marke, is a very bad neighbour, and he that sets a Travailer out of his way, is a wicked villaine.

A delaying hope is grievous to the heart, but to despaire is the greatest torment to the soule.

To lye in bed and not sleepe, to see meate and have no stomacke, to serve long and get no wages, are three great miseries in the life of man.

No man knowes a griefe so well as he that hath it, and no man more joyfull than he that is rid of it.

It is a griefe to a man to lacke wit, but more griefe to some to lacke grace to governe it.

An aged man is a Kalender of experience, and a spruce Youth is like a picture.

A deadly wound makes a quicke despatch, but a lingring hope breeds a long griefe.

To meddle with State matters may be more trouble than profit, but to part man and wife is a wicked practice.

At a little hole a man may see day, but if he shut his eyes, the light will doe him little good.

Horse-leachers will burst with sucking of blood, and a swelling Toade is a venemous creature.

A Tortoyse shell will hardly breake, but at the least touch she will pull in her head.

He that hath a wife hath a charge, and he that hath a good wife, hath a blessing, but he that hath a bad wife, is in a pittifull taking.

She that loves not her Husband, lackes either honesty or wit, and she that loves not her selfe will goe neere to be sluttish.

The Winters night is for the Gossips Cup, and the Summers heate makes the Brewers Harvest.

The Lambe and the Dove are two pretty creatures, but the Dog and Hog are sullen beasts.

A Foxe by nature is full of craft, while a Foole wants reason to make use of it.

The smooth grasse will hide a Snake, and a fained smile a false heart.

To goe to Church for fashion, is an abuse of Religion, and to pray without Devotion, is breath to no purpose.

Good Inke graceth a letter, but if the paper be naught, the Pen will doe no good.

A long dyet kils the stomacke, and a desperate purge may be a perill of life.

The Owle and the Swallow bring in Winter and Summer but the Nightingale and the Cuckow talke onely of the merry time.

Light gaines make heavie purses, but he that labours for nothing may give over his worke.

He that will hold out the yere, must abide Winter and Summer, and he that will goe into Heaven must endure the miseries of the World.

To feed a Jester is but a jest of wit, but he that gives not eare to a tale, it never troubles him.

When a Lyon roares, come not in his way, and when a Fox preacheth, beware the Geese.

A faithfull friend is a rich Jewell, and a silent woman, is a strange creature.

Nature is subject to imperfection, but an Atheist is a horrible creature.

He that lights in a whirle-poole, is in danger of drowning, and the losse of liberty is the sorrow of nature.

A rich Court is a goodly sight, but he that lookes up to Heaven, will not care for the World.

When old men are wilfull, their wits are out of temper, and when young men are wise, they are in the way to honour.

An old sore tryes the skill of a Physitian, and if hee get a name, he will quickly be rich.

The Fish in the River is not afraid of drowning, and if he play with a Baite, it will cost him his life.

An Asse hath long eares, and a Fox a long tayle, but a tongue will be so long, that it will overreach out of measure.

A neighing Horse is not good [for a] Thiefe, nor a questing Spaniell will not make a good Setter.

A dog will rejoyce at the sight of his Master, when perhaps his Mistris will frowne at his comming home.

The bones of the dead, breake the hearts of the living, when a poore Gamester loseth his money.

The idlenesse of the heart is tryed in adversity, and the doggednesse of the minde, in the height of prosperity.

When the Hare is in chase, feare makes her runne, but when the hounds are at fault, she hath time to get away.

He that playes the Rogue in the morning may be a Villaine till night, but if he be sorry when he goes to bed, he may rise an honest man.

He that is wounded in the Heart, hath made an end of his dayes, but he that hath a wound in the Soule, knowes not when to end his sorrow.

A Looking-glasse will make a Foole proud of his beauty, but an Houre-glasse will make a wise man remember his end.

The variety of Flowers make the Spring beautifull, but the faire Harvest makes a fat Barne.

Tobacco smoke is very costly, but the ashes of it are good for a gall'd Horse Backe.

A proud Mechanique will looke over a Merchant, and a rich Churle will looke like Bull beefe.

The winde is weake, yet it blowes downe great Oakes, and water is weake, yet it swallowes up great Ships.

A worme-eaten Nut is not worth the cracking, and a crackt Jewell not worth the wearing.

Money-masters are the pride of the market, but if you part without a pot, you are no good fellow.

A subtile Bowler will have a shrewd ayme, but if he misse his byace, his Bowle may deceive him.

A dropping nose hath need of a handkercher, and a splay-footed woman is a beastly sight.

Time is never idle, but not ever well imployed, when wit without government falls too fast upon folly.

He that hath many wounds, loseth much blood, and he that hath many quarrels, will have little quiet.

Unkindnesse is a cut to an honest heart, but a dogged wife is the hearts torture.

He that salts his meate, will keepe it from stinking, and he that mortifies his flesh, will keepe it from much sinne.

He that hath an ill face, had need of a good wit, but money covereth many imperfections.

When the winds are downe, the Sea will be calme, but quarrels begun, are not easily ended.

Where there is much carrion, there will be store of Crowes, and at the buriall of a rich man, there will be a store of Beggers.

Threescore years and ten are a mans faire age, but after fourescore his strength is gone.

To wrastle with a Begger man may get but a lowse, and to brabble with a scold, will but make a foule noyse.

Many hands make quicke worke, but one is enough in a purse.

Good hearbes make wholsome broth, but a filthy weed among them may marre all.

A Winters Summer makes an unkindly Harvest, and Summers Winter is not healthfull for man.

A Cuckhold is the scorne of Marriage, but a Witto is a beast in nature.

A finicall fellow is like an Usher of a Dancing Schoole, and a demure Mistris like a picture of Hypocrisie.

Three other chiefe things a Travailer had need to have a care of: his tongue, his purse and his middle finger.

Three other chiefe things had all men need to looke to: the soule, the body, and the state.

By converse with children is got little experience: but to talke with Fooles, is the abuse of wit.

Revenge is the villany of nature, and tyrannie the horror of reason.

What a jest it is in the nature of reverance, when men must put off their Hats while their Masters are pissing.

Use makes perfection in many things, else could not the Hang-man be so nimble at the halter.

A skilfull Physitian knowes how to use his Patient, and a cunning Lawyer to doe with his Clyent.

He that hath a mint of money, and an idle woman to spend it, let him feed all her humours, and he shall soone see an end of it.

He that reckoneth his Chickens before they be hatcht, may misse of his brood when the Hen leaves the nest.

When Geese fly together, they are known by their cackling, and when Gossips doe meet they will be heard.

All Earthly things must have an end, but the torments of the wicked are endlesse.

In great extremities are tryed the greatest friendships, but when mans helpe faileth, God is a sweet comfort.

The miseries of the world are many, but Gods mercies are infinite.

Hollow windes are a signe of rain and a long consumption is incurable.

The Gowt and the Stone are two tickling diseases, but the Pox is a slight cure.

Hell gates and a Whores apron, are ever open for wicked guests.

To the faithfull there is no damnation, and to the damned no salvation.

A crafty knave needs no Broker, and a snarling Curre will bite behind.

Vnder simplicity is hidden much subtilty, and the Crocodiles teeres, are the death of the Travailer.

The Camelion liveth onely in the ayre, and the Salamander lives onely in the fire.

To trafficke with vanity, is to runne into misery, and had-I-wist is an idle speech.

The world goes hard with pride, when a Lady lyes at a red Lattice.

True Knights make Ladies, and counterfeits marre them.

Need makes a heavy shift, when a man pawnes his cloathes for his dinner.

When Taylors began to meete Lords Lands by the yard, then began Gentility to goe downe the winde.

When vanity brings toyes to idlenesse let wit beware of foolishnesse.

When a Soldiers pay is most in provant, he will hardly be led into a sharpe piece of service.

He that makes holiday of every day, makes an idle weekes worke, and he that labours on the Sabbath, will never have his worke to prosper.

A Schollers commons makes a short dinner, and yet he may be in more health then the Epicure.

An ill blast of wind will spoile a good plant, and a bitter frost is bad for fruit.

A poore man shuts his doore to keepe out the wind, but a rich man shuts his doore to keepe out beggers.

A kindly Collier is often besmeared, and a Smith and a Glasse-maker, are never out of the fire.

A Downe-bed is soft to lye on, but yet it soakes the body more than a Mattris.

Truth hath often much adoe to bee believed, and a lye runs farre before it be staied.

To be busie with a multitude, is to incurre trouble, and to feare Sparrow-blasting, is a pittifull folly.

When wit brings youth to beauty, and vanity brings pride to beggery, then reason seeth natures misery.

A sorry bargaine makes a heavie Soule, when the heart akes and cannot be helpt.

Evill words are the worst part of eloquence, and he that breakes the peace, must answer the Law.

Affability breeds love, but familiarity contempt.

He that is carelesse of his estate, may quickly prove a begger, and he that is fearelesse of GOD, will quickly prove a Divell.

Witches and Sorcerers doe much hurt in a Commonwealth, but after the Gallowes they doe goe to the Divell.

A Parrat well taught will talke strangely in a Cage, but the Nightingale sings most sweetly in the Wood.

An unkind neighbour is ill to dwell by, and an unwholsome body is ill to lye by.

A poysoned Sword is a pestilent weapon, and he that useth it, hath a murtherous heart.

A trotting Horse beates fore in a hard way, but a restie Jade is a villanous Beast.

The wound of sorrow goes deepe into the heart, but a Bullet in the braine is a medicine for all diseases.

An ill weede growes fast, but a paire of sheares will cut him downe.

Judas treason was most abominable, and *Jobes* patience most admirable.

Sweet fresh water is comfortable in a City and the want of it is a plague of the people.

Study is the exercise of the mind, but too much of it may be a spoile of the braine.

When the Saddle pincheth, how can the Horse travaile? and when the wise lacke money, their wits are in a poore case.

Howling Dogs betoken death, and a Scritch-Owle at a window brings no good tydings to a house.

Babes will be stilled with lullaby, but an old Foole will never be quiet.

The Sunne is the Labourers Dyall, and the Cocke the Huswifes Watchman.

Diogenes Tub was a poore house, and yet *Alexander* would come thither to talke with him.

Many a Dog is hanged for his Skinne, and many a man is killed for his purse.

He that loves not a Woman lackes a piece of a man, and hee that loves too many, may be weary of his Wooing.

The favour of the Earth makes a Plough-man hungry, and after a Storme, the Saylers drinke merrily.

A Waxe-candle and a Watch are good for a Student but if he want wit he will be no great Scholler.

A private rebuke, is a sweet correction, but an open punishment makes some men shamelesse.

When Shepheards fall to be Hunts-men, the Wolfe may be with their Flockes: and when the Warrener is at the Ale-house, his Coneyes may be stolne.

He that goeth softly, commonly goeth safely: but if hee have hast of his way, he loseth much time.

'Tis soone enough, that is well enough and never too late that doth good at last.

The desire of doing well is accepted before God, but the neglect of doing well deserveth his displeasure.

Sweet are the deceits of Love, but bitter is the tast of repentance.

Who attendeth profit, is not sorry for patience, and the faithfull with the patient, are best Travailers to Heaven.

A faire hand is a vertuous ornament, but a vertuous spirit is a royall treasure.

A sharpe wit hath a quick invention, but a judicious spirit hath the best understanding.

He that trusteth words, proveth hope, and he that serveth a foole loseth time.

Without valour, Men are shadowes: and without love, Women tortures.

Delay is the griefe of hope, but good never comes too late.

That is not to-day may be to-morrow, but yesterday will never come againe.

It is a fearefull thing to fall into the hands of God, but it is a foule thing to shake hands with the Devill.

The greatest proofe of folly is wilfulnesse, and the greatest proofe of wit is patience.

Too much reading is ill for the eyesight, and too little reading is ill for the in-sight.

Time slipped is vnhappy, time lost is grievous, time well taken shewes care, but to imploy it well is gracious.

And so much for this time.

Laus Deo.

FINIS.

NOTES AND ILLUSTRATIONS.

Page 4, EPISTLE-DEDICATORY—IOHN CROOKE . . . SIR IOHN CROOKE. Sir John Croke was the eldest son of Sir John Croke, Kt. of Chilton, co. Bucks, by Elizabeth, d. of Sir Alexander Unton, Kt. of Chequers and of Wadley, co. Berks. He was born in 1553, and became a barrister of the Inner Temple. He was afterwards Recorder of London, M.P. for Windsor, and Speaker of the House of Commons during the last Parliament of Queen Elizabeth. He was knighted 22nd May 1603, became the King's Serjeant at Law and a Welsh Judge, and was created a Judge of the King's Bench 25th June 1607, which office he held until his death. He died at his house in Holborn, 23d January 1619/20, and was buried at Chilton. By his wife, Catharine, daughter of Sir Michael Blount of Maple, Durham, co. Oxon (who survived him), he had several children. His eldest son and heir was this John Croke, who became afterwards a baronet, but is said to have wasted his fortune in every species of debauchery, and finally died, leaving a dishonoured name. He was the only 'black sheep' of this otherwise excellent family.

Ibid.,—'*set downe with the dayes of the yeere*' = 365 in all, which is just about the number of the whole.

P. 5. col. 1, l. 17, '*patrimony*:' misprinted 'Matrimony:' l. 30, '*for age*' = in his old age: col. 2, l. 7, '*Horne*' = of cuckledom?

P. 6, col. 1, l. 1, '*Trull*' = whore: '*Noddy*' = noodle: l. 25, '*Tyres*' = adornments: l. 26, '*Panderisme*' = pandering, *i.e.* to evil-seekers, as 'fast' young men: l. 39, '*pittifull*' (by) = to be pitied.

P. 7, col. 1, l. 4 (from bottom) 'Be not jealous without just *cause*.' Shakespeare puts the sentiment into the mouth of Caesar. See Memorial-Introduction: col. 2, l. 35, '*vainities*' —note spelling: l. 38, '*Cow-path*' = narrow path?

P. 8, col. 2, l. 10, '*beholding*' = indebted: ll. 12-13: an old pun on 'prey' and 'pray.'

P. 9, col. 2, l. 20, '*Porposes*' = porpoises: l. 2 (from bottom), '*Horse-leachers*' = leeches.

P. 10, col. 2, l. 3 (from bottom), '*brabble*' = wrangle.

P. 11, col. 1, l. 7, '*Wittoll*' = forbearing cuckold: col. 2, l. 4, '*red Lattice*' = at an open curtained window: l. 13, '*provant*' = provender: l. 31, '*Sparrow-blasting*' = sparrow-shooting?

P. 12, col. 1, l. 32, '*Warrener*' = keeper of the rabbit-warren. G.

CHARACTERS VPON ESSAIES,

Morall and Diuine.

1615.

NOTE.

These 'Essaies' are all the more interesting that they were dedicated to BACON. Our text is from the (it is believed) unique copy (12°: 46 leaves) in the British Museum (Jolley's). I am willing to believe that the 'R. B.' of the preliminary verses was RICHARD BARNFIELD, the 'sweet Singer' of 'As it fell upon a day,' etc. (cf. my collection of his Poems for the Roxburgh Club 1875): Introduction, § II. Critical). See the Memorial-Introduction, and Notes and Illustrations at close. These 'Essaies' were very carelessly reprinted in *Archaica*.—G.

Characters
VPON ESSAIES
MORALL, AND
Diuine,

WRITTEN
For those good Spirits,
that will take them
in good part,

And

Make vse of them to
good purpose.

LONDON:
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To the Honorable, and my much worthy honored, truly learned, and Iudicious Knight, S^R FRANCIS BACON, his Ma^ties Attourney Generall,

Increase of honor, health, and eternall happinesse.

WORTHY Knight, I haue read of many Essaies, and a kinde of Charactering of them, by such, as when I lookt vnto the forme, or nature of their writing, I haue beene of the conceit, that they were but Imitators of your breaking the ice to their inuentions; which, how short they fall of your worth, I had rather thinke then speake, though Truth neede not blush at her blame: Now, for my selfe vnworthy to touch neere the Rocke of those Diamonds, or to speake in their praise, who so farre exceede the power of my capacitie, vouchsafe me leaue yet, I beseech you, among those Apes that would counterfet the actions of men, to play the like part with learning, and as a Monkey, that would make a face like a Man, and cannot, so to write like a Scholler, and am not: and thus not daring to aduenture the Print, vnder your Patronage, without your fauorable allowance, in the deuoted seruice of my bounden duty, I leaue these poore Trauells of my Spirit, to the perusing of your pleasing leasure, with the further fruites of my humble affection, to the happie employment of your honorable pleasure.

At your seruice
in all humblenesse,
NICH: BRETON.

To the Reader.

READ what you list, and vnderstand what you can: Characters are not euery mans construction, though they be writ in our mother tongue: and what I haue written, being of no other nature, if they fit not your humor, they may please a better: I make no comparison, because I know you not, but if you will vouchsafe to looke into them, it may bee you may finde something in them; their natures are diuers, as you may see, if your eyes bee open, and if you can make vse of them to good purpose, your wits may proue the better: In briefe, fearing the foole will bee put vpon me, for being too busie with matters too farre aboue my vnderstanding, I will leaue my imperfection to pardon, or correction, and my labour to their liking, that will not thinke ill of a well meaning: and so rest.

Your well-willing friend,
N. B.

AD AUTHOREM.

HE that shall read thy characters (*Nic Breton*)
And weigh them well; must say they are well written.
They taste the lampe: much reading, obseruation,
Art, matter, wit, all worthy commendation.
Some weaue their lines of such a slender thred,
They will not last so long, as to be read.
Thou hast so spunne, so weau'd; thy words, thy lines
They please vs most being viewd a hundred times.
W. D.

IN LAUDEM OPERIS.

WORDS are the pensils, whereby drawne we finde
The picture of the inward man, the minde.
Such thoughts, such words; such words, such is the man.
Say; is this Spirit a Plebeyan?
That like the singing Larke doth mount so high,
We cannot reach them with an earthly eye.
W. P.

WHILE I Essay to character this Booke,
And these charactered Essayes o'relooke:
I herein finde few words, great worth involue:
A Lipsian stile, terse Phrase: and so resolue,
That as a Stone's best valu'd, and best prised,
When best tis knowne: So this, when best revised.
I. B.

WHO reads this Booke with a iudicious eye,
Will in true Iudgement, true discretion try,
Where words and matter close and sweetly coucht,
Doe shew how truth, wit, art, and nature toucht.
What need more words these Characters to praise,
They are the true charactering of Essaies.
I. R.

IN words of worth, to speake of these Essayes
Let this suffice, the worke it selfe will prayse.
C. N.

SOME haue an humor, that to discommend
They know themselues, they know not how to mend.
Other correct, what they doe thinke amisse:
While in their owne conceit the error is.

But true iudicious wits, and honest mindes,
Will giue their censure in some better kindes:
And say but truth, that cannot be mistooke:
Wit hath well labourde learning in this Booke.
R. B.

Characters vpon Essaies,

Morall and Diuine.

WISEDOME.

WISEDOME is a working Grace in the Soules of the Elect . by whom the Spirit is made capable of those secrets, that neither Nature, nor Reason, is able to comprehend: who, by a powerful vertue, She hath from the diuine Essence, worketh in all things, according to the will of the Almighty: and, being before beginning, shall exceede Time, in an eternall proceeding: She is a Light in the Intellectuall part, by which Reason is led to direct the Senses in their due Course, and Nature is preserued from Subiecting her selfe to Imperfection: in the Creation, Shee was of Councell with the Trinitie, in the pleasing of the Deity, in the Redemption, the Inuenter of Mercy, for the preseruation of the Elect, and in the Glorification, the Treasurer of life, for the reward of the faithfull, who, hauing committed to her Care, the carriage of the whole Motion, finding the disposition of earth in all the Children of her Wombe, by such a measure, as she findes fitting their qualitie, she giues them either the grace of Nature, or the glory of Reason: While being the Mother of the Graces, Shee giues them that holy Instruction, that, in the knowledge of the highest Loue, through the pathes of Vertue, makes a passage to Heauen: Learning hath from her, that knowledge without the which, all knowledge is meere Ignorance: while onely in the Grace of Truth, is seene the Glorie of vnderstanding: Knowledge hath from Her that Learning whereby she is taught the direction of her Loue, in the way of life: Vnderstanding hath from her that Knowledge that keepes Conceit alwaies in the Spirits comfort; and Iudgement from Vnderstanding, that Rule of Iustice, that by the euen waight of Impartiality, shewes the hand of Heauen in the heart of Humanitie: in the Heauens, She keepes the Angels in their orders, teacheth them the Natures of their Offices, and emploies them in the seruice of their Creator: in the Firmament, She walkes among the Starres, sets, and keepes them, in their places, courses, and operations, at her pleasure, She eclipseth the light, and, in a Moment, leaues not a Clowde in the Skie: in Her Thunders, and Lightenings she shewes the Terror of the Highest Wrath, and in Her temperate Calmes, the patience of his Mercy: in her frostie Winters, she shewes the weaknes of Nature, and in her Sunny Springs, the Recouery of Her health: in the Louers of this world liues no part of her pureneese, but with Her beloued She makes a Heauen vpon Earth: in the King, she shewes Grace, in his Councell, her Care, and in his State, her Strength: in the Souldior, she shewes Vertue, the truest Valor, in the Lawier, Truth, the Honor of his Plea, in the Merchant, Conscience, the wealth of his Soule, and in the Church-man Charity, the true fruit of his Deuotion: She liues in the World, but not the worlds Loue, for the Worldes vnworthineese, is not capable of her worth: Shee receiueth Mammon, as a gift from his Maker, and makes him serue her vse to his Glory: She giues Honor, Grace in Bounty, and manageth wit, by the Care of discretion: She shewes the Necessity of difference, and wherein is the happineese of Vnitie: Shee puts her Labor, to prouidence, her hope, to patience, her life, to her Loue and her Loue to her Lord: with whom, as chiefe Secretary of his secrets, she writes his will to the World, and as high Steward of his Courts, she keepes account of all his Tenaunts: in Sum, so great is her Grace in the Heauens, as giues her Glory aboue the Earth, and so Infinite are her Excellencies, in all the Course of her Action, and so Glorious are the Notes of her Incomprehensible Nature, that I will thus onely Conclude, farre short of her Commendation: She is Gods Loue, and his Angells Light, his Seruants Grace, and His Beloueds Glory.

LEARNING.

LEARNING is the life of Reason and the Light of Nature, where Time, Order, and Measure square out

the true Course of Knowledge; where, Discretion, in the Temper of Passion, brings experience to the best fruite of Affection: while both the *Theoricke* and the *Practicke*, labour in the life of Iudgement, till the perfection of Art, shew the Honor of vnderstanding: She is the keie of Knowledge, that vnlocketh the Cabinet of Conceit, wherein are laide vp the Labours of Vertue, for the vse of the Schollers of Wisedome: where euery gratious Spirit may finde matter enough worthy of the Record of the best Memory: She is the Nurse of Nature, with that Milke of Reason that would make a Childe of Grace, neuer lie from the Dugge: Shee is the Schoole mistris of Witte, and the gentle Gouernor of Will, when, the Delight of vnderstanding, giues the Comfort of Study: She is vnpleasing to none that knowes her, and vnprofitable to none that loues her: She feares not to Wet her feete, to Wade through the Waters of Comfort, but comes not neere the Seas of Iniquitie, where folly drownes Affection, in the delight of Vanity: She opens her Treasures to the Trauailers in Vertue, but keepes them close from the Eies of Idlenesse: She makes the King Gratious, and his Councell Iudicious, his Clergie Deuout and his Kingdome prosperous: She giues Honor to Vertue, Grace to Honor, Reward to Labor, and Loue to Truth: She is the Messenger of Wisedome to the mindes of the Vertuous, and the Way to Honor in the Spirits of the Gratious: She is the Storehouse of Vnderstanding, where the Affection of Grace can not want Instruction of goodnesse, while, in the Rules of her directions, Reason is neuer out of square: She is the Exercise of Wit, in the application of Knowledge, and the preseruer of the vnderstanding, in the practise of Memory: In briefe, she makes Age honorable and youth Admirable, the vertuous wise and the wise gracious: Hir Libraries are infinite, hir lessons without number, hir instruction without comparison and hir Schollers without equalitie: In briefe, finding it a laborinth, to go through the grounds of hir praise: Let this suffice, that in all Ages shee hath been and euer will bee, the Darling of wisedome, the delight of wit, the study of vertue, and the stay of knowledge.

KNOWLEDGE.

KNOWLEDGE is a Collection of vnderstanding, gathered in the grounds of Learning, by the instruction of Wisdome: Shee is the exercise of Memory, in the actions of the Minde, and the imployer of the Senses in the will of the Spirit: shee is the Notary of Time, and the tryer of Truth, and the labour of the Spirit in the loue of Vertue: shee is the pleasure of wit, and the paradise of Reason, where Conceit gathereth the sweet of Vnderstanding. She is the Kings councellor, and the Councells grace, Youths guarde, and Ages glory: It is free from doubts, and feares no danger, while the care of Prouidence cuts off the cause of Repentance: shee is the enemy of Idlenesse, and the maintayner of Labour, in the care of credit, and pleasure of profit: shee needs no aduice in the Resolution of Action, while Experience in obseruation, findes perfection infallible: It cleares Errors, and cannot be deceiued, corrects Impuritie, and will not bee corrupted: Shee hath a wide eare and a close mouth, a pure eye and a perfect heart: It is begotten by Grace, bred by Vertue, brought vp by Learning and maintainde by Loue: shee conuerseth with the best capacities and communicates with the soundest Iudgments, dwells with the diuinest Natures and loues the most patient dispositions: Hir hope is a kind of Assurance, hir faith a continual expectation, hir loue an apprehension of Ioy, and hir life the light of of Eternitie: Hir labours are infinite, hir wayes are vnsearchable, hir Graces incomparable, and hir Excellencies inexplicable: and therefore, being so little acquainted with hir worth as makes me blush at my vnworthinesse to speake in the least of hir praise: I will onely leaue hir aduancement to Vertue, hir honour to Wisdome, hir grace to Truth and to Eternitie hir glory.

PRACTISE.

PRACTISE, is the Motion of the Spirit, where the Sences are all set to worke in their Natures, where in the fittest employment of Time, Reason maketh the best vse of vnderstanding: Shee is the Continuance of knowledge in the Ease of Memory and the Honor of Resolution in the effect of Iudgment. Shee plants the Spring and reapes the Haruest, makes labour sweet and patience comfortable: Shee hath a foot on the earth but an eye at heauen, where the prayer of faith findes the felicitie of the Soule: in the fruit of Charity, she shewes the nature of Devotion, and in the Mercy of Iustice the Glory of gouernment. Shee giues Time honour, in the fruit of Action, and Reason grace, in the application of knowledge: She takes the height of the Sunne, walkes about the world, sounds the depth of the Sea, and makes her passage through the waters. She is ready for all occasions, attendeth all persons, works with all instruments, and finisheth all actions: Shee takes Invention for her teacher, makes time her seruant, method her direction, and place her habitation: Shee hath a wakefull eye and a working braine, which fits the members of the body to the seruice of the spirit: Shee is the Physitians agent, and the Apothecaries benefactor, the Chirurgions wealth and the Patients patience: Shee brings time to labor and care to contentment: learning to knowledge and vertue to honour: in Idlenesse shee hath no pleasure, nor acquaintance with Ignorance but in Industry is her delight and in vnderstanding her grace:

Shee hath a passage through all the Predicaments, shee hath a hand in all the Artes, a property in all professions and a qualitie in all conditions: in briefe, so many are the varieties of the manners of her proceedings as makes me fearefull to follow her too farre in obseruation, lest being neuer able to come neere the height of hir commendation, I be inforced as I am to leaue hir wholy to admiration.

PATIENCE.

PATIENCE is a kind of heauenly Tenure, whereby the Soule is held in possession, and a sweet temper in the Spirit, which restraineth nature from exceeding reason in passion. Hir hand keeps time in his right course, and hir eye passeth into the depth of vnderstanding. Shee attendeth wisdome in all hir works, and proportioneth time, to the necessitie of matter: Shee is the poyson of Sorrow in the hope of Comfort, and the paradise of conceit in the ioy of peace: Hir tongue speakes seldome but to purpose, and hir foot goeth slowly but surely: Shee is the imitator of the Incomprehensible in his passage to perfection and a seruant of his will in the mappe of his workmanship: in Confusion Shee hath no operation, while she only arieth hir conceit with the consideration of experience: Shee trauailes farre and is neuer weary; and giues ouer no worke but to better a beginning: Shee makes the King mercifull, and the Subiect loyall, Honour gracious and Wisdome glorious: Shee pacifieth wrath and puts off reuenge, and in the humilitie of charitie shewes the nature of Grace: Shee is beloued of the Highest and imbraced of the wisest, honoured with the worthiest, and graced with the best: Shee makes imprisonment Liberty, when the minde goeth thorough the world, and in sicknesse findes health, where death is the way to life: Shee is an Enemie to passion, and knowes no Purgatory; thinkes fortune a fiction, and builds onely vpon Prouidence: Shee is the sick-mans salue, and the whole mans preseruer: the Wise-mans staffe, and the good mans guide: In summe, not to wade too farre in hir worthinesse, lest I be drownd in the depth of wonder, I will thus end, in hir endlesse Honour: Shee is the grace of Christ, and the Vertue of Christianitie, the praise of Goodnesse, and the preseruer of the world.

LOUE.

LOVE is the life of Nature, and the ioy of Reason, in the Spirit of Grace; where vertue drawing affection, the concord of Sense, makes an vnion vnseparable in the diuine apprehension of the ioy of Election; it is a rauishment of the Soule, in the delight of the Spirit: which, being carried above it selfe into inexplicable comfort, feeles that heauenly sicknesse that is better than the worlds health, when the wisest of men in the swounding delight of his sacred Inspiration, could thus vtter the sweetnesse of his passion: *My soule is sicke of Loue.* It is a healthfull sicknesse in the soule, a pleasing passion in the Heart, a contentiue labour in the Minde, and a peacefull trouble of the Senses: it alters natures in contrarieties, when difficultie is made easie, paine made a pleasure, pouerty, riches, and imprisonment, liberty: for the content of conceit, which regards not to be an abiect, in being subiect but to an obiect: it reioyceth in truth, and knowes no inconstancie, it is free from Ielousie, and feareth no fortune: it breakes the rule of Arithmeticke by confounding of number, where the coniunction of thoughts make one minde in two bodies, where neither figure nor cipher can make diuision of union: it simpathises with life, and participates with light, when the eye of the minde sees the ioy of the heart: it is a predominant power which endures no equalitie and yet communicates with reason in the rules of Concord: it breeds safety in a King, and peace in a kingdome, Nations vnitie, and Natures gladnesse: It sings in labour, in the ioy of hope, and makes a paradise in reward of desert: it pleads but mercy in the iustice of the Almighty; and but mutuall Amitie in the nature of Humanitie: In summe, hauing no Eagles eye to looke vpon the Sunne, and fearing to looke too high, for feare of a chip in mine eye, I will in these few words, speake in praise of this peerelesse vertue: Loue is the grace of nature, and the glory of reason, the blessing of God, and the comfort of the world.

PEACE.

PEACE, is a Calme in Conceit, where the Senses take pleasure in the rest of the Spirit: It is Natures holyday after Reasons labour, and Wisdoms musique in the Concords of the minde: It is a blessing of Grace, a bounty of Mercy, a proofe of Loue, and a preseruer of life. It holds no Arguments, knowes no quarrells, is an enemie to sedition and a continuance of Amitie: It is the root of plenty, the Tree of pleasure, the fruit of Loue, and the sweetnesse of life: It is like the still night, where all things are at rest, and the quiet sleep, where dreams are not troublesome: or the resolued point, in the perfection of knowledge, where no cares, nor doubts make controuersies in opinion: it needs no watch, where is no feare of Enemie, nor Sollicitor of Causes, where Agreements are concluded: It is the intent of Law, and the fruit of Iustice: the end of Warre, and the beginning of Wealth: It is a grace in a Court, and a glory in a Kingdom, a blessing in a Family, and a happinesse in a Commonwealth: It fills the rich mans coffers, and feeds the poore mans labour: It is the Wise-mans study, and the Good-mans ioy: who loue it, are gracious, who make it, are blessed, who keep it, are happy, and who breake it, are miserable: It hath no dwelling with Idolatry, nor friendship with

falsehood, for hir life is in Truth and in hir, all is *Amen*. But last in the Iustice of Peace, I may rather be reprooued for my Ignorance of hir work, then thought worthy to speake in hir prayse, with this only conclusion, in the commendation of Peace, I will draw to an end, and hold my peace: It was a message of Ioy at the birth of Christ, a song of Ioy, at the imbracement of Christ, an assurance of Ioy, at the death of Christ, and shall be the fulnesse of Ioy, at the comming of Christ.

WARRE.

WARRE, is a scourge of the wrath of God, which by famine, fire, or sword, humbleth the spirits of the Repentant, tryeth the patience of the Faithfull, and hardneth the hearts of the vngodly It is the misery of Time, and the terror of Nature, the dispeopling of the Earth, and the ruine of hir Beauty: Hir life is, Action, hir food, Bloud, hir honour, Valor, and hir Ioy, Conquest. Shee is Valors exercise, and Honors aduenture, Reasons trouble, and Peaces enemy: shee is the stout mans loue, and the weake mans feare, the poore mans toile, and the rich mans plague: shee is the Armourers Benefactor, and the Chirurgions agent, the Cowards ague, and the Desperats ouerthrow · she is the wish of Enuy, the plague of them that wish hir, the shipwracke of life, and the agent for death; The best of hir is, that shee is the seasoner of the body, and the manager of the minde, for the induring of labor, in the resolution of action: shee thunders in the Aire, rips vp the Earth, cuts through the Seas, and consumes with the fire · shee is indeed the inuention of Malice, the worke of Mischiefe, the musique of Hell, and the daunce of the Deuill: she makes the end of Youth vntimely, and of Age wretched, the cities sacke, and the countries, beggery. shee is the Captaines pride, and the Captiues sorrow, the throat of bloud, and the graue of flesh: shee is the woe of the world, the punishment of sinne, the passage of danger, and the Messenger of destruction she is the wise mans warning, and the fooles paiment, the godly mans griefe, and the wicked mans game: In summe, so many are her woundes, so mortall her cures, so dangerous her course, and so deuilish her deuises, that I will wade no further in her riuers of bloud, but only thus conclude in her description: she is Gods curse, and Mans misery, hells Practise, and earthes hell.

VALOR.

VALOR is a Vertue in the spirit, which keepes the flesh in subiection: resolues without fear, and trauailes without fainting: she vowes no villainy nor breakes her fidelity; she is patient in captiuity and pittiful in conquest: Her gaine is Honor and desert her meane, fortune her skorne and folly her hate: wisedome is her guide and conquest her grace, clemency her praise and humilitie her Glory: she is youthes ornament and ages honor; natures blessing and Vertues loue: Her life is resolution and her loue victory, her triumph truth and her fame vertue: Her armes are from antiquitie and her cote full of honor, where the title of grace hath her Herauldry from heauen: she makes a walke of warre and a sport of danger, an ease of labour and a iest of death · she makes famine but abstinence, want but a patience, sicknesse but a purge and death a puffe: she is the Mainteiner of warre, the Generall of an army, the terror of an Enemy and the glory of a campe: she is the Noblenesse of the minde and the strength of the Body, the life of hope, and the death of feare: with a handfull of men, she ouerthrowes a multitude and with a sodaine amasement, she discomfites a Campe: she is the reuenge of wrong and the defence of right: Religions Champion and vertues choise. In briefe, let this suffice in her commendation. she strengthened David and conquered Goliah, she ouerthrowes her enemies and conquers her selfe.

RESOLUTION.

RESOLUTION is the Honour of Valor, in the quarrell of Vertue, for the defence of Right and Redresse of Wrong: She beates the March, pitcheth the Battaile, plants the Ordinance and Maintaines the fight: Her Eare is stopt for Diswasions, her Eie aimes only at Honor, her hand takes the Sword of Valor and her heart thinkes of nothing but victory: Shee giues the Charge, makes the Stand, Assaults the fort, and enters the Breach: Shee breakes the Pikes, faceth the Shot, dampes the Souldior, and defeates the Army: Shee looseth no time, slippes no Occasion, dreads no danger, and Cares for no force; She is Valors life and Vertues Loue, Iustice Honor and Mercies Gloire: Shee beates downe Castles, fires Shippes, Wades through the Sea, and Walkes through the world: She makes Wisedome her guide and Will her Seruant, Reason her Companion and Honor her Mistris: She is a Blessing in Nature and a Beauty in Reason, a Grace in Inuention and a Glory in Action: She studies no plots, when her platforme is set downe and defers no time when her houre is prefixed: Shee standes vpon no helpes, when she knowes her own force, and in the Execution of her will, she is a Rocke Irremoueable She is the Kings Will, without Contradiction, and the Iudges doome without Exception, the Schollers profession, without Alteration and the Souldiers Honor without Comparison: In Summe so many are the grounades of her Grace and the iust Causes of her Commendation, that leauing her worth to the description of better wits, I will, in these fewe wordes, conclude my conceit of her: She is the stoutnesse of the heart, and the strength of the minde, a gift of God and the glory of the World.

HONOR.

HONOR is a Title or Grace, giuen by the spirit of Vertue to the desert of Valor, in the defence of Truth: it is wronged in basenesse, and abused in vnworthinesse, and endangered in wantonnesse and lost in wickednes: It nourisheth Art and crowneth Wit, graceth Learning and glorifieth Wisedome: in the Herauldry of Heauen it hath the richest Cote, being in Nature Allied vnto all the houses of Grace, which in the Heauen of heauens, attend the King of kings: Her Escucheon is a heart, in which in the shield of faith, she beares on the Anckor of Hope, the Helmit of Saluation: she quarters with Wisedome in the Resolution of Valor, and in the line of Charitie, she is the House of Iustice: Her Supporters are Time and Patience, her Mantle Truth and her crest Christ treading vpon the Globe of the world: her Impresse, *Corona mea Christus:* In briefe, finding her state so high that I am not able to climb vnto the praise of her perfection, I will leaue her Royalty to the Register of most Princely spirits, and in my humble heart thus only deliuer my opinion of her: She is Vertues due and Graces gift, Valors wealth and Reasons ioy.

TRUTH.

TRUTH is the Glory of time, and the daughter of Eternity: a Title of the highest Grace, and a Note of a diuine Nature: she is the life of Religion, the light of Loue, the Grace of Wit, and the crowne of Wisedome: she is the Beauty of Valor, the brightnesse of honor, the blessing of Reason and the ioy of faith: her truth is pure gold, her Time is right pretious, her word is most gratious and her will is most glorious: Her Essence is in God and her dwelling with His seruants, her will in His wisedome and her worke to His Glory: she is honored in loue, and graced in constancie, in patience admired and in charity beloued: she is the Angels worshippe, the Virgins fame, the Saints blisse and the Martirs crowne: she is the Kings greatnesse and his Councels goodnesse, his subiects peace and his Kingdomes Praise: she is the life of learning and the light of the Law, the honor of Trade and the grace of labor: she hath a pure Eye, a plaine hand, a piercing wit and a perfect heart: she is wisedomes walke in the way of holinesse, and takes vp her rest but in the resolution of goodness: Her tongue neuer trippes, her heart neuer faintes, her hand neuer failes and her faith neuer feares: her Church is without schisme, her City without fraude, her Court without Vanity, and her Kingdome without Villany: In summe, so infinite is her Excellence, in the construction of all sence, that I will thus only conclude in the wonder of her worth: she is the nature of perfection, in the perfection of Nature, where God in Christ, shewes the glory of Christianity.

TIME.

TIME is a continuall Motion, which from the highest Moouer, hath his operation in all the subiects of Nature, according to their qualitie, or disposition: He is in proportion, like a Circle, wherein hee walketh with an euen passage, to the point of his prefixed place: Hee attendeth none and yet is a servant to all; he is best emploied by wisedome and most abused by folly: He carrieth both the sword and the scepter, for the vse both of Iustice and Mercie: He is present in all Inuentions and can not be spared from Action: He is the Treasury of Graces in the Memory of the wise and bringes them forth to the world vpon necessity of their vse: He openeth the windowes of Heauen to giue Light vnto the Earth and spreades the cloake of the night to couer the Rest of labor: He closeth the Eie of Nature and waketh the spirit of Reason, he trauelleth thorough the minde and is visible but to the Eie of Vnderstanding: He is swifter then the winde and yet is still as a Stone, pretious in his right vse, but perilous in the contrarie: He is soone founde of the carefull Soule, and quickly mist in the want of his comfort, he is soone lost in the lacke of Emploiment and not to be recouered without a world of Endeuour: he is the true mans Peace and the Theeues perdition, the good mans blessing and the wicked mans curse: He is knowne to be but his being vnknowne, but only in his being in a being aboue Knowledge: he is a Riddle not to be read but in the circumstance of description, his name better knowne then his nature, and he that maketh best vse of him hath the best vnderstanding of him: he is like the study of the Philosophers stone, where a man may see wonders and yet short of his Expectation: Hee is at the Inuention of warre, Armes the Souldier, Maintaines the quarrell and makes the Peace: Hee is the Courtiers Play-fellow and the Souldiers Schole-master, the Lawyers Gaine and the Merchantes Hope: His life is Motion and his loue Action, His honor Patience and his glory perfection: He masketh Modestie and blusheth Virginitie, honoreth Humilitie and graceth Charitie: In Summe, finding it a world to walke thorough the wonder of his Worth, I will thus brefely deliuer what I finde truely of him: Hee is the Agent of the Liuing and the Register of the dead, the direction of God and a great Worke-master in the world.

DEATH.

DEATH is an ordinance of God, for the subiecting of the world, which is limited his time for the correction of Pride; in his substance, he is nothing, being but only a depriuation, and in his true description, a name without a nature: He is seene but in a picture: heard, but in a tale: feared but in a passion: and felt but in a pinch:

He is a terror but to the wicked and a skar-crow but to the foolish : but to the wise a way of comfort and to the godly the gate to life : He is the ease of paine and the ende of sorrow, the liberty of the imprisoned and the ioy of the faithfull : it is both the wound of sinne and the wages of sinne, the Sinners feare and the Sinners doom. He is the Sextons agent and the Hangmans reuenue, the rich mans dirge and the Mourners merry-day. Hee is a course of time but vncertaine till he come and welcome but to such as are wearie of their liues : It is a message from the Physitian, when the patient is past cure and if the writ be well made, it is a *supra sedeas* for all diseases : It is the heauens stroke and the earths Steward, the follower of sicknesse and the forerunner to Hell. In summe, hauing no pleasure to ponder too much of the power of it, I will thus conclude my opinion of it : It is a stinge of sinne, and the terror of the wicked, the crowne of the Godly, the staire of vengeance and a stratagem of the Deuill.

FAITH.

FAITH is the hand of the soul which layeth hold of the promises of Christ in the mercy of the Almighty : Shee hath a bright eye and a holy eare, a cleare heart and sure foot : she is the strength of Hope, the trust of Truth, the honour of Amitie and the ioy of Loue : shee is rare among the sonnes of men and hardly found among the daughters of woemen ; but among the sonnes of God she is a conueyance of their inheritance and among the daughters of Grace she is the assurance of their portions. Her dwelling is in the Church of God, her conuersation with the Saints of God, her delight with the beloued of God and her life is in the loue of God : shee knowes no falshood, distrusts no Truth, breakes no promise and coines no excuse, but as bright as the Sunne, as swift as the winde, as sure as the rocke, and as pure as the gold, she lookes toward heauen, but liues in the world, in the soules of the Elect to the glory of Election : she was wounded in Paradise by a dart of the Deuill and healed of her hurt by the death of Christ Iesus : she is the poore mans credit and the rich mans praise, the wise mans care and the good mans cognizance. In summe, finding her worth, in words hardly to be expressed, I will in these few words onely deliuer my opinion of her : Shee is Gods blessing and mans blisse, reasons comfort and vertues glory.

FEARE.

FEARE is a fruit of sinne, which drove the first Father of our flesh from the presence of God and hath bred an imperfection in a number of the worse part of his posteritie : It is the disgrace of nature, the foile of reason, the maime of wit and the slur of vnderstanding : It is the palsie of the Spirit, where the Soule wanteth faith and the badge of a Coward, that cannot abide the sight of a sword : It is weaknesse in nature and a wound in patience, the death of hope and the entrance into despaire : It is childrens awe, and fooles amazement, a worme in conscience and a curse to wickednesse. In briefe, it makes the Coward stagger, the Lyer stammer, the Thiefe stumble, and the Traitor start : It is a blot in armes, a blur in Honour, the shame of a Souldier and the defeat of an Army.

FINIS.

NOTES AND ILLUSTRATIONS.

TO THE HONORABLE . . . SR FRANCIS BACON, ll. 1-6. It is singular that none of the Editors of Bacon has given even the bibliography of 'Essaies' contemporary with and imitative of Bacon's. It would be a singularly suggestive chapter in the history of our literature. There are some of a higher kind than Breton's censure might lead us to suppose.

TO THE READER.—l. 1, '*list*' = choose : l. 11, '*foole*' = fool's cap.

AD AUTHOREM.—ll. 1-2. As elsewhere, 'Breton' rhymes with 'written,' and so his name is sometimes spelled 'Britten.' l. 3, '*taste* the lamp,'—as we say, 'smell' of the lamp, or = prolonged study.

IN LAUDEM OPERIS, lines by R. B.—l. 6, '*censure*' = judgment.

WISEDOME.—l. 8, '*proceeding*' = procession.

LEARNING.—l. 32, '*out of square :*' Herbert later puts it :

> 'Man and the present fit; if he provide
> He *breaks the square.*'

i.e. the reverse of going upon or acting on the square = acts disloyally, breaks the agreement that the present is his and the future God's. So in Breton.

PRACTISE.—l. 29, '*Predicaments :*' a logical term = categories.

PATIENCE.—l. 14, '*arieth i*' qu. carieth, *i.e.* carryeth, or it may be = aireth.

LOUE.—l. 8, '*swounding*' = swooning, *i.e.* ecstatic : l. 12, '*one minde in two bodies :*' so Spenser of Priamond, Diamond, and Triamond :

> 'These three did love each other dearely well,
> And with so firme affection were allyde,
> *As if but one soule in them all did dwell.*'
> (*F. Q.*, B. IV. v. 43.

An early commonplace.

RESOLUTION.—l. 24, '*doome*' = judgment.—G.

THE GOOD and THE BADDE.

[1616.]

NOTE.

'The Good and The Badde' (1616, 4°) is from the rare original in the British Museum. It is among the least known of Breton's minor writings. It consists of 23 leaves. See our Memorial-Introduction for lovable DR. THOMAS FULLER'S indebtedness to Breton herein and elsewhere, etc. Henry Huth, Esq., has a later edition, which is entitled—'England's Selected Characters, Describing the good and bad Worthies of this Age, etc. London, Printed for T. S. 1643:' 4°. 8 leaves (Hazlitt, *s. n.*).—G.

THE GOOD

AND

THE BADDE,

OR

Descriptions of the

Worthies, and Vnworthies

of this Age.

WHERE

The Best may see their Graces, and

the Worst discerne their Basenesse.

LONDON

Printed by *George Purslowe* for *Iohn Budge*, and are to be sold at the great South-dore of Paules,

And at Brittaines Bursse.

1616.

To The Right Worshipfvll and Worthy, SIR GILBERT HOUGHTON, of Houghton Knight, *the noble fauourer of all vertuous spirits: the highest power of Heauen grant the blessing of all happinesse to his worthy heart's desire.*

WORTHY KNIGHT:

THE worthinesse of this subiect, in which is set downe, the difference of light and darkenesse, in the nature of honour and disgrace, to the deseruers of either, hath made me (vpon the note of the noblenesse of your spirit) like the eagle, still looking towards the sunne; to present to your patience the patronage of this little treatise of the Worthies and Vnworthies of this Age: wherein, I hope, you will finde some things to your content, nothing to the contrary: Which leauing to the acceptance of your good fauour, with my further seruice to your command: I humbly rest,

Your Worship's deuoted, to be commanded,

NICHOLAS BRETON.

To the Reader.

AM sure that if you read thorough this Booke, you will finde your description in one place or other: if among the Worthies, holde you where you are, and change not your carde for a worse: If among the other, mend that is amisse and all will be well. I name you not, for I know you not; but I will wish the best, because the worst is too bad: I hope there will nobody be angry, except it be with himselfe for some-what that hee findes out of order: if it bee so the hope is the greater the bad will be no worse: yet the world being at such a passe, that liuing creatures are scarcely knowne from pictures till they moue, nor wise men from fooles till they speake, nor arteists from bunglers till they worke; I will onely wish the worthy their worth, and the contrary what may mend their condition; and for myselfe, but pardon for my presumption in writing vpon the nature of more worth then I am worthy to write of, and fauourable acceptation of no worthy intention of reprehension, by the least thought of malicious disposition. So leauing my booke to your best like, with my better labours to the like effect: In hope to finde you among the Worthies: I rest

At your command, if worthy,

N. B.

THE GOOD and THE BADDE:

Or,

Descriptions of the Worthies, and Vnworthies of this Age.

1. *A Worthy King.*

A WORTHY King is a figure of God, in the nature of government: he is the chiefe of men, and the Churches champion, Natures honour, and Earths maiesty: is the director of Law, and the strength of the same, the sword of Iustice, and the scepter of Mercy, the glasse of Grace, and the eye of Honour, the terror of Treason, and the life of Loyalty. His commaund is general, and his power absolute, his frowne a death, and his fauour a life, his charge is his subiects, his care their safety, his pleasure their peace, and his ioy their loue: he is not to be paraleld, because he is without equalitie, and the prerogatiue of his crowne must not be contradicted: hee is the Lords anointed, and therfore must not be touched, and the head of a publique body, and therfore must bee preserued: he is a scourge of sinne and a blessing of grace, Gods vicegerent ouer his people, and vnder Him supreme gouernour: his safety must bee his Councels care, his health, his subiects prayer, his pleasure, his peeres comfort; and his content, his kingdomes gladnesse: His presence must be reuerenced, his person attended, his court adorned, and his state maintained; his bosome must not be searched, his will not disobeyed, his wants not vnsupplied, nor his place vnregarded. In summe, he is more then a man, though not a God, and next vnder God to be honoured aboue man.

2. *An Vnworthy King.*

AN vnworthy King, is the vsurper of power, where tyranny in authority loseth the glory of maiesty, while the feare of terror frighteth loue from obedience; for when the lyon plaies the wolfe, the lambe dies with the ewe. Hee is a messenger of Worth to be the scourge of sinne, or the triall of patience, in the hearts of the religious. He is a warrant of woe, in the execution of his fury, and in his best temper, a doubt of Grace. Hee is a dispeopler of his kingdome, and a prey to his enemies, an vndelightfull friend, and a tormentor of himselfe. He knowes no God, but makes an idoll of Nature, and vseth reason but to the ruine of sense. His care is but his will, his pleasure but his ease, his exercise but sinne, and his delight but vnhumane. His heauen is his pleasure, and his golde is his God. His presence is terrible, his countenance horrible, his words vncomfortable and his actions intolerable. In summe, he is the foyle of a crowne, the disgrace of a Court, the trouble of a Councell, and the plague of a Kingdome.

3. *A Worthy Queene.*

A worthy Queene is the figure of a King who, vnder God in his grace, hath a great power ouer his people. She is the chiefe of women, the beauty of her Court, and the grace of her sexe in the royalty of her spirit. She is like the moone, that giueth light among the starres, and but vnto the sunne, giues none place in her brightnesse. She is the pure diamond vpon the King's finger and the orient pearle vnprizeable in his eye, the ioy of the Court in the comfort of the King, and the wealth of the kingdome in the fruit of her loue. Shee is Reason's honour, in Nature's grace, and Wisedome's loue in Vertue's beautie. In summe, she is the handmaid of God, and the King's second selfe, and in his grace, the beauty of a Kingdome.

4. *A Worthy Prince.*

A worthy prince is the hope of a kingdom, the richest iewell in a King's crowne, and the fairest flowre in the Queene's garden. Hee is the ioy of Nature in the hope of Honour, and the loue of Wisedome in the life of Worthinesse. In the secret carriage of his heart's intention, til his dissignes come to action, he is a dumbe shew to the world's imagination. In his wisedome hee startles the spirits of expectation in his valour, he subiects the hearts of ambition in his vertue, hee winnes the loue of the noblest, and in his bounty bindes the seruice of the most sufficient. He is the crystall glasse, where Nature may see her comfort, and the booke of Reason, where Vertue may reade her honour. Hee is the morning-starre that hath light from the sunne, and the blessed fruit of the Tree of Earth's paradise. Hee is the studie of the wise in the state of honour, and is the subiect of learning, the history of admiration. In summe, he is the note of wisdome, the aime of honour, and in the honour of Vertue the hope of a Kingdome.

5. *An Vnworthy Prince.*

AN vnworthy Prince is the feare of a Kingdome. When will and power carrie pride in impatience, in the close carriage of ambitious intention, he is like a feare-full dreame to a troubled spirit. In his passionate humours he frighteth the hearts of the prudent, in the delight of vanities hee loseth the loue of the wise, and in the misery of auarice is serued onely with the needy. He is like a little mist before the rising of the sunne, which, the more it growes the lesse good it doth. Hee is the King's griefe, and the Queene's sorrowe, the Court's trouble, and the Kingdome's curse. In summe, he is the seede of vnhappinesse, the fruit of vngodlinesse, the taste of bitternesse and the digestion of heauinesse.

6. *A Worthie Priuy Counceller.*

A worthy Priuie Counceller is the pillar of a realme, in whose wisedome and care vnder God and the King, stands the safety of a kingdome. He is the watch-towre to giue warning of the enemy, and a hand of prouision for the preseruation of the State. Hee is an oracle in the King's eare, and a sword in the King's hand, an euen weight in the ballance of Iustice, and a light of grace in the loue of truth. He is an eye of care in the course of Lawe, a heart of loue in his seruice to his soueraigne, a mind of honour in the order of his seruice, and a braine of inuention for the good of the Commonwealth. His place is powerfull while his seruice is faithfull, and his honour due in the desert of his employment. In summe, hee is as a fixed planet mong the starres of the firmament, which through the cloudes in the ayre, shewes the nature of his light.

7. *An Vnworthie Counceller.*

AN vnworthy Counceller is the hurt of a King and the danger of a State, when the weaknes of iudgement may commit an error, or the lacke of care may giue way to vnhapinesse. He is a wicked charme in the King's eare, a sword of terror in the aduice of tyranny. His power is perillous in the partiality of will, and his heart full of hollownesse in the protestation of loue. Hypocrisie is the couer of his counterfaite religion, and traiterous inuention is the agent of his ambition. He is the cloud of darknesse, that threatneth foule weather; and if it growe to a storme, it is fearefull where it falls. Hee is an enemy to God in the hate of grace, and worthie of death in disloyalty to his soueraigne. In summe, he is an vnfit person for the place of a Counceller and an vnworthy subiect to looke a King in the face.

8. *A Noble-Man.*

A Nobleman is a marke of honour, where the eye of wisedome in the obseruation of desert sees the fruit of grace. Hee is the Orient pearle that Reason polisheth for the beauty of Nature and the diamond sparke where diuine grace giues vertue honour. He is the note-booke of morall discipline, where the conceit of care may finde the true courtier. He is the nurse of hospitality, the reliefe of necessitie, the loue of charity and the life of bounty. Hee is Learning's grace and Valour's fame, Wisedome's fruit and Kindnesse' loue. Hee is the true falcon that feedes on no carrion, the true horse that will bee no hackney, the true dolphin that feares not the whale, and the true man of God that feares not the diuell. In summe, he is the darling of Nature, in Reason's philosophy, the loadstarre of light in Loue's astronomie, the rauishing sweet in the musique of Honour and the golden number in Grace's arithmeticke.

9. *An Vnnoble Man.*

AN vnnoble man is the griefe of Reason, when the title of honour is put vpon the subiect of disgrace; when either the imperfection of wit, or the folly of will shewes an vnfitnesse in Nature for the vertue of aduancement. He is the eye of basenesse and spirit of grossnesse and in the demeane of rudenesse the skorne of noblenesse. He is a suspicion of a right generation in the nature of his disposition, and a miserable plague to a feminine patience. Wisedome knowes him not, Learning bred him

not, Vertue loues him not and Honour fits him not. Prodigality or auarice are the notes of his inclination, and folly or mischiefe are the fruits of his inuention. In summe, he is the shame of his name, the disgrace of his place, the blot of his title, and the ruine of his house.

10. *A Worthie Bishop.*

A worthy Bishop is an ambassadour from God vnto man, in the midst of warre to make a treaty of peace; who with a generall pardon vpon confession of sinne, vpon the fruit of repentance, giues assurance of comfort. Hee brings tidings from heauen, of happinesse to the world, where the patience of Mercie calls Nature to Grace. Hee is the siluer trumpet in the musicke of Loue, where Faith hath a life that neuer failes the beloued. Hee is the director of life in the lawes of God, and the chirurgeon of the soule, in launcing the sores of sinne; the terror of the reprobate, in pronouncing their damnation; and the ioy of the faithfull in the assurance of their saluation. In summe, hee is in the nature of grace, worthy of honour, and in the message of life, worthy of loue; a continuall agent betwixt God and man, in the preaching of His Word and prayer for His people.

11. *An Vnworthy Bishop.*

An vnworthy Bishop is the disgrace of Learning, when the want of reading or the abuse of vnderstanding, in the speech of error may beget idolatry. He is God's enemy, in the hurt of His people, and his owne woe in abuse of the Word of God. He is the shadow of a candle that giues no light or, if it be any, it is but to leade into darkenesse. The sheepe are vnhappy that liue in his fold, when they shall either starue or feede on ill ground. Hee breeds a warre in the wits of his audience when his life is contrary to the nature of his instruction. Hee liues in a roome where he troubles a world and in the shadow of a saint, is little better then a deuill. Hee makes Religion a cloake of sinne and with counterfeit humility couereth incomparable pride. Hee robs the rich to relieue the poore and makes fooles of the wise with the imagination of his worth. Hee is all for the Church but nothing for God, and for the ease of Nature loseth the ioy of Reason. In summe, he is the picture of hypocrisie, the spirit of heresie, a wound in the Church and a woe in the world.

12. *A worthy Iudge.*

A Iudge is a doome, whose breath is mortall vpon the breach of Law, where criminall offences must bee cut off from a commonwealth. Hee is a sword of Iustice in the hand of a King; and an eye of wisedome in the walke of a kingdome. His study is a square for the keeping of proportion, betwixt command and obedience, that the King may keepe his crowne on his head, and the subiect his head on his shoulders. Hee is feared but of the foolish and cursed but of the wicked; but of the wise honoured and of the gracious beloued. Hee is a surueier of rights and reuenger of wrongs, and in the iudgement of Truth, the honor of Iustice. In summe, his word is law, his power grace, his labour peace, and his desert honour.

13. *An vnworthy Iudge.*

An vnworthy Iudge is the griefe of Iustice in the error of iudgement, when through ignorance, or will, the death of innocency lies vpon the breath of opinion. Hee is the disgrace of Law in the desert of Knowledge and the plague of Power in the misery of Oppression. He is more morall then diuine, in the nature of Policy and more iudicious then iust in the carriage of his conceit. His charity is cold, when partiality is resolued; when the doome of life lies on the verdict of a Iury, with a sterne looke hee frighteth an offender and giues little comfort to a poore man's cause. The golden weight ouerwaies his grace, when angels play the diuels in the hearts of his people. In summe, where Christ is preached hee hath no place in His Church; and in this Kingdome out of doubt, God will not suffer any such diuell to beare sway.

14. *A Worthie Knight.*

A worthy Knight is a spirit of proofe in the aduancement of vertue, by the desert of honour, in the eye of maiestie. In the field hee giues courage to his souldiers, in the Court grace to his followers, in the cittie reputation to his person and in the country honour to his House. His sword and his horse make his way to his House and his armor of best proofe is an vndaunted spirit. The musicke of his delight is the trompet and the drumme and the paradise of his eye is an army defeated; the reliefe of the oppressed makes his conquest honourable and the pardon of the submissiue makes him famous in mercy. Hee is in nature milde and in spirit stout, in reason iudicious and in all honourable. In summe, hee is a yeoman's commander and a gentleman's superiour, a nobleman's companion and a prince's worthy fauourite.

15. *An Vnworthy Knight.*

An vnworthy Knight is the defect of Nature in the title of honour, when to maintaine valor his spurres haue no rowels nor his sword a point. His apparell is of proofe, that may weare like his armour, or like an olde ensigne that hath his honour in ragges. It may be he is the taylor's trouble in fitting an ill shape, or a Mercer's wonder in wearing of silke. In the Court he stands for a cipher and among ladies like an owle among birds. Hee is worshipt onely for his wealth, and if hee be of the first head, hee shall be valued by his wit, when if his pride goe beyond his purse his title will be a trouble to him. In summe, hee is the child of Folly, and the man

of Gotham, the blind man of Pride and the foole of Imagination. But in the Court of Honour, are no such apes and I hope that this kingdome will breed no such asses.

16. *A Worthy Gentleman.*

A worthy Gentleman isa branch of the tree of Honour, whose fruites are the actions of Vertue; as pleasing to the eye of Iudgement, as tastefull to the spirit of Vnderstanding Whatsoeuer hee doth, it is not forced, except it bee euill, which either through ignorance vnwillingly or through compulsion vnwillingly, he fals vpon. Hee is in nature kinde, in demeanour courteous, in allegiance loyall and in religion zealous; in seruice faithfull and in reward bountifull. Hee is made of no baggage stuffe, nor for the wearing of base people; but it is wouen by the Spirit of Wisedome to adorne the Court of Honour. His apparell is more comely then costly and his diet more wholsome then excessiue, his exercise more healthfull then painefull, and his study more for knowledge then pride; his loue not wanton nor common, his gifts not niggardly nor prodigall, and his carriage neither apish nor sullen. In summe, he is an approuer of his pedigree by the noblenesse of his passage and in the course of his life an example to his posterity.

17. *An Vnworthy Gentleman.*

An vnworthy Gentleman is the scoffe of Wit and the scorne of Honour, where more wealth then wit is worshipt of Simplicity; who spends more in idlenesse then would maintaine thrift, or hides more in misery then might purchase honour; whose delights are vanities and whose pleasures fopperies, whose studies fables and whose exercise worse then follies. His conuersation is base, and his conference ridiculous, his affections vngracious and his actions ignominious; his apparell out of fashion and his diet out of order, his cariage out of square and his company out of request. In summe, he is like a mungrell dogge with a velvet coller, a cart-horse with a golden saddle, a buzzard kite with a fawlcon's bels, or a baboune with a pied ierkin.

18. *A Worthy Lawyer.*

A worthy Lawyer is the studient of knowledge, how to bring controuersies into a conclusion of peace and out of ignorance to gaine vnderstanding. Hee diuides time into vses and cases into constructiones. Hee layes open obscurities and is praysed for the speech of truth, and in the court of conscience pleads much *in forma pauperis*, for small fees. He is a meane for the preseruation of titles and the holding of possessions and a great instrument of peace in the iudgement of impartiality. Hee is the clyent's hope, in his case's pleading and his heart's comfort in a happy issue. Hee is the finder out of tricks in the craft of ill conscience and the ioy of the distressed in the reliefe of Iustice. In summe, hee is a maker of peace among the spirits of contention and a continuer of quiet in the execution of the Law.

19. *An Vnworthy Lawyer*

An vnlearned and vnworthily called a Lawyer, is the figure of a foot-post, who carries letters but knowes not what is in them, only can read the superscriptions to direct them to their right owners. So trudgeth this simple clarke, that can scarce read a case when it is written, with his hand-full of papers from one Court to another and from one counsellor's chamber to another, when by his good payment for his paines hee will bee so sawcy as to call himselfe a Sollicitor But what a taking are poore clients in when this too much trusted cunning companion, better redde in Pierce Plowman then in Ploydon and in the Play of Richard the Third then in the Pleas of Edward the Fourth; perswades them all is sure when hee is sure of all! and in what a misery are the poore men when vpon a *Nihil dicit* because indeede this poore fellow, *Nihil potest dicere*, they are in danger of an execution before they know wherefore they are condemned. But I wish all such more wicked then witty vnlearned in the Law and abusers of the same, to looke a little better into their consciences and to leaue their crafty courses, lest when the Law indeede laies them open, insteede of carrying papers in their hands they weare not papers on their heads and instead of giuing eare to their clients' causes or rather eies into their purses, they haue nere an eare left to beare withal, nor good eie to see withall; or at least honest face to looke out withall, but as the grashoppers of Egypt bee counted the caterpillers of England and not the foxe that stole the goose but the great foxe that stole the farme from the gander.

20. *A Worthy Souldier.*

A worthy Souldier is the childe of Valour, who was borne for the seruice of necessitie, and to beare the ensigne of Honour in the actions of Worth. He is the dyer of the earth with blood, and the ruine of the erections of pride. Hee is the watch of Wit, the aduantage of Time and the executioner of Wrath vpon the wilfull offender. He disputes questions with the point of a sword, and preferres death to indignities. Hee is a lyon to Ambition, and a lambe to Submission, hee hath Hope fast by the hand and treads vpon the head of Feare. Hee is the King's champion, and the Kingdome's guard, Peace's preseruer, and Rebellion's terror. He makes the horse trample at the sound of a trumpet, and leades on to a battaile as if hee were going to a break-fast. Hee knowes not the nature of cowardise, for his rest is set vp vpon resolution; his

strongest fortification is his mind, which beates off the assaults of idle humors, and his life is the passage of danger, where an vndaunted spirit stoopes to no fortune. With his armes hee wins his armes, and by his desert in the field his honour in the Court. In summe, in the truest man-hood hee is the true man, and in the creation of honour, a most worthy creature.

21. *An Vntrained Souldier.*

An vntrained souldier is like a young hound, that when the first falls to hunt, he knowes not how to lay his nose to the earth; who haning his name but in a booke, and marched twise about a market-place, when he comes to a piece of seruice knowes not how to bestowe himselfe. He marches as if he were at plough, carries his pike like a pike-staffe, and his sword before him for feare of losing from his side. If he be a shot, he will be rather ready to say a grace ouer his peece, and so to discharge his hands of it, then to learne how to discharge it with a grace. He puts on his armour ouer his eares, like a waste-coate, and weares his morrian like a night-cap. When he is quartered in the field, he looks for his bed, and when he sees his prouant he is readie to crie for his victuals; and ere hee knowe well where he is, wish heartily hee were at home againe, with hanging downe his head as if his heart were in his hose. [He will] sleepe till a drumme or a deadly bullet awake him; and so carrie himselfe in all companies, that till martiall discipline haue seasoned his vnderstanding, he is like a cipher among figures, an owle among birds, a wise man among fooles and a shadow among men.

22. *A Worthy Physician.*

A worthy physician is the enemy of sicknesse, in purging nature from corruption. His action is most in feeling of pulses, and his discourses chiefely of the natures of diseases. He is a great searcher out of simples, and accordingly makes his composition. Hee perswades abstinence and patience, for the benefit of health, while purgeing and bleeding are the chiefe courses of his counsaile. The Apothecarie and the Chirurgeon are his two chiefe attendants, with whom conferring vpon time, growes temperate in his cures. Surfets and wantonnesse are great agents for his imploiment, when by the secret of his skill out of others' weaknes hee gathers his owne strength. In summe, hee is a necessary member for an vnnecessary malady, to find a disease and to cure the diseased.

23. *An Vnworthy Physician.*

An vnlearned and so vnworthy Physician, is a kinde of horse-leech, whose cure is most in drawing of bloud and a desperate purge, either to cure or kill, as it hits. His discourse is most of the cures that hee hath done and them afarre off; and not a receipt vnder a hundreth pounds, though it be not worth three halfe-pence. Vpon the market-day he is much haunted with vrinals, where if he finde anything (though he knowe nothing) yet hee will say somewhat, which if it hit to some purpose, with a fewe fustian words hee will seeme a piece of strange stuffe. Hee is neuer without old merry tales and stale iests to make olde folkes laugh and cumfits or plummes in his pocket to please little children; yea and he will be talking of complexions though he know nothing of their dispositions; and if his medicine doe a feate he is a made man among fooles; but being wholly vnlearned, and oft-times vnhonest, let me thus briefly describe him. He is a plaine kinde of mountebanke, and a true quacke-saluer, a danger for the sicke to deale withall, and a dizard in the world to talke withall.

24. *A Worthy Merchant.*

A worthy marchant is the heire of aduenture, whose hopes hang much vpon winde. Vpon a wodden horse he rides through the world, and in a merry gale, makes a path through the seas. He is a discouerer of countries, and a finder out of commodities, resolute in his attempts, and royall in his expences. He is the life of traffick, and the maintainer of trade, the sailer's master, and the souldier's friend. Hee is the exercise of the Exchange, the honor of credit, the obseruation of Time and the vnderstanding of thrift. His studie is number, his care his accounts, his comfort his conscience and his wealth his good name. He feares not Silla, and sayles close by Caribdis, and hauing beaten out a storme rides at rest in a harbour. By his seagaine he makes his land-purchase, and by the knowledge of trade, findes the key of treasure. Out of his trauailes he makes his discourses, and from his eye-obseruations brings the moddels of architectures. He plants the earth with forraine fruits and knowes at home what is good abroad. He is neat in apparell, modest in demeanure, dainty in dyet, and ciuill in his carriage. In summe, he is the pillar of a city, the enricher of a country, the furnisher of a Court, and the worthy seruant of a King.

25. *An Vnworthy Marchant.*

An vnworthy merchant is a kinde of pedler, who (with the helpe of a Broker) gets more by his wit

then by his honestie. Hee doth sometime vse to giue out money to gamesters, bee paide in post, vpon a hand at dice. Sometime he gaines more by bawbles, then better stuffes and rather then faile wil aduenture a false oath for a fraudulent gaine. Hee deales with no whole sale but all his honesty is at one word; as for wares and weights he knowes how to hold the ballance, and for his conscience he is not ignorant what to do with it. His trauaile is most by land, for he fears to be too busie with the water and whatsoeuer his ware be hee will be sure of his money. The most of his wealth is in a packe of trifles, and for his honesty I dare not passe my word for him. If he be rich tis tenne to one of his pride, and if he be poore, he breakes without his fast. In summe, hee is the disgrace of a Marchant, the dishonour of a citty, the discredit of his parish, and the dislike of all.

26. *A good man.*

A good Man is an image of God, lord ouer all His creatures, and created only for his seruice. He is made capable of reason, to know the properties of Nature, and by the inspiration of Grace to know things supernaturall. He hath a face alwayes to looke vpward and a soule that giues life to all the sences. Hee liues in the world as a stranger, while heauen is the home of his spirit. His life is but the labour of sence, and his death the way to his rest. His study is the word of Truth and his delight is in the lawe of loue. His prouision is but to serue necessity, and his care the exercise of charitie. He is more conuersant with the diuine prophets, then the world's profits and makes the ioy of his soule in the tidings of his saluation. He is wise in the best wit and wealthy in the richest treasure. His hope is but the comfort of mercy, and his feare but the hurt of sinne. Pride is the hate of his soule and patience the worker of his peace. His guide is the wisedome of grace and his trauaile, but to the heauenly Ierusalem. In summe, hee is the elect of God, the blessing of Grace, the seede of Loue and the fruite of Life.

27. *An Atheist or most badde man.*

An Atheist is a figure of desperation, who dare do anything euen to his soule's damnation. He is in nature a dogge, in wit an asse, in passion a Bedlam, and in action a diuell. Hee makes sinne a iest, grace an humour truth a fable, and peace a cowardice. His horse is his pride, his sword is his Castle, his apparell his riches and his punke his paradise. Hee makes robberie his purchase, lechery his solace, mirth his exercise, and drunkennesse his glory. Hee is the daunger of Society, the loue of Vanitie, the hate of Charitie and the shame of Humanitie. Hee is God's enemie, his parents griefe, his Countrie's plague and his owne confusion. Hee spoiles that is necessarie, and spends that is needlesse. He spightes at the gracious, and spurnes the godly. The tauerne is his palace and his belly is his god; a whore is his Mistris, and the diuell is his Master. Oathes are his graces, wounds his badges; shifts are his practices and beggery his paiments. Hee knowes not God, nor thinkes of heauen but walkes thorow the world as a diuell towards hell. Vertue knowes him not, Honesty findes him not, Wisedome loues him not and Honour regards him not. Hee is but the Cutler's friend, and the Chirurgeon's agent, the Thiefe's companion, and the hangman's benefactor. He was begotten vntimely, and borne vnhappily, liues vngraciously and dies vnchristianly. Hee is of no religion, nor good fashion; hardly good complexion and most vile in condition. In summe, he is a monster among men, a Iewe among Christians, a foole among wise men and a diuell among saints.

28. *A Wise Man.*

A wise man is a clocke that neuer strikes but at his home, or rather like a diall that being set right with the sunne, keepes his true course in his compasse. So the heart of a wise man set in the course of vertue by the Spirit of Grace runnes the course of life in the compasse of eternall comfort. Hee measureth time and tempreth Nature, imployeth reason, and commandeth sense. Hee hath a deafe eare to the charmer, a close mouth to the slaunderer, an open hand to charity, and an humble mind to piety. Obseruation and experience are his Reason's labours and patience with conscience are the lines of his Loue's measure; contemplation and meditation are his spirit's exercise and God and His Word are the ioy of his soule. Hee knowes not the pride of prosperity, nor the misery of aduersitie, but takes the one as the day the other as the night. Hee knowes no fortune, but builds all vpon prouidence and through the hope of faith hath a fayre ayme at heauen. His words are weighed with iudgement and his actions are the examples of honour. He is fit for the seat of Authority, and deserues the reuerence of subiection. Hee is precious in the counsell of a king and mighty in the sway of a kingdome. In summe, hee is God's seruant and the world's Master, a stranger vpon earth, and a citizen in Heauen.

29. *A Foole.*

A Foole is the abortiue of Wit, where Nature had more power then Reason in bringing forth the fruit of imperfection. His actions are most in extremes, and the scope of his braine is but ignorance. Onely

Nature hath taught him to feede, and Vse to labour without knowledge. Hee is a kind of a shadow of a better substance, or like the vision of a dreame that yeelds nothing awake. He is commonly knowne by one of two speciall names, derived from their qualities, as from wilfull Will-foole, and Hodge from Hodge-podge; all meates are alike, all are one to a Foole. His exercises are commonly diuided into foure parts, eating and drinking, sleeping and laughing; foure things are his chiefe loues, a bawble, and a bell, a coxecombe and a pide-coate Hee was begotten in vnhappinesse, borne to no goodnes, liues but in beastlinesse and dies but in forgetfulnesse. In summe, he is the shame of Nature, the trouble of Wit, the charge of Charity and the losse of liberality.

30. *An Honest Man.*

An honest man is like a plaine coate, which without welt or gard, keepeth the body from winde and weather and being well made fits him best that weares it; and where the stuffe is more regarded then the fashion, there is not much adoe in the putting of it on. So, the mind of an honest man without trick or complements, keepes the credit of a good conscience from the scandal of the World and the worme of Iniquity; which being wrought by the Worke-man of Heauen, fits him best that weares it to His seruice; and where Vertue is more esteemed then Vanity, it is put on and worne with that ease that showes the excellency of the Workeman. His study is vertue, his word truth, his life the passage of patience, and his death the rest of his spirit. His trauaile is a pilgrimage, his way is plainnesse, his pleasure peace, and his delight is loue. His care is his conscience, his wealth is his credit, his charge is his charity, and his content is his kingdome. In summe, hee is a diamond among iewels, a phœnix among birds, an vnicorne among beasts and a saint among men.

31. *A Knaue.*

A Knaue is the scumme of Wit and the scorne of Reason, the hate of Wisedome and the dishonour of Humanity. He is the danger of Society and the hurt of Amity, the infection of Youth and the corruption of Age. He is a traytor to Affiance and abuse to Imployment and a rule of Villany, in a plot of mischiefe. Hee hath a cat's eye, and a beare's paw, a Siren's tongue and a serpent's sting. His words are lies, his oaths periuries, his studies subtilties, and his practices villanies, his wealth is his wit, his honour is his wealth, his glory is his gaine and his god is his gold. He is no man's friend and his owne enemy; cursed on Earth and banished from Heauen. Hee was begotten vngraciously, borne vntimely, liues dishonestly and dies shamefully. His heart is a puddle of poyson, his tongue a sting of iniquity, his braine a distiller of deceit, and his conscience a compasse of Hell. In summe hee is a dogge in disposition, a foxe in wit, a wolfe in his prey and a diuell in his pride.

32. *An Vsurer.*

An Vsurer is a figure of Misery, who hath made himselfe a slaue to his money. His eye is clos'd from pitty, and his hand from charity, his eare from compassion and his heart from piety. While hee liues hee is the hate of a Christian and when he dies, hee goes with horror to hell. His study is sparing and his care is getting; his feare is wanting and his death is loosing. His diet is either fasting or poore fare, his cloathing the hangmans wardrobe, his house the receptacle of theeuery and his musick the clinking of his money. Hee is a kind of canker that with the teeth of Interest eates the hearts of the poore, and a venimous fly that sucks out the blood of any flesh that hee lights on. In summe, hee is a seruant of drosse, a slaue to misery, an agent for hell, and a diuell in the world.

33. *A Beggar.*

A Beggar is the childe of Idlenesse, whose life is a resolution of ease. His trauaile is most in the high-wayes and his *randevous* is commonly in an ale-house. His study is to counterfeit Impotency, and his practice to cozen simplicity of Charity. The iuice of the malt is the licour of his life, and at bed and at boord a louse is his companion. Hee feares no such enemy, as a constable and beeing acquainted with the stocks must visite them as hee goes by them. Hee is a drone that feedes vpon the labours of the bee, and vnhappily begotten, that is borne for no goodnesse. His staffe and his scrippe are his walking furniture and what hee lackes in meat hee will haue out in drinke. He is a kinde of caterpiller that spoiles much good fruite and an vnprofitable creature to liue in a common-wealth. Hee is seldome handsome and often noysome, alwaies troublesome and neuer welcome. Hee prayes for all and preyes vpon all; begins with blessing but ends often with cursing. If hee haue a licence hee shewes it with a grace but if hee haue none, hee is submissiue to the ground Sometime he is a theife but alwaies a rogue, and in the nature of his profession the shame of Humanity. In sum, hee is commonly begot in a bush, borne in a barne, liues in a high-way and dyes in a ditch.

34. *A Virgin.*

A Virgin is the beauty of Nature, where the Spirit gracious makes the creature glorious. She is the loue of Vertue, the honour of Reason, the grace of Youth,

and the comfort of Age. Her studie is holinesse, her exercise goodnesse, her grace humility, and her loue is charity. Her countenance is modesty, her speech is truth, her wealth grace and her fame constancy. Her vertue continence, her labour patience, her dyet abstinence, and her care conscience. Her conuersation heauenly, her meditations angel-like, her prayers deuout and her hopes diuine; her parents' ioy, her kindred's honour, her countrey's fame and her owne felicity. She is the blessed of the Highest, the praise of the Worthiest, the loue of the Noblest and the neerest to the Best. Shee is of creatures the rarest, of women the chiefest, of nature the purest, and of wisedome the choysest. Her life is a pilgrimage, her death but a passage, her description a wonder and her name an honour. In summe, shee is the daughter of glory, the mother of grace, the the sister of Loue and the beloued of life.

35. *A Wanton Woman.*

A Wanton Woman is the figure of Imperfection; in nature an ape, in quality a wagtaile, in countenance a witch and in condition a kinde of diuell. Her beck is a net, her word a charme, her looke an illusion and her companie a confusion. Her life is the play of idlenesse, her diet the excesse of dainties, her loue the change of vanities and her exercise the inuention of follies. Her pleasures are fansies, her studies fashions, her delight colours and her wealth her cloathes. Her care is to deceiue, her comfort her company, her house is vanity and her bed is ruine. Her discourses are fables, her vowes dissimulations, her conceits subtilties and her contents varieties. She would she knowes not what and spends she cares not what, she spoiles she sees not what, and doth shee thinkes not what. She is Youth's plague and Age's purgatory, Time's abuse and Reason's trouble. In summe, shee is a spice of madnesse, a sparke of mischiefe, a tutch of poyson and a feare of destruction.

36. *A Quiet Woman.*

A Quiet Woman is like a still winde, which neither chils the body, nor blowes dust in the face. Her patience is a vertue that winnes the heart of loue and her wisedome makes her will well worthy regarde. She feares God and flyeth sinne, sheweth kindnesse and loueth peace. Her tongue is tied to discretion and her heart is the harbor of goodnesse. Shee is a comfort of calamity and in prosperity a companion; a physician in sicknesse and a musician in helpe. Her wayes are the walke toward heauen and her guide is the grace of the Almighty. She is her husband's downe-bed, where his heart lyes at rest, and her children's glasse in the notes of her grace; her seruants' honour in the keeping of her house and her neighbours' example in the notes of a good nature. She skorns fortune and loues vertue and out of thrift gathereth charity. She is a turtle in her loue, a lambe in her meekenesse, a saint in her heart and an angell in her soule. In summe, shee is a iewell vnpriseable and a ioy vnspeakable, a comfort in Nature incomparable and a wife in the world vnmatchable.

37. *An Vnquiet Woman.*

An Vnquiet Woman is the misery of man, whose demeanure is not to be described but in extremities. Her voice is the skrieching of an owle, her eye the poison of a cockatrice, her hand the clawe of a crocadile and her heart a cabinet of horrour. She is the griefe of Nature, the wound of Wit, the trouble of Reason, and the abuse of Time. Her pride is vnsupportable, her anger vnquenchable, her will vnsatiable, and her malice vnmatchable. She feares no colours, she cares for no counsaile, she spares no persons, nor respects any time. Her command is *must*, her reason *will*, her resolution *shall* and her satisfaction *So*. She looks at no lawe and thinkes of no lord, admits no commaund and keepes no good order. She is a crosse but not of Christ and a word but not of Grace; a creature but not of wisedome, and a seruant but not of God. In summe, she is the seede of trouble, the fruit of trauaile, the taste of bitternesse, and the digestion of death.

38. *A Good Wife.*

A Good Wife is a world of wealth, where iust cause of content makes a kingdome in conceit. She is the eye of warinesse, the tongue of silence, the hand of labour, and the heart of loue; a companion of kindenesse, a mistris of passion, an exercise of patience, and an example of experience. She is the kitchin physician, the chamber comfort, the hall's care and the parlour's grace. She is the dairie's neatnesse, the brue-house wholsomnesse, the garner's prouision and the garden's plantation. Her voice is musicke, her countenance meekenesse, her minde vertuous and her soule gracious. She is her husband's iewell, her children's ioy, her neighbor's loue and her seruants' honour. She is Pouertie's praier and Charitie's praise; Religion's loue and Deuotion's zeale. She is a care of necessity and a course of thrift; a booke of huswifery and a mirror of modestie. In summe, she is God's blessing and man's happinesse, Earth's honour and Heauen's creature.

39. *An Effeminate Foole.*

An Effeminate Foole is the figure of a baby. He loues nothing but gay, to looke in a glasse, to keepe among wenches, and to play with trifles; to feed on sweetmeats and to be daunced in laps, to be imbraced in

armes and to be kissed on the cheeke ; to talke idlely, to looke demurely, to goe nicely, and to laugh continually ; to be his mistresse' seruant and her mayds master, his father's loue, and his mother's none-child ; to play on a fiddle and sing a loue-song, to weare sweet gloues and looke on fine things ; to make purposes and write verses, deuise riddles and tell lies ; to follow plaies and study daunces, to heare newes and buy trifles ; to sigh for loue and weepe for kindnesse and mourne for company and bee sicke for fashion ; to ride in a coach and gallop a hackney, to watch all night and sleepe out the morning ; to lie on a bed and take tobacco and to send his page of an idle message to his mistresse ; to go vppon gigges, to haue his ruffes set in print, to picke his teeth, and play with a puppet. In summe, hee is a man-childe and a woman's man, a gaze of folly, and wisedome's griefe.

40. *A Parasite.*

A Parisite is the image of Iniquity ; who for the gaine of drosse is deuoted to all villanie. He is a kinde of thiefe in committing of burglarie, when hee breakes into houses with his tongue and pickes pockets with his flatterie. His face is brazed that he cannot blush and his hands are limed to catch holde what hee can light on. His tongue is a bell (but not of the Church, except it be the diuel's) to call his parish to his seruice. Hee is sometime a pander to carry messages of ill meetings and perhaps hath some eloquence to perswade sweetnesse in sinne. He is like a dogge at a doore while the diuels dance in the chamber, or like a spider in the house-top that liues on the poison belowe. Hee is the hate of Honesty and the abuse of Beauty, the spoile of Youth and the misery of Age. In summe he is a danger in a Court, a Cheater in a Citie, a Iester in the countrey and a Iacke-an-apes in all.

41. *A Bawde.*

A Bawde is a kinde of woman-beast ; who hauing lost the honour of her virginity in her youth, meanes to go to hell in her age. She is dangerous among young people, for feare of the infection of the falling sicknesse and not to teach children to spel lest she learne them too soone to put together. Shee is partly a surgeon, but most for the allaying of swellings in the lower parts and hath commonly a charme to coniure the diuell into hell. She grieues at nothing more then at disability to sinne and is neuer so merry as when she is perswaded to be young. She feares nothing more then the cart and cares for nothing but ease and loues a cup of sacke and a pot of ale, almost as well as the hope of her saluation. Shee is much subiect to sore eyes, and ill teeth, with sitting up late and feeding on sweete things. She is a gossip at a childe-birth, where her mirth is a bawdy tale and a matrone in an hospitall to see young wenches well set to worke. In summe shee is the loathsomenesse of Nature, the hate of Vertue, the spoile of wealth and the ruine of mayden-heads.

42. *A Drunkard.*

A Drunkard is a nowne adiectiue ; for he cannot stand alone by himselfe ; yet in his greatest weaknesse a great trier of strength, whether health or sicknesse will haue the vpper hand in a surfet. He is a spectacle of deformitie and a shame of humanity, a viewe of sinne and a griefe of Nature. He is the anoiance of Modesty and the trouble of Ciuility, the spoile of wealth and the spight of reason. He is only the Bruer's agent and the ale-house benefactor, the begger's companion and the constable's trouble. He is his wife's woe, his children's sorrow, his neighbours' scoffe and his owne shame. In summe, hee is a tubbe of swill, a spirit of sleepe, a picture of a beast and a monster of a man.

43. *A Coward.*

A Coward is the childe of Feare. Hee was begotten in colde bloud, when Nature had much adoe to make vp a creature like a man. His life is a kinde of sicknesse, which breeds a kinde of palsey in the ioynts and his death the terror of his conscience, with the extreme weakenesse of his faith. Hee loues peace as his life, for he feares a sword in his soule. If he cut his finger hee looketh presently for the signe and if his head ake, he is ready to make his will. A report of a cannon strikes him flat on his face and a clap of thunder makes him a strange *metamorphosis*. Rather then he will fight he will be beaten and if his legges will helpe him, he will put his armes to no trouble. He makes loue commonly with his purse and brags most of his mayden-head. He will not marry but into a quiet family and not too faire a wife to auoide quarrels. If his wife frowne vpon him he sighes and if shee giue him an vnkinde word, he weepes. Hee loues not the hornes of a bull, nor the pawes of a beare ; and if a dogge barke, he will not come neere the house. If hee be rich he is afraide of theeues and if he be poore he will be slaue to a begger. In summe, hee is the shame of man-hood, the disgrace of Nature, the skorne of Reason and the hate of Honour.

44. *An Honest Poore Man.*

AN honest poore man is the proofe of miserie ; where patience is put to the trial of her strength to endure griefe without passion in staruing with concealed necessity, or standing in the aduentures of charitie. If he be married, Want rings in his eares and Woe watreth his eyes. If single, he droopeth with the shame of beggery, or dies with the passion of penurie. Of the rich, he is

shunned like infection and of the poore learnes but a heart-breaking profession. His bed is the earth and the heauen is his canapy, the sunne is his Summer's comfort and the moone is his Winter candle. His sighes are the notes of his musick and his song is like the swanne before her death. His study, his patience, and his exercise, prayer ; his dyet, the herbes of the earth and his drinke, the water of the riuer. His trauell is the walke of the woful and his horse Bayard of ten toes ; his apparell but the clothing of nakednesse and his wealth but the hope of heauen. He is a stranger in the world, for no man craues his acquaintance and his funerall is without ceremony, when there is no mourning for the misse of him ; yet may he be in the state of election and in the life of loue and more rich in grace then the greatest of the world. In sum, he is the griefe of Nature, the sorrow of Reason, the pittie of wisedome and the charge of charity.

45. *A Iust Man.*

A iust man is the child of Truth, begotten by Vertue and Kindnesse ; when Nature in the temper of the spirit made euen the ballance of Indifferency. His eye is cleere from blindnesse and his hand from bribery ; his will from wilfulnesse and his heart from wickednesse ; his word and deed are all one ; his life showes the nature of his loue, his care is the charge of his conscience and his comfort the assurance of his saluation. In the seat of Iustice, he is the grace of the Lawe, and in the iudgement of Right the honour of reason. He feares not the power of Authority to equall Iustice with Mercie, and loyes but in the iudgement of Grace, to see the execution of Iustice. His iudgement is worthy of honour, and his wisedome is gracious in truth. His honour is famous in vertue, and his vertue is precious in example. In summe, he is a spirit of vnderstanding, a braine of knowledge, a heart of wisedome, and a soule of blessednesse.

46. *A Repentant Sinner.*

A Repentant sinner is the child of Grace ; who being borne for the seruice of God makes no reckoning of the mastershippe of the world, yet doth he glorifie God in the beholding of His creatures and in giuing praise to His holy name in the admiration of His workmanship. He is much of the nature of an angell, who being sent into the world but to do the will of his master, is euer longing to bee at home with his fellowes. He desires nothing but that is necessary, and delighteth in nothing that is transitory, but contemplates more then hee can conceiue, and meditates onely vpon the Word of the Almighty. His senses are the tyrers of his spirit, while in the course of nature his soule can find no rest. He shakes off the ragges of sinne, and is cloathed with the robe of Vertue. He puts off Adam, and puts on Christ. His heart is the anuile of Truth, where the braine of his wisedome beates the thoughts of his minde till they be fitt for the seruice of his Maker. His labour is the trauaile of loue, by the rule of grace to find the high-way to heauen. His feare is greater then his loue of the world and his loue is greater then his feare of God. In summe, he is in the election of Loue, in the booke of life, an angell incarnate and a blessed creature.

47. *A Reprobate.*

A Reprobate is the childe of sinne, who being borne for the seruice of the deuill, cares not what villany he does in the world. His wit is alwaies in a maze, for his courses are euer out of order, and while his will stands for his wisedome, the best that fals out of him, is a foole. Hee betrayes the trust of the simple and sucks out the blood of the innocent. His breath is the fume of blasphemy, and his tongue the fire-brand of hell. His desires are the destruction of the vertuous and his delights are the traps to damnation. Hee bathes in the bloud of murther and sups vp the broth of iniquity. He frighteth the eyes of the godly, and disturbeth the hearts of the religious. He marreth the wits of the wise and is hatefull to the soules of the gracious. In summe, he is an inhumane creature, a fearefull companion, a man-monster and a diuell incarnate.

48. *An Old Man.*

An old man is the declaration of Time in the defect of Nature, and the imperfection of sense in the vse of Reason. He is in the obseruation of Time, a kalender of experience, but in the power of Action. He is a blanke among lots. He is the subiect of weakenesse, the agent of sicknesse, the displeasure of life and the fore-runner of death. Hee is twise a child and halfe a man, a liuing picture, and a dying creature. He is a blowne bladder that is onely stuffed with winde, and a withered tree that hath lost the sappe of the roote, or an old lute with strings all broken, or a ruined castle that is ready to fall. Hee is the eye-sore of Youth, and the iest of Loue, and in the fullnesse of infirmitie the mirror of misery. Yet in the honour of Wisedome he may be gracious in grauity, and in the government of Iustice deserue the honour of reuerence. Yea, his word may be notes for the vse of Reason, and his actions examples for the imitation of discretion. In summe, in whatsoeuer estate he is, but as the snuffe of a candle, that pinke it neuer so long it will out at last.

49. *A Yong Man.*

A yong man is the Spring of Time, when Nature in her pride shewes her beauty to the world. He is the

delight of the eye, and the study of the minde, the labour of instruction and the pupil of Reason. His wit is in making or marring, his wealth in gaining or losing, his honour in aduancing or declining, and his life in abridging or increasing. He is a bloome that either is blasted in the bud, or growes to a good fruit, or a bird that dies in the nest, or liues to make vse of her wings. Hee is a colt that must haue a bridle, ere hee bee well managed, and a faulcon that must be well man'd, or hee will neuer be reclaimde. Hee is the darling of Nature, and the charge of Reason, the exercise of Patience and the hope of Charity. His exercise is either study or action, and his study either knowledge or pleasure. His disposition giues a great note of his generation, and yet his breeding may eyther better or worse him, though to wish a Black-Moore white, bee the losse of labour, and what is bred in the bone will neuer out of the flesh. In summe, till experience haue seasoned his vnderstanding, hee is rather a childe then a man, a prey of Flattery or a praise of prouidence, in the way of Grace to proue a saint, or in the way of sinne to grow a deuill.

50. *A Holy Man.*

A holy man is the chiefest creature in the workemanship of the world. He is the highest in the election of Loue and the neerest to the image of the humane nature of his Maker. Hee is serued of all the creatures in the Earth and created but for the seruice of his Creator. Hee is capable of the cowrse of Nature, and by the rule of obseruation finds the art of Reason. His senses are but seruants to his spirit, which is guided by a power aboue himselfe. His time is onely knowne to the eye of the Almighty, and what hee is in his most greatnesse is as nothing but in His mercy. He makes law by the direction of life, and liues but in the mercy of Loue. He treads vpon the face of the Earth til in the same substãce he be trod vpon, though his soule that gaue life to his senses liue in heauen till the resurrection of his flesh. Hee hath an eye to looke vpward towards Grace, while labour is onely the punishment of sinne. His faith is the hand of his soule, which layeth hold on the promise of Mercy. His patience, the tenure of the possession of his soule, his charity, the rule of his life, and his hope, the anchor of his saluation. His study is the state of obedience and his exercise the continuance of prayer; his life but a passage to a better and his death, the rest of his labours. His heart is a watch to his eye, his wit a doore to his mouth, his soule a guard to his spirit and his limmes but labourers for his body. In summe, hee is rauisht with Diuine Loue, hatefull to the nature of sinne, troubled with the vanities of the world and longing for his ioy but in Heauen.

FINIS.

NOTES AND ILLUSTRATIONS.

EPISTLE-DEDICATORY.—This Sir Gilbert Houghton was son of Sir Richard, and, with the Earl of Derby, a royalist leader in Lancashire in the Civil War. He died in 1647. For more on the Houghtons, and Breton's relations to them, see our Memorial-Introduction.

TO THE READER.—p. 4, l. 14, '*arteists*:' note the spelling: l. 21, '*like*' = liking.

1. A WORTHY KING.—Herein the original punctuation, etc., are literally preserved: thereafter the sign of apostrophe is inserted, and numerous commas, etc., removed. So throughout henceforward; but the orthography is strictly reproduced.

2. AN VNWORTHY KING.—p. 5, l. 18, '*foyle*' = foil, *i.e.* here, one who by contrast *sets off* the superiority of the king. So George Herbert to the Queen of Bohemia—

> 'afflictions are
> A foile to sett off worth and make it rare.'
> (My edition of Herbert in Aldine Poets, p. 262.)

It is noticeable that there is no 'Vnworthy Queene,'—a silent tribute to the great memory of Elizabeth. See the Memorial-Introduction for an 'Vnworthy Queene' foisted into a later edition.

4. A WORTHY PRINCE, p. 6.—Probably Prince Henry sat for this portrait. His premature death was passionately lamented as the extinction of 'the hope of a Kingdome.'

8. A NOBLE-MAN.—p. 6, l. 12, '*hackney*' = hack, or hired horse.

9. AN VNNOBLE MAN.—p. 6, l. 6, '*demeane*' = demeanour, or qu. dominion or domain?

11. AN VNWORTHY BISHOP.—p. 7, l. 8, '*wits*' = understandings: l. 13, '*incomparable*,' *i.e.* nothing bad enough with which he might be 'compared.'

12. A WORTHY IUDGE.—p. 7, l. 1, '*doome*' = a judgment-giver.

AN VNWORTHY IUDGE.—p. 7, l. 7, '*iudicious*' = judicial or legal: l. 12, '*angels*' = coins so called: here, bribes.

15. AN VNWORTHIE KNIGHT.—p. 7, l. 6, '*Merceir's*' = Mercer,—note spelling; l. 9, '*worshipt*,' misprinted 'worships:' p. 8, l. 13, '*man of Gotham*' = one of the wise men (*i.e.* fools) of the chap-book story.

17. AN VNWORTHY GENTLEMAN.—p. 8, l. 14, '*pied*' = parti-coloured.

19. AN VNWORTHY LAWYER.—p. 8, ll. 11, 12, '*better redde in Pierce Plowman then in Ploydon and in the Play of Richard the Third*,' etc. These are noticeable references to the popularity of 'Piers Plowman' and Shakespeare's 'Richard III.' Ploydon, the great Law-authority: l. 22, '*weare . . . papers on their heads*' = fool's cap.

20. A WORTHY SOULDIER.—p. 8, l. 16, '*rest is set vp*' = hope, technically used: p. 9, l. 20, '*With his armes* [= weapons] *hee wins his armes*' [= ennoblement].

21. AN VNTRAINED SOULDIER.—p. 9, l. 13, '*murrian*' = morion or helmet: l. 15. '*prouant*' = provane, provender.

23. AN VNWORTHY PHYSICIAN.—p. 9, l. 19, '*quacke-saluer*' = our quack, or impostor: l. 20, '*dizard*' = fool, light-headed.

25. AN VNWORTHY MERCHANT.—p. 10, l. 4, '*in a post:*' query—bill by post? or 'a post' or office?

27. AN ATHEIST, etc.—p. 10, l. 7, '*punke*' = strumpet or mistress: l. 23, '*the Cutler's friend, and the Chirurgeon's agent:*' Why? Query—from leading to the abundant use of 'steel,' as (often) a cut-throat? and as by immorality bringing on diseases?

29. A FOOLE.—p. 11, l. 14, '*pide*' = pied. Cf. on 17.

30. AN HONEST MAN.—p. 11, l. 2, '*welt*' = fold.

39. AN EFFEMINATE FOOLE.—p. 13, l. 14, '*a hackney*' = hired conveyance. Cf. on 8: l. 16, '*gigges*' = light-wheeled conveyances,—Carlyle's sign of (modern) respectability!

44. AN HONEST POORE MAN.—p. 14, l. 16, '*his horse Bayard of ten toes:*' *i.e.* Shank's-naig, or his own legs-and-feet.

48. AN OLD MAN.—p. 14, l. 23, '*pinke*' = pinch or prick.

49. A YONG MAN.—p. 14, l. 11, '*man'd*' = have a man able to master and train.—G.

Strange NeWes oBt of diBers CoBntries.

1622.

NOTE.

'Strange Newes' seems among the very rarest of Breton's minor pieces. It exists apparently in the single exemplar in the British Museum: small 4to, 25 leaves. On the reversed initials, as before, see Memorial-Introduction.—G.

STRANGE NEWES OVT OF DIVERS COVNTRIES

Neuer discouered till of late, by a strange Pilgrime in those parts.

LONDON
Printed by *W. Iones* for *George Fayhereard*, and are to be sold at his shop at the Royall Exchange. 1622.

TO THE READER.

NEwes are more tolde then true, especially if they come farre off; and if they be of State, they are dangerous to meddle with; if of home-spunne threed, it is held little worth. State newes are not worth the telling; but a new matter neuer heard of before, will be harkened after, though they be not worth the hearing: but yet a new thing of small price may be euery mans monie, especially if it take a liking in the humors of common people. Such ware I haue sent to the Market, newes from a strange countrie, of strange matters and strange people, and among all, of one chiefe Ruler of the vnruly. What is to be read and vnderstood, followes in the leaues following: which if your patience will giue you leaue to peruse, you may finde more matter to laugh at, then imitate. Such as it is, I leaue it to your censure, and so rest.

Your wel-wishing friend,

B. N.

STRANGE NEWES

OVT OF DIVERS COVNTRIES,

Neuer discouered till of late, by a strange Pilgrime in those parts.

IN a strange Land, neuer found out till now of late in this present time, there was a kind of people that had great heads and litle wits, & strong bodies, but weake hearts. The men were onely knowne by their shapes from monsters, and the women onely by their tongues from pictures: the aged spent their time most in wearinesse, and the youthfull in wantonnes: their Cities and Townes were of ancient buildings; their houses large within, and without beautifull, many roomes richly furnished, and with many pictures but few people: their gardens and orchards so full of flowers and fruites, and so finely dressed, planted and pruned, and weeded, that it seemed they made their pallaces their Paradise: for by their hellish courses it seemed that they thought of no other heauen.

Nature being (as it were) the goddesse of their worship, when supernatural was too high for their capacities: their apparel of diuers colours according to the varietie of their humors, their Churches like shops, and their wares bables; their inuentions Apish, and their fashions foolish; while their wisdome going no further then the world, kept them from the wealth aboue the world. Their language more full of eloquence then truth, and their actions of more craft then conscience. Their Priests reade a language, that often grauelleth their owne vnderstandings; and their Religion is without rule of grace. Their deuotion is full of darknesse; for they cannot see in the daytime without a candle: and their prayers are by the dozen, when if they miss-tell one, they thinke all the rest lost. And for Saints they haue so many to serue, that the deuill wil not let them come at God.

Meetings they haue many, vpon small matters. Their musicke is most in a Iewes trumpe, and their dances are all without measure. Feasts they make many times, when their flesh is Guls, and their fish Gudgeons.

The rich are for the most part couetous, and the poore patient: for punishment is much more common then charitie. Cuckolds they haue in communitie; for they are not so wise as to account of honestie: and for wittals, they haue growne to such a custome, that it neuer troubles their conceit. Their wooing is like bargaining; for their purses make their matches: and iealousie so holds in loue, as kils the comfort of kindnes; when the agents for flesh, breake the order of fasting dayes.

Warres they haue seldom, and their quarels most vpon the cup; their great Ordinance are Pot-guns, and their small shot halfe Cans. Their fields are commonly cellers, where they are so ouercome with kindnesse, that their forces are all ouerthrowne. When they are to trauell, they haue horses, but most of them Hobbies, which commonly they buy at Faires for small prices: and some few Hackneys, that are such Tits, that they will start at euery Butterflie, and fall downe ere a man be well mounted. Their riding is without spurres; for their Nagges are willing enough for their way.

Asses they haue many, which beare great burthens; and when they haue laboured them all day, they walke them at night; and they feed them poorely. Their dogs are commonly little ones, and they are most of them called Fancies, which when they grow olde they knocke them on the heads. Cattell they haue store, and most of them Cowes; for there is hardly a house without a Calfe: and Swine a world; for euery Stie hath a Sow or two in her. Birds they haue many, but their chiefe pleasure is in Wagtailes, that are pretie fowles, and euer pidling in water plashes. Cuckoes they haue great store, but they sing onely in May; and Parrots very many, that talke strange things in many languages: and Cock-Sparrowes so many that they can scarce finde Hens for their treading. Duckes and Geese in abundance, and they breed out of

measure. Other birds they haue, as Tittimouses and Robin Redbreasts, Larks, and Buntings, which were often caried to the markets, and bought for small prices. Ringdoues they had many, but Turtles very few. Exercises they haue many, but chiefly wrestling, when they haue more foiles then faire falls. Sometime they vse riding of the wilde mare, shooing of the Goose, and shooting at the Conie. Hunting they vse little, but to finde a Hare at squat, a Doe at laire, a Foxe in a snare, a Mouse in a trap, a Woodcocke in a springe, or a Blackbird in a pitfall.

Some strange trickes they haue to get mony with, as to make a Begger speake like a Lord, a Foole like a wise man, a Cobler like a Captaine, and a boy like a wench ; but that is but for a time ; for when the date of the letter is past, the counterfet is conceiued, and the Metamorphosis returneth to his owne shape. When there are any burials, they mourne much ; for the youthfull, because they die so soone ; for the aged, because they liued so long : for the wise, because there is so few left ; and for the foolish, because they want companie : for the rich, that they had no more for them, and for the poore, that they might haue prayed for them ; wiues for their husbands, because they are vnprouided of new ; husbands for their wiues, because seldome comes the better : parents for children, because of the losse of hope of their goodnesse ; children for their parents, for losse of hope of the more goods. But their mournings were not long, for they lasted not so long as their apparell : for out of sight, out of minde ; and they knew they must liue by the liuing, and not by the dead. The mony-men are very couetous, for they will not lose the scraping of a kettle ; and the women are very miserable, for when they make broth though it be very thin, they will not lose the dropping of their noses. For the yong things, they are as wanton as kitlings, for they will play with a mouse, till they haue wearied her of her life : and for the aged, they are so melancholik, that the youthfull haue no pleasure in them. For Louers, they are so foolish that they will weepe if they haue not their wils ; but if the Groome get his Bride, he will so pranke it, and she so prinke it, that while it is hony Moone there wil be such ioy, as if Summer should neuer heare of Winter. Languages they haue not many, and few that speake one wel : and for learning, it is most in obseruation ; for as the Gander goes, the Geese follow. Their husbandrie is most in turning vp of fat earth ; and their corne is Rie and Oates, which they sow in the Spring, and reape in the Fall. Diseases they haue not many, for labour sweates out ill humors : but for their women, they are full of qualmes, especially when they haue declined with the masculine gender. Their trafficke is much for trumpery, and if they saue their stockes whole, they thinke they haue made a good market. Their Aduentures are fearfull, for they endanger the body for the soule : and their mindes are so fantasticke, that their wits are like weathercocks. Friendship they regard not, but take it as they finde it : and for loue, it is so light, that they know not how to take hold of it. They haue among them certaine Fortune tellers, which vse commonly among fooles : and for knaues, they are so cunning that they go vnder the shadow of honest men. Some odde shauers they haue among them, called Die Doppers, whose diuing or dopping sometimes proues deadly ; for they will diue so closely into your pocket for your purse, that you can hardly see them till they be vpon the gallowes. Other kinde of close mates there are, that cary Rings in their mouthes, to keepe their tongues within their teeth ; and they are called Squiers, but they are onely of the order of the Apple : their names are often recorded in a Court of Correction, where the Register of Rogues makes no little gaine of Rascabilians. Other kind of subtill companions there are, which are called Setters, which finding yong heads that are too narrow in the browes, will feed their humors with such follies, as may either bring them to beggery, or in the height of an idle braine, for wordes aboue wit, breake the backs of their estates, or send them to heauen in a string. Now these, they say, are great with the Diuell, for they do a great deale of mischiefe in the world : their names are onely found in the notes of destruction, for by their hellish courses they sell themselues to damnation. Other kind of knick-knackers there are, which betwixt knaue and foole can make an ilfauourd passage through the world. Schollers they haue many, that are perfect in the horne-book, who when they were yong, were taught their crosse-row, and to spell and put together, before they could well reade. They had moreouer a kinde of Rimers, and Ballad penners, which were great proficients to the Players and Pedlers, which are the fooles of Poets, for they taste little of Poetry more then the last two letters : but for the pot, they may well challenge the badge, for it is the maintainer of their Muses. Now among all these, they haue a kind of Naturals, which get the start of better wits, for they are prouided for the backe and the belly, without care or labour ; and sometime haue accesse where better braines are barred out : and if they be she-fooles, they are kept fine and cleanly, to come and play with children and aged people. But among all these, it is set downe, that there is one great foole of their owne chusing, that for a certaine time hath the commandement of most part of them, who during his time may do very much in little matters ; who with his copesmates, hauing in his hand the staffe of smal strength, and willing to shew the greatnesse of his little wit, for to make a Stable of his gouernment, to the subiects of his Supernoditie, set downe certaine Articles to be obserued and carefooly lookt vnto, as they would answer it at their pleasure, and those scarce

worth the printing; yet were to be read in Markets, Faires, Wakes, and merrie meetings vpon such dayes as should be thought fit for such a purpose.

First, that no sword should be caried before any of his Magistrates, for all should be obeyed for good fellowship.

Secondly, that no man without legs should haue armes, lest a coate with sleeues should make a lacke an Apes a Gentleman.

Thirdly, that no man should keep two men in one Liuery, lest the coate should not be fit when it came to wearing.

Fourthly, that no man should blush at the telling of a lie, because it was more common then truth.

5. No man must commit any secrets to a woman, lest it burst her heart before she haue reuealed it.

6. No man must kneele to a dead image while there is one aliue for the purpose.

7. No man must go on foote if he may ride, lest his horse be founderd in the stable.

8. No Landlord must let his trees grow too long, lest they proue dotards.

9. No widow must be afraid to marry, because one man may be like another.

10. No man must die for loue, lest a Goose graze on his graue.

11. No man must denie his neighbours Goose his Gander, for feare of wanting Goslings at Goose Faire.

12. No tradesman must be idle, for feare his wife be ouer-busied in prouiding for implements.

13. No Sea-man must keepe his frigot vntrimd, lest she lose the opportunitie of a good voyage.

14. No man must be iealous of his wife, for feare it should not be without cause.

15. Euery childe would know his own father, if he could.

16. Euery woman should know her husband from another man, if she likt him.

17. No foule woman should weare any Mask, for feare of abusing the hope of beautie.

18. No faire woman should be painted, lest Art should put downe Nature.

19. Euery woman must keepe close her husbands secreets, for feare of losing the comfort of her knowledge.

20. Women must be honored for their wit, when they make fooles of the wisest men.

21. Women must be pited for their trauell, for they take more paines in bearing of one childe, than a man doth in getting of twentie.

22. No man must be too learned, for feare he be thought to coniure.

23. No man must be too wise, lest he be troubled with too many fooles.

24. No man must marry a scold, for feare he disquiet his neighbours, and be put to the height of his patience.

25. No man must lend any mony to thinke euer to haue it againe.

26. No man must borrow more then he can pay, for feare of the losse of libertie and credit.

27. No man must meddle with an Vsurer, for feare that interest eate out the whole stake.

28. No man must grow inward with a theefe, for feare of execution after infection.

29. No man must build castles in the aire for feare they breake his necke in the falling.

30. No man must lay open his wiues secrets, lest she commit them rather to a wise friend then a foolish husband.

31. No man must leaue an old friend for a new, for feare he lose by the exchange of his credit.

32. No wise man must marry a foole, lest she waste his goods, and corrupt the perfection of his capacitie.

33. Beggers must keepe from the Alehouse for feare they drinke out the reuenue of charitie.

34. Rich men must not counterfet pouertie, lest the thiefe discouer the truth of their dissembling.

35. No man must be wise in his owne conceit, lest he proue a foole ere he be aware.

36. No man must talke to himselfe as he walkes, lest he be thought to be mad, or making verses.

37. No Bankerout must purchase land, lest hee be thought to cozen his Creditors with his breaking.

38. No man must conuerse with a witch, for feare he go to the diuell by Atturney.

39. No man must put his land into mony, lest the Bankerout runne away with his inheritance.

40. No man must cary two faces in a hood, for feare that the diuell be in one of them.

41. No women must crie when she weepes, lest it be thought more curst heart than any other cause.

42. No man must haue two wiues, lest one proue too much to be well managed.

43. No meetings but for meriment.

44. No bargaines but for a bag-pudding.

45. Friends must not fall out.

46. Neighbours must be friends.

47. Patience was neuer angrie, and quietnesse was a goodly hearing.

48. Fathers darling and mothers nowne childe, must be brethren and sisters children; and cousin Varmins remoued, must trust to the world as they finde it.

These were the chiefe Articles agreed vpon among his Ninnihammers, which being published among poore fooles, were kept as well as they could hit on it.

Now to the purpose, such a commonwealth for a dog, being gouerned by Apes and Asses, the great Foole of all must needs be a strange beast, and yet in the shape of a man he walkes strangely through the world: and one thing among other he hit on strangely, to saue charges

in charitie, hee tooke this order for beggers, that rather then they should lacke lodging, they should sit in the stockes, and in stead of almes perswade them to fasting, because abstinence is a fit preparation to prayer. Now this little worshipfull *Iohn a Nods*, instead of a mistaken gentleman, hath bin in his youth brought vp in learning how to reade ilfauouredly, and to write worse, and yet with much adoe, after his schoolmistris an old woman with spectacles had taught him his Primer and the Clerke of a country Church had taught him to write a Copie or two, and put his name to a bill Lobligatorie, he grew to such a delight in reading of Ballads and hearing of olde stories, that he bought at the second hand out of the Librarie of little learning, some few bookes of his mothers language, which hauing kept long in an old chest, did now serue him for his Librarie: which bookes [this] sometime asse [as] he was able to finde idle time, which at the best is little better, he would now and then take out his course cabbinet, and reade by peece-meales, as it came into his addle braine: the names whereof, as I found them set downe, were these, I meane chiefly those whom his little vnderstanding tooke most pleasure in: *Presidents of Imperfections*, *Newes of no importance*, and *Labour in Vaine*.

And first for *Presidents of Imperfections*:

He that would put out his eyes, because he would see no vanities, would be a blind man, and so an imperfect man.

He that would cut out his tongue, because he would tell no vntruths, should be a dumbe man, and so an imperfect man.

He that would cut off his hands, because he would take no bribes, should be a lame man, and so an imperfect man.

And as of men so of woman.

A maide is no perfect woman, because without the helpe of man, she is onely called a Maide, and not a woman.

A widow is an imperfect woman, because with the losse of her man, she loseth the title of a woman, and is onely called a widow, but not a woman.

A barren woman is no perfect woman; for a woman was created to increase and multiply: till therefore she haue brought forth children, she is an imperfect woman, except the fault be in the man, and then he is an imperfect man, to put such imperfection vpon a woman.

A whore is no perfect woman; for euery woman is either a maide, a wife, or a widow; and being neither of these, she must needs be a monster, and so an imperfect woman.

A painted woman is no perfect woman, for all women by nature are either faire or foule: but if an artifical faire be set vpon a foule complexion, it makes but a speaking picture, and a picture is no perfect woman.

These and such like were his *Presidents of imperfections*, which for his poore instruction he would take some idle humors to bestow his blind sight vpon.

The next booke was intituled, *Newes of no importance*, which I found set downe as followeth.

First, in the Gulfe of small grace, neare to the coast of Comgligrande, vpon the fourteenth day of the fifteenth moneth, in the strange yeare of foule weather, it is said, that in the passage boate betweene *Vervla* and *Goutria*, two dangerous places for infection, the boate entring into the Lake of Lasciuiousnes, a very vnwholsome harbor, with ouer charging the vessell, perished a great number of poore people, who bringing but common ware to the market, and their greatest losses being Asses and galled Hackneys, it seemed there was no great misse of them, for I find nothing worthy noting written of them, and therefore being newes of no importance, they serued onely for a tale of a tub, to exercise the braines of such a Hogshead.

Secondly, from the land of Vnluckinesse, in the citie of Sinfulnesse, it was reported that Sir *Henrie* had land, Sir *Lawrence* litle wit, and Sir *Ninny* nothing worth, three Knights of the Order of Saint Asse, men of infamous memorie, after that they had runne through the courses of expences, without euer hope of recouerie of either coine or credit, going in the Gulfe of Canavery, to see a Beare hunt a wilde ducke, fell by chance into a But of Malligo, where they were drowned horse and foot: what became of their Funerals, or Epitaphs vpon their deaths, hauing no matter in their liues to be recorded, I can say nothing, but that the Newes being of no great importance, it is no matter for their passages out of life, but for feare of their passage to no better; and so let them go, and as many fooles as will follow them.

Thirdly, in the Iland of Saint *Else*, the great Ladie of little worth, which was no lesse kinde to her neighbours, then readie to entertaine strangers, and for her recreation had set vp many may-poles in diuers places neare to her dwelling place. Now for her diet, she vsed most to feede vpon such morsels as most fitted her appetite, especially such nourishing meates as best agreed with the constitution of her complexion; when in an idle humour one euening she was so busie with a Lobstart, that with a surfet vpon the same, she fell quezie stomackt, and so inflam'd her blood, that she grew fantasticke, and in a few nights after set many of her May poles on fire, and in a little time after, with the extremitie of passion, fell into the Falling sicknesse, which in a short time brought her carkas into a consumption, and so in a few dayes after into her last lodging in the earth: but for any great memoriall of her, I reade nothing, but that in her life time she had the breaking vp of youth, who since her death had continued their course to their vtter condemnation; but since that for any matter of

great note, more then that shee was a notorious peece of pedlers stuffe, the newes being of no importance, it is no matter what became of her.

4. In the valley of Saint Grineums, the great Lord of Lowzie bush, venturing to ride late in the night, and not seeing his way, fell into a deepe bog, where he was so bemir'd, that with a cold after a heate, he caught such a relapse, as that many of his copartners in his passages were greatly afraid that he would fall into a consumption both of bodie and goods: a great infirmitie, and hardly to be helped. But hearing no matter of worth in the man, nor any thing but that he liued in all vnworthinesse, and died nothing worth; the newes being of no importance, it is no matter what became of him, onely as a Lord of Langdebiete, let him be well boiled and serued in a messe of Bruesse at a beggers table, and so let him go.

5. From the coast of Careaway neare the cape of ill Hope, there came newes of a little Knight of great valour, Sir Walter whet whistle, who was of that force, that whosoeuer encountred with him, if he stood long with him, in the end he was ouerthrowne. Now there dwelt neare him one Sir Dogbolt Driebread, who did oftentimes make a roade into his countrey, and vpon a time set vpon him with all his Forces, thinking at vnawares to surprise with him; of which an euill neighbour to them both, Sir Swines head Great swallow hauing intelligence, with his armie came vpon them both, and so stoutly followed his fortune, that he took them both prisoners in the field, and made them both Tributaries to his greatnesse. Whether the newes be true or no, it is of no importance, and therefore onely fit for the great Foole to feede his humour withall.

6. In the vnknowne Iland, some twelue thousand miles from the great Bay of *Port de Pouero*, where the watrie monsters keepe their Court vnder water, it is reported, that in that Land were great store of flesh, but little wholesome for the vse of man, sauing onely Hares and Conies, which well dressed would now and then serue the turne for a strong stomacke: For most of their other beasts were Foxes, Wolues, and Badgers and Polcats, which were the spoile of many yong Lambs and sucking Rabbets, yea and sometime of elder Game. They had also in that country great store of Foule and birds of diuers fethers, but few of them wholesome, or toothsome, as Dawes, Rookes, Crowes, Night rauens, Shrich Owles, Cormorants and Guls, which feed vpon Lambs, Rabbets, Mice, Wormes, Fish, Carion and Garbidge but few of them whose flesh was fit to be serued at any Table of account; but among many other Fetherd creatures, they had many bald Buzzards which fed much vpon Tittimouses and hedge sparrowes, which were no sooner out of the bedge, but they would be vpon them, and sometime so ouergorge themselues with them, that with foule feeding and ouer feeding they would fall flat on their backes, with their heeles vpward, so weake and faint, that euery Crow might haue a picke at them.

Now the Traueller into that country, who brought the newes from thence, being vnhappily by ill weather cast vpon that coast, and finding little or nothing to trade for, that might giue him hope of any gaine, hauing vpon a cold night lien watching at a Coniborough, and scarce well, and wearie, in the morning making haste to get on boord, with a fit gale for his purpose, put out of an ill harbour, and gate roundly to sea, and safely returned home againe, sauing that he gat such a numnesse in his ioyants and stiffnesse in his elbowes, that he could scarce put his hand to his head, to take off his hat at the deliuery of his trauell. Of which hearing nothing worth any thing, being of no great importance, I found it serued onely for an idle Foole, to fit the great humour of his little wit.

7. In the Iland of *A Merricat*, vnder the Equinoctial line, in the Straits of *Margerian*, in a swift current between the Lake *Maudelina* and the mouth of the riuer of *Allitia*, by reason of certaine vnwholesome vapors that arose out of certaine Sulphurous mines neare vnto the sea, diuers passage-boats perished, or grew so rotten, that if any of the passengers made shift to get home again, though with losse of their ware, and danger of their liues, yet neither they nor the vessels were euer fit for any good emploiment, or to any seruice of worth; but being likely that either they were olde vessels that coulde abide no foule weather, or some small Barkes that were swallowed vp in some swelling billowes, since the certaintie thereof is not yet knowne, and being doubted that some of them haue bin hotly shot at betwixt wind and water, till the returne of the next *Gazetta*, there is little to be said to it; and being newes of no importance, it may passe for a Fable among the like fancies to fit the fancie of such a Foole.

8. From the Desert of *Arabia* it was reported that the people of that country liue strangely, neither by trade nor trafficke, fishing nor fowling, nor yet by cheating nor cozening, but by plaine theeuing; so that betwixt them and, the Turkes there is such hauocke with killing and spoiling, that the poore Friers in diuers places among them or neare vnto them are in pitifull feare of their liues; a great deal of land they haue, but ill inhabited, and Fruit trees but few, and the Fruit very watrie and of little or no good nourishment. They are commonly well horsed, and weaponed for Bowes and arrowes, darts and swords, but Peeces few or none: and therefore being no matter of importance, the newes are not worth the noting, more then that it is a wonder that they should haue a King among them, that may be called the King of theeues: For being all outlawes, they must haue a strange kind of gouernment, which it should seeme is but during pleasure.

Now to these and such other toyes, hee had some odde discourses of Labour in vaine, which were not many, but as they came into my hands I haue set them downe, which were as followeth.

1. In time out of minde when Beasts and Birds could speake, and windes could whistle wondrous things, there was in a strange country a great bird like an Eagle, that flying vp and downe in diuers places of the world espied by chance a far off a faire bird like a Phenix, vpon a high rocke, sitting among a number of faire Foules and sweete singing birds, round about her, but she sat in a great maiestie aboue them all: now this other great bird in his pride scorning all birds but himselfe, and enuying the greatnesse of this faire blessed bird, called a councell of his kites together, to find out some deuice or other, wherby to seeke the death and ouerthrow, not onely of her, but of all the goodly Foules and sweete birds about her. Much talke there was how to bring this matter to effect, and the better to set it on work, before the enterprise was attempted, the great Bird sent out certaine Buzzards as spies to flicker about the coast of the country, where the faire Bird kept her high flight, who being returned with matter of such maiestie, as bred increase of malice in the heart of the proud bird, he standing so much vpon his strength, that he thought no bird should be able to beare a fether in his frowne, commanded forthwith a number of cages to be made, in which he put a number of Peacocks, woodcocks, Dawes, Rauens and Crowes, Guls and Kites, to make warre with this faire Bird and her Fowles: which were no sooner put to sea, but a chattering Pie in all places where she flew, cried, Victorie, victorie: but hauing passed along the Seas, neare the coast, they were encountred with such a flight of braue birds, as put the cages with all their forces to such a flight, as so draue them vpon the rocks and Sands, that few of them were able to get home, with the hard newes of their heauy fortune: but when the great Birde beheld the wofull spectacle of his drouping flight, he fell into such an agonie, through a passion of his disgraced pride, finding his labor all in vain, stoupt his traine, hung downe his head, and shortly after turned vp his heeles. And thus ended his discourse of Labour in vaine; a tale of a tub, without head or foote: and therefore like a Fable of the Foxe and the Goose, I leaue it to the Gander with whom I found it.

2. In the Iland of *Terra Lorida*, a place of great merchandize of small wares, near the chiefe Citie of *Nullibi*, in an vniuersalitie, instead of an Vnuersitie, where schollers were as ill read as taught, there was a deepe studient in the secrets of Nature, which labouring much to bring all to nothing, wrought day and night for the Mooneshine in the water, when hauing spent both time and meanes, to worke wonders out of imaginations, finding Nature not so subiect to Art, but to keep her owne power in all properties, when his fire lacked fuell, his eyes were ouer matched, and a long hope of great substance went all away in smoke; and while he laboured to marry the Sunne and the Moone together, there was such a cloud betweene his wit and the light of wisedome, that he could effect nothing to his purpose, and that with the stone of Philosophie, many braines had bin beaten long and the head nere the better, with a great deale of griefe, and little hope of amends, walking one day to the Sea side, and studying how to finde out the cause of the ebbing and flowing of the sea, but neuer able to finde it out, saw as it were a vision, or rather some conceited apparition of a man lading of water into a pot, which though it were full and ranne ouer, yet he still laded in water: when this little well learned Scholler wondering at his worke, asked him what he meant to do? quoth he, As you doe, Labour in vaine; and so vpon the sudden vanished out of his sight, and left him so perplexed, that with very pittie to see the passion of the poore man, I awaked.

3. In the old time when Hobgoblin and Robin good Fellow made country wenches keepe their houses cleane ouernight, for feare of walking spirits should get into their chambers, and ere they were aware slip into their beds, and get them with child before morning. In a country village called Lobkin the large, there dwelt a plaine dealing man, who with his wife a good breeding creature, with eating of Mummada pudding and the inward of a beast, with the helpe of a pot of Ale and Ginger, found means to fill the world with beggers: the poore man hauing passed many dayes in no small purgatorie with her intollerable tongue, which would call him by many more names then belonged to a Christian, sought all the meanes to bring that vnquiet creature into some more peaceable course, pleasd her humor in all he could, but all would not suffice, but an Eios-hawke would euer be prating, but when she was either at iacke or at feeding: so this tatling gossip that tooke a continuall pleasure to heare her selfe speake, though seldome to any good purpose: the poore man so tired out with trying all meanes he could to stay the ringing of this house bell, and finding his labour all in vaine, resolued to put on such a patience as was past all vnderstanding, and so let her talke till she was weary, which could be neuer while she had breath, and letting her haue her swinge till he could no longer suffer it, knowing a day appointed when they should ride to a Wake, or a wassell, a merry meeting of gossips and their Assebands, her Mare that she vsde to ride to market on, being then in the Stable and fed with the best hey and oates, to please his Dame, but little to her knowledge, kept her from water a day and a night before she was to ride: but when the day came, and she was mounted and vpon

her way, it fell out that they were to go through a deepe riuer, where the Mare greedy of water to quench her thirst, as almost or rather stronger headed then her Dame, ranne into the deepe, and stumbling in a hole, floundring out with much ado, threw her into the poole, and with much ado saued her selfe. When the poore man looking backe, and not hearing her speake, who all the way before neuer held her peace, but was euer finding fault with the ill setting of her pannell, or the raines of her bridle, or the shooing of her neere foote, because she would now and then trip somewhat low, and so with one thing or other be euer finding fault to keepe her tongue wagging; but when he could not heare her speake, and seeing onely her clothes appeare a little in the water, after he had got out his Mare, called for helpe to get out his Dame, in a maner dead, which being layed on the bank and the water powred out of her belly by her mouth, she gaue three or foure gasps, and opened her mouth as if she would haue spoken: whereat the poore man affrighted, started, and falling backward, me thought fell vpon me, and therewithall I awaked. And thus ended the dreame of the Labour in vaine, to quiet an vnquiet and an intollerable Scold.

Now this great Foole had also in his Librarie, in the bottome of his olde chest, certaine Poeticall, or rather potticall Dreames put into rime, but for reason, more then for naturall capacities, I find little: yet such as they were, and fitted the humour of his noddle pate, as I found them after his death, left for a Legacie to his cousins Loblollies, I thought good to set them downe in maner and forme following.

And first, A Dreame of a Monkey and a Bee.

A kind of Bee (me thought) did get into a Monkies eare,
Who was more half horn mad to heare her kind of humming there:
He picht, he puld, he clawd, he scratcht, he mopt, he mowd, and cried,
As if his ugly Mastership would presently haue died.
But as the Bee came creeping out, he caught her by the wing,
Who for his labour in his hand did leaue a cruell sting:
Wherewith enrag'd, he eate her vp; but yet did feele such pain,
He wisht his hand were well, and she were in his head againe:
When such a face the Vrchin made, with such a rufull looke,
That with a laughter at the iest, I suddenly awoke.

A Dreame of An Oister and a Crab.

VPon the shore neare to the Sea, an Oister gaping wide,
Lay looking for a little food to come in with the Tide:
But hard by lay a crauling Crab, who watcht his time before,
And threw a stone betweene the shels, that they could shut no more.
The Oister cride, Ho neighbours, theeues: but ere the neighbours came,
The Crab had murthered the poore fish, and fed vpon the same.
When wondering that such craft did liue with creatures in the deepe,
With troubling of my braines withall, I waht out of my sleepe.

A Dreame of a Foxe and a Goose.

A Foxe came to a Gooses pen, where she all brooding sat,
And like a Gossip sought with her to haue some friendly chat:
And askt her how she did, and how her swelling grew so much,
And he would help her if that he might but her temples tuch.
I pray, quoth she, put in your head, that I may hear you speake:
Yea, thought the Foxe, Ile teach the Goose and Gander how to keake.
When putting in his head, a dog that closely-hidden lay,
Did quickly catche him by the snout, and pluckt a peece away.
When home ran Rainard to his bitch that lurkèd in his den,
And told her that the Goose had bit his nose off in the pen;
Out slaue, quoth she, get out of doores, doest thou come bleeding hether:
And say a Goose bit off thy nose, and bring home nere a fether?
When laughing at this mad conceit, my thoughts so ran vpon,
I waht and saw nor Foxe nor Goose, but all were fled and gone.

A Dreame of a Iack an Apes, Buls, Beares and Dogs.

ME thought within a Bearards charge, among the dogs and Beares,
A sudden Mastiffe set them all together by the eares:

The Beares vnmuzzld, dogs vnchaind, they fought and roar'd & cride,
Some ran away, and some to death the bloody quarell tride.
The Bearards scar'd to heare the noise, came out with clubs and staues:
The Master came out after them, and calld them carelesse slaues:
When in among them brake the Bull, in midst of all the fray,
And as he met them, with his horns he tost them euery way.
The master Berard gat him home, away the Bearards ran,
And Iack an Apes came onely in, to play the gentleman,
Who skipping vp vpon the Bull, so bit him by the eares,
That he had more ado with him, then either Dogs or Beares:
For, to their house the Beares gat home, the dogs in kennell croucht,
And neither dog, nor bull, nor beare, that one another toucht
But Iack an Apes vpon the Bull, did so bestir himselfe,
That I awakt with laughing at the knauery of the Elfe.

A Dreame of a Chough, a Pie, and a Parrot.

ME thought I saw a Cornish Chough stand chattring with a Pie,
Disputing on their coloured coates, which had the purest die;
The Pie she spake of iet and snow, and pitch, and milke and chalk,
Of blacke as inke, and lilly white, and thus her tongue did walke.
To whom the Chough replide, who knew what stuffe what best to hold;
What iest would staine, and what would best abide both heate and cold:
Spake only for the Russet coate, which country maidens ware,
Good huswiues and good husbandmen, and such as thriftie are:
And how it makes the souldiers clothes, and Courtiers winter weed,
At iest such as vpon their clothes will spend no more then need.
But as they thus did chattring stand, a Parrot in a tree,
Cride, Hah, hah, hah, ye foolish birds, be still, and looke on me:
Behold the colours of my coate, how gay I am and fine;
Your Russet, and your blacke and white, are Liueries vnto mine.
With that the Chough cride, Haw, away and Magpie chattring cride,
Let vs away, this is some witch, or wanton child of pride;
Or else some stranger, that so much vpon his colours stands,
And brings in gaudes for giddie heads, to make them sell their lands.
With that the Parrot spide a foole, and flew downe to his fist;
Who strokt her feathers, called her loue, and her most kindly kist.
Whereat the Chough in feare or chafe, away did take his flight:
And with their fluttring I awakt, and all were out of sight.

A Dreame of three Cocks and a Hen.

ME thought I saw two dunghill Cocks were fighting for a Hen,
And by them stood a right bred Cocke, put vp within a pen:
Their gils were both as red as blood, their heads were both bent downe,
And neither of them but did beare a cocks combe on his crowne:
But as they spurd, it seemd their spight was nothing neare to death,
They struck so seldome, and twixt blowes they took so long a breath:
The Hen did cackle (as it seemd to laugh) to see the fight:
When Chaunticleere in chafe to see so base a coward fight,
Put ope the pen doore, and flew out and beate them both away,
And trod the Hen, and crow'd to shew how he did end the fray;
And with his Hen he walkes and crowes with such a lustie cheere,
That not a crauen Cocke durst crow, at least, if he were neere.
With that the Cock-master came in, or he that kept the pen,
Tooke vp the Cocke and put him vp and shought away the Hen
When to her came the dunghill Cocks, when Chaunticleere was gone,
Who chuckling laught within his pen his sport to thinke vpon,
And crow'd so loud, that with the sound, the Crauens were afright:
And I awakt out of my sleepe, and all were out of sight.

A Dreame of a Ducke and a Goose.

ME thought I saw a little Ducke into a brooke let loose,
Who in his pride did offer to swim wagers with a Goose:
The matche was made, the Gander heakt to see the Ducke so catcht,
And thought it but a simple thing to be so ouermatcht;
And on they went, but in their way, the Ducke with diuing skill,
When that the Goose did looke for her, would be afore her still:
The Goose was strong, the Ducke was quicke and nimble in her art,
So much that many a Foule did feare to take the Gooses part:
But ere they came vnto the place to win or lose the matche,
For feare the Ducke with some odde craft, the Goose might ouercatch,
The Gander ran vnto the Cranes and Cormorants, and praid,
Before the match was won and lost, the wager might be staied:
Who being sent for, quickly came before the greater birds,
Who bad them on their loues and liues, to listen to their words:
And that all quarels might haue end, that had bin brought in thither,
It was agreed the Duke and Goose should kindly swim together:
With that the Gander keckt for ioy, the Ducke so fast did quacke,
And I with laughing at the sport, out of my dreame did wake.

A Dreame of a Swan and a Goose.

ME thought I saw a faire cock Swan that had a hen Swan such,
As if a Swan knew how to loue, he could not loue too much:
For she was faire and smoothe and white, and to her cocke as true,
As any creature of her kinde, or any birde that flue:
He trod her oft, and had by her a faire and kindly breed,
And in the streame they kindly did together swim and feed:
But in a mistie day by chance a Goose came swimming by
And at the swan did seeme to cast full many a wanton eye:
He trod her, and along the streame away with her went he,
And left his Hen, a thousand times a goodlier bird then she.
But when the owners of the Swans did come their birds to marke,
And like good birders kindly knew a Bunting from a Larke:
Seeing the Goose swim with the Swan, they tooke her by the necke,
And gaue her such a twinge that she scarce able was to kecke;
They pluckt her bare, and cut her wings, and after let her go,
And let her Gander aske the cause why she was handled so:
But as she swam a buzzard kite did beate at her so sore,
That with her keaking I awakt, and saw the Goose no more.

A Dreame of a Bucke casting of his hornes.

ME thought I saw a gallant Bucke had newly cast a horne,
Which made him seem a goodly beast when it was brauely borne:
And rubbing of the other horne which did disgrace him so,
That of a faire and goodly beast, he did ilfauourd grow:
He lost the beautie of his head and his defensiue armes,
Which both did grace him and oft times preserue him from great harms.
Now as I well beheld the Beast, methought a Keeper came,
And said, my friend, now may you see how nature hath her shame,
Of beautie and of armes at once to leaue him naked so,
That now among his gallant mates he hath no heart to go:
But if it be such valour be and beautie in a horne,
Why should they blush that beare the horne? and haue it so in scorne?
When smiling at the sudden ierke, and closing of the iest,
I wakt, and found it but to be a vision of a Beast.

A Dreame of a Peacocke and an Asse.

ME thought I saw within a field, when I along did passe,
Two creatures that each other fac't, a Peacocke and an Asse:
The Peacocke spred abroad his taile, the Asse set vp his eares;
The Peacocke leerd vpon his traine, the Asse did licke his heares:

But as they thus each other brau'd, the Asse began to bray,
Wherewith the Peacocke sore afright did take her flight away;
Wherewith the Asse did smile that he his valour did so trie,
That with a word but of his mouth he made the Peacocke flie:
But when the Peacocke sang his song, he scarèd so the Asse,
That he to go as all amas'd, he knew not where he was:
But what with t'one and t'others noise, they did such musicke make,
That I awaht out of my dreame, and glad I was awake.

A Dreame of a wilde Boare and a Huntsman.

ME thought within a Forrest wide I saw a great wilde Bore,
Who as the common people said, annoid the country sore:
He brake into their fields of corne, and spoild their Wheate and Rie,
And rooted vp their pasture grounds, and on their Pease would lie,
Tore vp their hedges, rend their pales, and spoild their garden grounds:
And when they set their dogs at him, would kill their little hounds:
When from a high wood issued out both men and dogs apace,
And with a crie of mastiffe curres did take the Bore in chase,
Who scouling set his bristles vp, and champèd with his chaps,
And with his tusks vpon the ribs, full many a curre he claps,
And ouer hedge and ditch he goes, and all the chase withstood
And fumes and fomes and snuffes, as he weere master of the wood:
But close behind a tree there stood a Huntsman with a dart,
Who twixt the shoulders and the rib did strike him to the heart:
When vp the Bore turned both his heeles, the Huntsmen all came in,
And all the mastiues and the curres did such a crie begin,
And such a shout the people made, as if the aire had rent,
Wherewith I wakt, and marueld what this kind of hunting meant.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 5, col. 1, l. 20, '*bables*' = baubles: l. 3 (from bottom), '*a fewes trump*' = a Jew's harp: see Glossarial Index, *s.v.*: col. 2, l. 4, '*wittals*' *i.e.* wittols or cuckolds: l. 15, '*Hobbies*' = a small poor kind of horse.

P. 6, col. 1, l. 1, '*Tittimouses*' = tit-mice: l. 2, '*Buntings*' = wood-larks: l. 6, '*foiles*' = defeats?: l. 7, '*shooing of the Goose*'—see Glossarial Index for a note on this: apparently a game: l. 10, '*springe*' = snare—see Glossarial Index, *s.v.*: l. 7 (from bottom), '*the Fall*' = Autumn—used now only in America, but not an Americanism: see Glossarial Index, *s.v.*: col. 2, l. 8, '*odde shauers*'—an early use of this slangy phrase: l. 9, '*Die Doppers*'—qu. Dive Dippers? see Glossarial Index, *s.v.*: l. 13, '*rings in their mouthes*'—see Glossarial Index, under 'rings,' for a note on this: l. 16, '*of the Apple*'—query a reference to that 'apple' (legendary) the eating whereof 'brought death into our world and all our woe'? and so = descendant of Adam?: l. 18, '*Rascabilians* = rascals—a jesting term: l. 31, '*horne-book*' = child's school-book: l. 32, '*crosse-row*' = alphabet—see Glossarial Index, *s.v.*: l. 7 (from bottom), '*copesmates*' = associates: l. 4, '*Supernoditie*' = superlative noodle.

P. 7, col. 2, l. 7, '*grow inward*' = be friendly or intimate: l. 26, '*Bankerout*' = bankrupt: l. 11 (from bottom), '*nowne*' = own—see Glossarial Index, *s.v.*: l. 10 (*ibid.*), '*cousin Varmins*'—play on cousins-german: l. 7 (*ibid.*), '*Ninnihammers*' = simpletons.

P. 8, col. 1, l. 5, '*Iohn a Nods*' = John a Noodle: l. 11, '*Lobligatorie*' = obligatory with equivoque on 'Lob,' or blockhead: l. 18, '*course*' = coarse: col. 2, l. 7, '*Comgligrande*'—On this and other quizzical names in the sequel, see our Introduction and Glossarial Index, *s.v.*: l. 18, '*tale of a tub*'—see Glossarial Index, *s.v.*: l. 28, '*Malligo*' = Malago.

P. 9, col. 1, l. 16, '*Bruesse*' = brose—('broos'): l. 11 (from bottom), '*tootksome*' = tasty, relishing: l. 10 (*ibid.*), '*Skrich*' = screech: col. 2, l. 7, '*Coniborough*' = rabbet warren.

P. 10, col. 1, l. 12 (from bottom), '*tale of a tub*'—see Glossarial Index, as before: col. 2, l. 18 (from bottom), '*Eios-hawke*'—see Glossarial Index, *s.v.*: l. 17 (*ibid.*), '*iacke*' = jakes, water-closet: l. 7 (*ibid.*), '*wassel*' = wassail: l. 6, '*Assebands*'—see Glossarial Index for another example of this word, and note.

P. 11, col. 1, l. 9, '*pannel*' = pannier, with an equivoque on 'panel' = an unchaste woman: *ibid.* '*raines*' = reins: l. 30, '*Loblollies*' = simpletons and slatterns: Verse—l. 2, '*half horn*'—see Glossarial Index, *s.v.*: col. 2, l. 16, '*keake*' = cackle: l. 19, '*Rainard*' = reynard: l. 2 (from bottom), '*Bearards*' = bear-herds.

P. 12, col. 1, l. 16, '*Chough*' = a kind of crow: l. 21, '*lest*' = least: l. 24, '*weed*' = dress: col. 2, l. 5 (from bottom), '*shought*' = shouted with 'shoo shoo.'

P. 13, col. 1, l. 17, '*Duke*' = duck—on which see Glossarial Index for a good story: col. 2, l. 22, '*ierke*' = hit.—G.

FANTASTICKS.

1626.

NOTE.

The 'Fantasticks' is among the very rarest of Breton's books. Malone wrote in his copy, 'Has any one ever seen another?' This reproduction is from a fine exemplar in my own Library: 4to, 26 leaves. In Mr. Huth's copy there is inserted a set of copper-plates, illustrative of the successive months of the year, with English verses beneath them. They do not seem ever to have belonged to the work (Hazlitt, s.n.) They should find more fitting insertion in Matthew Stevenson's 'Twelve Moneths' (1661),—from whence, indeed, it seems likely they have been taken. A few Selections from the 'Fantasticks' are given in Books of Characters (1857). See our Memorial-Introduction, and Notes and Illustrations at the close.—G.

FANTASTICKS:

Seruing for

A PERPETVALL

Prognostication.

Descants of

1. THE WORLD.
2. THE EARTH.
3. WATER.
4. AYRE.
5. FIRE.
6. FISH.
7. BEASTS.
8. MAN.
9. WOMAN.
10. LOUE.
11. MONEY.
12. THE SPRING.
13. SUMMER.
14. HARUEST.
15. WINTER.
16. THE 12 MONETHS.
17. CHRISTMAS.
18. LENT.
19. GOOD FRIDAY.
20. EASTER DAY.
21. MORNING.
22. THE 12 HOURES.
23. MIDNIGHT.
24. THE CONCLUSION.

LONDON:
Printed for FRANCIS WILLIAMS,
1626.

To the worshipfull and worthy Knight,

Sir MARKE IVE of Riuers Hall in Essex,

N. B. *wisheth on earth heart's ease, and heauen hereafter.*

SIR,—Your many fauors and my small deserts, make mee study how to discharge my selfe of ingratitude; which not knowing better how to doe then by the labour of my spirit to shew the nature of my loue, I haue thought good to present your patience with this little volume of varieties; in which though the title promise no matter of great worth, yet it may be if you peruse it, you shall finde somewhat that you may like in it; howsoeuer it be, it may serue you in the Winter to keep you from sleep by the fire-side, and in the Summer in shady walkes, to passe away idle time. In briefe, wishing it of that nature, that might come neere the worthinesse of your acceptation, I leaue it with my better seruice to the fauor of your good discretion; and so in all humilitie rest,

Yours affectionately to command,

N. B.

To the Reader.

IT was my hap of late, walking thorow the fields, to light vpon a peece of paper; in which I found a kind of discourse set down vpon an imagination of midnight. By whom it was written, I know not, but by whomsoeuer, I liked it so well, that wishing myselfe able to do halfe soe well, I fell into an humor of imitating the veyne, so neer as I could, in description of the twelue houres, the twelue moneths, and some speciall dayes in the yere: how wel to your liking I know not, but my labour herein hath not bin little and my desire much, I meane, to doe well; which if I have not I can be but sory that my dull wit hath not bin fed with a more pleasing humour: but if you be able to iudge of the work of it and like it, I shall be more glad then proud of it: howsoeuer it be, hoping your kindnes, I leaue it to your like censure; and so loth to entertaine your patience with a long tale to little purpose, I thus conclude, and in affection and discretion, I rest,

Your friend, N. B.

FANTASTICKS.

Descants of the Quarters, Moneths, and houres of the yeere, with other matters.

The World.

TOUCHING my opinion of the world, I will tell you as briefly as I can, what I thinke of it: a place wherein are contained the variety of things: men thinke, women talk, beasts feed, birds flye, fishes swim, and wormes creep: ayre pearceth, windes blow, cold nippeth, fire heateth, grasse groweth, and time withereth. Wealth is a Jewell, and pouerty is a plague: Conscience is a charge, and care is a burden. Pride is a Lord of misrule, and beauty is painted. Mars must yeeld to Mercury, and Diana is a strange woman: Cupid is an idle invention, and all is as good as nothing. Loue is more talked of then proued. Couetousnesse the key of wit, Nature the trouble of Reason, and Will the master of the Senses. Beauty is an eye sore, Learning a taske, Valour a heat, and reason a study. A King, a great man: a Souldier, a stout man: a Courtier, a fine man: a Lawyer, a wise man: a Merchant, a rich man: a Begger a poore man: and an honest man, an honest man.

Fayre weather, is chearfull: foule weather is melancholicke. The day is lightsome, and the night is darksom. Meate is necessary, and sleepe is easefull, and drinke doth well, and exercise doth not amisse. Law is good, and punishment is meet, and reward would be thought on: and fooles would be pityed, and so Opinions differ, and Judgements vary, and Time trauailes, and Trueth is a vertue, and wisedome an honor: and honor is a title, and Grace a gift, and Patience a blessing, and Content a Kingdome: and so from one thing to another, a trouble in all. A kingdome, full of care: wit full of trouble: power full of charge: youth full of action: Age full of griefe: and none content with his condition: wishing in one, willing in another: thinking in one, doing in another: working in one, crossing in another: thoughts, words, and deeds, so different in their effects, that for ought I can see in it, when I haue well considered of it, I can say thus much of it, He is happy that hath not to doe with it. And not to dwell too long upon it, to conclude my opinion briefly of it, I hold it the Labyrinth of wit, and the toyle of vnderstanding, the pilgrimage of patience, and the purgatory of reason. Farewell.

Loue.

TOUCHING my Judgement of Loue, it is, if it bee any thing, such a thing to speake of, that to tell truly, I know not well what to say of it: but yet what I imagine of it, I will tell you: at the first, I ghesse, it was an old nothing, to exercise wit in idlenes, and now, is a kind of new-nothing to feed folly with imagination: but be it what it will be, or may be, this wanton Loue that this world is too full of, whatsoeuer it is, thus much I find of it: It is begotten by the eyes, bred in the braines, walkes in the tongue, growes with the flesh, and dyes in an humour: and this ill commonly doth trouble wit, hinder Arte, hurt Nature, disgrace Reason, lose time, and spoile substance: It crosseth wisedome, serueth Beautie, and sotteth folly: weakneth strength, and baseth Honour: It is only Willes darling, Patience triall, and Passions torture, the pleasure of melancholy, and the

play of madnesse, the delight of varieties, and the deuiser of vanities. The Virgins cracke, and the Widowes crosse: The Batchelors bane and the maried mans Purgatory: the Yong mans misery and the Ageds consumption: The abuse of Learning, the ground of Enuy, the stirrer of wrath, and the cause of mischiefe: The disquiet of the mind, the distractor of the Wit, the disturber of the Senses, and the destruction of the whole body. A fained god, an idle fancy, a kind of fury, and in some kind a frenzy To conclude, I hold it an Inuention of idlenesse, and an Imagination of Indiscretion: the plague of people, and the mocke of the Word. Farewell.

Money.

TO tell you mine opinion of money, I thinke it the Monarch of the world: the maintainer of Pride, the Nurse of Couetousnesse, the Steward of Lechery, the sower of Sedition, the cause of war, the sacke of a City, and the ouerthrow of a Campe: The Gluttons Purueyour, and the Drunkards Cupbearer: the Thiefes tempter, and the Hangmans Master: The misguider of Wit, the corrupter of Conscience, the blinder of Reason, and the ouerthrow of Honour: the Usurers God, the poore mans oppression, the Lawyers hope, and the Laborers hire: doth good to few, but hurt to many. puls downe the Churches, and builds the faire houses, makes the Prodigall an Ape, and the miser dogged: makes Bridges ouer the Sea, and fire in mens braines: fetcheth the Beasts from the Wildernesse, and the Birds from the Ayre: it drawes fansies out of fine Wits, and eloquence from learned mouths: It makes friends foes, and enemies friends: It serues all professions, all qualities, and conditions, from the King to the Begger.

In summe, not to talke too much of it, hauing so little of it, I thus conclude my opinion of it. I thinke it a necessary drosse, and a dangerous mettall, the reliefe of the honest, and the ruine of the wicked. Farewell.

The Spring.

IT is now Spring: a Time blest of the Heauens for the comfort of the Earth; now begins the Sunne to giue light vnto the Ayre, and with the replexion of his beames to warme the cold earth: the Beasts of the woods looke out into the plaines, and the fishes out of the deepe run vp into the shallow watters, the breeding fowles fall to building of their nests, and the senselesse creatures gather life into their bodies, the Birds tune their throats to entertaine the Sunne rising, and the little flies begin to flocke in the ayre: now Cupid begins to nocke his Arrowes and sharpe their heads: and Venus, if she be, will be knowne what she is: Now Pallas and her Muses try the Poets in their Pamphlets, and Diana, if shee bee to bee seene, is a grace to her fayrest Nymph: Time is now gracious in Nature, and Nature in time: the Ayre wholesome, and the earth pleasant, and the sea not vncomfortable: the Aged feele a kind of youth, and Youth, the Spirit ful of life: it is the messenger of many pleasures: the Courtiers progresse, and the Farmers profit: the Labourers Haruest, and the Beggers Pilgrimage. In summe, there is much good to be spoken of this time: but to auoyd tediousnes, I will thus conclude of it. I hold it in all that I can see in it, the Jewell of time, and the Joy of Nature. Farewell.

Summer.

IT is now Summer, and Zephirus with his sweet breath cooles the parching beames of Titan: the leaues of the trees are in whisper talkes of the blessings of the aire, while the Nightingale is tuning her throat to refresh the weary spirit of the Trauayler: Flora now brings out her Wardrop, and richly embroydreth her greene Apron: the Nymphes of the Woodes in consort with the Muses sing an Aue to the Morning, and a Vale to the Sunnes setting: the Lambes and the Rabbettes run at base in the sandy Warrens, and the Plow landes are couered with corne: the stately Hart is at Layre in the high wood, while the Hare in a furrow sits washing of her face: The Bull makes his walke like a Master of the field, and the broad-headed Oxe beares the Garland of the market: the Angler with a fly takes his pleasure with the fish, while the little Merline hath the Partridge in the foot: the Hony-dewes perfume the Ayre, and the Sunny-showers are the earths comfort: the Greyhound on the plaine makes the faire course: and the wel-mouthed Hound makes the Musicke of the woods: the Battaile of the field is now stoutly fought, and the proud Rye must stoupe to the Sickle: The Carters whistle cheeres his forehorse, and drinke and sweat is the life of the Labourer: Idle spirits are banished the limits of Honour, while the studious braine brings forth his wonder: the Azure Sky shewes the Heauen is gracious, and the glorious Sunne glads the spirit of Nature: The ripened fruits shew the beauty of the earth, and the brightnesse of the aire the glory of the heauens: In summe, for the world of worth I find in it, I thus conclude of it: I hold it a most sweet season, the variety of pleasures, and the Paradise of loue. Farewell.

Haruest.

IT is now Haruest, and the Larke must lead her yong out of the nest: for the Sithe and the Sickle wil down with the grasse and the corne: Now are the hedges ful of Berries, and the highwayes full of Rogues, and the lazy Limmes must sleepe out their dinner: The Ant and the Bee worke for their winter prouision, and after a frost, the Grashopper is not seene: Butter, milke, and cheese, are the Labourers dyet, and a pot of good Beere, quickens his spirit. If there be no plague, the people are healthy, for continuance of motion is a preseruation of nature: The fresh of the morning, and the coole of the Euening are the times of Court walkes; but the poore traueller treads out the whole day: Malt is now aboue wheat with a number of mad people, and a fine shirt is better then a Frize Jerkin: Peares and Plummes now ripen apace, and being of a watry substance, are cause of much sicknesse: The pipe and the taber now follow the Fayres, and they that haue any money, make a gaine of their markets. Bucks now are in season, and Partridges are Rowen-taild, and a good Retriuer is a Spaniell worth the keeping. In sum, it is a time of much worth, when, if God bee well pleased, the world will thriue the better. And to conclude, this is all that I will say of it; I hold it the Heauens Bounty, the Earths Beauty, and the Worlds Benefit. Farewell.

Winter.

IT is now Winter, and Boreas beginnes to fill his cheekes with breath, shaketh the tops of the high Cedars, and hoyseth the waues of the Sea, to the danger of the Saylers comfort: Now is the Earth rapt at the heart with a cold, and her Trees are disrobed of their rich apparell: there is a glasse set vpon the face of the Waters, and the Fishes are driuen to the bottomes of the deepe: The Usurer now sits lapt in his furres, and the poore makes his breath, a fire to his fingers ends: Beautie is maskt for feare of the ayre, and youth runnes to Physicke for Restoratiues of Nature: The Stagge roares for losse of his strength, and the Flea makes his Castle in the wooll of a blanket: Cards and Dice now begin their haruest, and good Ale and Sack are the cause of ciuill warres: Machiauil and the Deuill are in counsell vpon destruction, and the wicked of the world make hast to hell Money is such a Monopoly, that hee is not to be spoken of, and the delay of suits is the death of hope. In it selfe it is a wofull Season, the punishment of natures pride, and the play of misery. Farewell.

Ianuary.

IT is now Ianuary, and Time beginnes to turne the wheel of his Reuolution, the Woods begin to lose the beauty of their spreading boughes, and the proud Oke must stoop to the Axe: the Squirrell now surueyeth the Nut and the Maple, and the Hedgehogge rowles vp himselfe like a football: an Apple and a Nutmeg make a Gossips cup: and the Ale and the Fagot are the Victuallers merchandise: the Northerne black Dust is the during Fuell, and the fruit of the Grape heats the stomake of the Aged: Downe beds and quilted Cappes are now in the pride of their seruice, and the Cooke and the Pantler are men of no meane office: the Oxe and the fat Weather now furnish the market, and the Coney is so ferreted, that she cannot keepe in her borough: the Currier and the Lime-rod are the death of the fowle, and the Faulcons bels ring the death of the Mallard: the trotting gelding makes a way through the mire, and the Hare and the Hound put the Huntsman to his horne: the barren Doe subscribes to the dish, and the smallest seed makes sauce to the greatest flesh: the dryed grasse is the horses ordinary, and the meale of the beanes makes him goe through with his trauell: Fishermen now haue a cold trade, and trauellers a foule iourney: the Cook room now is not the worst place in the Ship, and the Shepheard hath a bleake seat on the Mountaine: the Blackbird leaueth not a berry on the thorne, and the garden earth is turned vp for her roots: the water floods runne ouer the proud bankes, and the gaping Oister leaues his shell in the streets, while the proud Peacocke leaps into the pye: Muscouia commodities are now much in request, and the water Spaniell is a necessary seruant: the Lode horse to the mill hath his full backe burthen; and the Thresher in the barne tryes the strength of his flayle: the Woodcocke and the Pheasant pay their liues for their feed, and the Hare after a course makes his bearse in a pye: the shoulder of a hog is a shooing horne to good drink, and a cold almes makes a begger shrug. To conclude, I hold it a time of little comfort, the rich mans charge, and the poore mans misery. Farewell.

February.

IT is now February, and the Sun is gotten up a Cocke-stride of his climbing, the Valleyes now are painted white, and the brookes are full of water: the Frog goes to seeke out the Paddocke, and the Crow and the Rooke begin to mislike their old Makes: forward Connies begin now to kindle, and the fat grounds are not without Lambes: the Gardiner fals to sorting of his seeds, and

the Husbandman falls afresh to scowring of his Ploughshare: the Terme trauellers make the Shooemakers Haruest, and the Chaundlers cheese makes the chalke walke apace: The Fishmonger sorts his ware against Lent: and a Lambe-skinne is good for a lame arme: the waters now alter the nature of their softnes, and the soft earth is made stony hard: The Ayre is sharp and piercing, and the winds blow cold: the Tauernes and the Innes seldome lack Guests, and the Ostler knows how to guine by his Hay: the hunting Horse is at the heeles of the Hound, while the ambling Nagge carrieth the Physitian and his footcloth: the blood of Youth begins to spring, and the honour of Art is gotten by Exercise: The trees a little begin to bud, and the sap begins to rise vp out of the root: Physick now hath work among weake bodies, and the Apothecaries drugges are very gainfull: There is hope of a better time not farre off, for this in it selfe is little comfortable: and for the small pleasure that I find in it, I will thus briefly conclude of it: It is the poor mans pick-purse, and the misers cut-throat, the enemy to pleasure, and the time of patience. Farewell.

March.

IT is now March, and the Northerne wind dryeth vp the Southerne durt: The tender Lippes are now maskt for feare of chopping, and the faire hands must not be vngloued: now riseth the Sunne a pretty step to his faire height, and Saint Valentine calls the birds together, where Nature is pleased in the varietie of loue: the Fishes and the Frogs fall to their manner of generation, and the Adder dyes to bring forth her young: the Ayre is sharpe, but the Sunne is comfortable, and the hay beginnes to lengthen: The forward Gardens giue the fine Sallets, and a Nosegay of Violets is a present for a Lady: Now beginneth Nature (as it were) to wake out of her sleepe, and sende the Traueller to suruey the walkes of the World: the sucking Rabbit is good for weake stomackes, and the dyet for the Rhume doth many a great Cure: The Farrier now is the horses Physitian, and the fat Dog feeds the Faulcon in the Mew: The Tree begins to bud, and the grasse to peepe abroad, while the Thrush with the Black-bird make a charme in the young Springs: the Milke-mayd with her best beloued, talke away wearinesse to the Market, and in an honest meaning, kind words doe no hurt: the Foot-ball now tryeth the legges of strength, and merry matches continue good fellowship: It is a time of much worke, and tedious to discourse of: but in all I find of it, I thus conclude in it: I hold it the Seruant of Nature, and the Schoolemaster of Art: the hope of labour, and the Subiect of Reason. Farewell.

Aprill.

IT is now April, and the Nightingale begins to tune her throat against May: the Sunny showers perfume the aire, and the Bees begin to goe abroad for honey: the Dewe, as in Pearles, hangs vpon the tops of the grasse, while the Turtles sit billing vpon the little greene boughes: the Trowt begins to play in the Brookes, and the Sammon leaues the Sea, to play in the fresh waters: The Garden-bankes are full of gay flowers, and the Thorne and the Plumme send forth their faire Blossomes: the March Colt begins to play, and the Comet Lamb is learned to butt. The Poets now make their studies in the woods, and the Youth of the Country make ready for the Morris-dance; the little Fishes lye nibling at a bait, and the Porpas playes in the pride of the tide: the Shepheards pipe entertaines the Princesse of Arcadia, and the healthfull Souldier hath a pleasant march. The Larke and the Lambe looke vp at the Sun, and the labourer is abroad by the dawning of the day: Sheepes eyes in Lambs heads, tell kind hearts strange tales, while faith and troth make the true Louers knot: the aged haires find a fresh life, and the youthfull cheeks are as red as a cherry: It were a world to set downe the worth of this moneth: But in summe, I thus conclude, I hold it the Heauens blessing, and the Earths comfort. Farewell.

May.

IT is now May, and the sweetnesse of the Aire refresheth euery spirit: the sunny beames bring forth faire Blossomes, and the dripping Clouds water Flores great garden: the male Deere puts out the Velvet head, and the pagged Doe is neere her fawning: The Sparhawke now is drawne out of the mew, and the Fowler makes ready his whistle for the Quaile: the Larke sets the morning watch, and the euening, the Nightingale: the Barges, like Bowers, keep the streams of the sweet Riuers, and the Mackrell with the Shad are taken prisoners in the Sea: the tall young Oke is cut downe for the Maypole: the Sithe and the Sickle are the Mowers furniture, and fayre weather makes the

Labourer merry : the Physitian now prescribes the cold Whey, and the Apothecary gathers the dew for a medicine : Butter and Sage make the wholsome breakfast, but fresh cheese and creame are meat for a dainty mouth : and the Strawbery and the Pescod want no price in the market : the Chicken and the Ducke are fatned for the market, and many a Goslin neuer liues to be a Goose. It is the moneth wherein Nature hath her full of mirth, and the Senses are filled with delights. I conclude, It is from the Heauens a Grace, and to the Earth a Gladnesse. Farewell.

Iune.

IT is now Iune and the Hay-makers are mustered to make an army for the field, where not alwayes in order, they march vnder the Bagge and the Bottle, when betwixt the Forke and the Rake, there is seene great force of armes : Now doth the broad Oke comfort the weary Laborer, while vnder his shady Boughes he sits singing to his bread and cheese : the Hay-cocke is the Poore mans Lodging, and the fresh Riuer is his gracious Neighbour : Now the Faulcon and the Tassell try their wings at the Partridge, and the fat Bucke fils the great pasty : the trees are all in their rich aray : but the seely Sheep is turned out of his coat : the Roses and sweet Herbes put the Distiller to his cunning, while the greene apples on the tree are ready for the great bellied wiues : Now begins the Hare to gather vp her heeles, and the Foxe lookes about him, for feare of the Hound : the Hooke and the Sickle are making ready for haruest : the Medow grounds gape for raine, and the Corne in the eare begins to harden : the little Lads make Pipes of the straw, and they that cannot dance, will yet bee hopping : the Ayre now groweth somewhat warme, and the coole winds are very comfortable : the Sayler now makes merry passage, and the nimble Foot-man runnes with pleasure : In briefe, I thus conclude, I hold it a sweet season, the senses perfume, and the spirits comfort. Farewell.

Iuly.

IT is now Iuly and the Sunne is gotten vp to his height, whose heat parcheth the earth, and burnes vp the grasse on the mountaines. Now begins the Canon of heauen to rattle, and when the fire is put to the charge, it breaketh out among the Cloudes : the stones of congealed water cut off the eares of the Corne : and the blacke stormes affright the faint-hearted : the Stag and the Bucke are now in pride of their time, and the hardnesse of their heads makes them fit for the Horner : Now hath the Sparhawke the Partridge in the foot, and the Ferret doth tickle the Cony in the borough. Now doeth the Farmer make ready his teame, and the Carter with his whip, hath no small pride in his Whistle : Now doe the Reapers try their backs and their Armes, and the lusty Youthes pitch the sheafes into the Cart. The old Partridge calles her Couey in the morning, and in the euening, the Shepheard fals to folding of his flocke : the Sparrowes makes a charme upon the greene Bushes, till the Fowler come and take them by the dozens : the Smelt now begins to be in season, and the Lamprey out of the Riuer leapes into a Pye : the Souldier now hath a hot March, and the Lawyer sweats in his lyned Gowne ; The Pedler now makes a long walke, and the Aqua vitæ Bottle sets his face on a fiery heat : In summe, I thus conclude of it, I hold it a profitable season, the Labourers gaine, and the rich mans wealth. Farewell.

August.

IT is now August, and the Sunne is some what towards his declination, yet such is his heat as hardeneth the soft clay, dries vp the standing ponds, wythereth the sappy leaues and scorcheth the skin of the naked : now beginne the Gleaners to follow the Corne Cart, and a little bread to a great deale of drinke makes the Trauailers dinner : the Melowne and the Cucumber is now in request : and Oyle and vineger giue attendance on the Sallet hearbes : the Alehouse is more frequented then the Tauerne, and a fresh Riuer is more comfortable then a fiery Furnace : the Bathe is now much visited by diseased bodies, and in the fayre Riuers, swimming is a sweet exercise : the Bow and the Bowle picke many a purse, and the Cockes with their heeles spurne away many a mans wealth : The Pipe and the Taber is now lustily set on worke, and the Lad and the Lasse will haue no lead on their heeles : the new Wheat makes the Gossips Cake, and the Bride Cup is caried aboue the heads of the whole Parish : the Furmenty pot welcomes home the Haruest cart, and the Garland of flowers crownes the Captaine of the Reapers. Oh, 'tis the merry time, wherein honest Neighbours make good cheere, and God is glorified in his blessings on the earth. In summe, for that I find, I thus conclude, I hold it the worlds welfare, and the earths Warming-pan. Farewell.

September.

IT is now September, and the Sunne begins to fall much from his height, the medowes are left bare, by the mouthes of hungry Cattell, and the Hogges are turned into the Corne fields: the windes begin to knocke the Apples heads together on the trees, and the fallings are gathered to fill the Pyes for the Houshold: the Saylers fall to worke to get afore the winde, and if they spy a storme, it puts them to prayer: the Souldier now begins to shrug at the weather, and the Campe dissolued, the Companies are put to Garison: the Lawyer now begins his Haruest, and the Client payes for words by waight. the Innes now begin to prouide for ghests, and the night-eaters in the stable, pinch the Trauailer in his bed. Paper, pen, and inke are much in request, and the quarter Sessions take order with the way-layers: Coales and wood make toward the Chimney, and Ale and Sacke are in account with good fellowes: the Butcher now knocks downe the great Beeues, and the Poulters feathers make toward the Upholster: Walflet Oysters are the Fish wiues wealth, and Pippins fine are the Costermongers rich merchandise: the flayle and the fan fall to worke in the Barne, and the Corne market is full of the Bakers: the Porkets now are driuen to the Woods, and the home-fed Pigges make porke for the market. In briefe, I thus conclude of it, I hold it the Winters forewarning, and the Summers farewell.

Adieu.

October.

IT is now October, and the lofty windes make bare the trees of their leaues, while the hogs in the Woods grow fat with the faine Acorns. the forward Deere begin to goe to rut, and the barren Doe groweth good meat: the Basket-makers now gather their rods, and the fishers lay their leapes in the deepe: the loade horses goe apace to the Mill, and the Meal-market is seldome without people. the Hare on the hill makes the Greyhound a faire course, and the Foxe in the woods cals the Hounds to a full cry: the multitude of people raiseth the price of wares, and the smoothe tongue will sell much: the Saylor now bestirreth his stumps, while the Merchant lueth in feare of the weather: the great feasts are now at hand for the City, but the poore must not beg for feare of the stockes: a fire and a paire of Cards keepe the ghests in the Ordinary, and Tobacco is held very precious for the Rhewme: The Coaches now begin to rattle in the Street: but the cry of the poore is vnpleasing to the rich: Muffes and Cuffes are now in request, and the shuttel-Cocke with the Battel-doore is a pretty house-exercise: Tennis and Baloune are sports of some charge, and a quicke bandy is the Court-keepers commodity: dancing and fencing are now in some vse, and kind hearts and true Louers lye close, to keepe off cold: the Titmouse now keepes in the hollow tree, and the black bird sits close in the bottome of a hedge: In briefe, for the little pleasure I find in it, I thus conclude of it: I hold it a Messenger of ill newes, and a second seruice to a cold dinner. Farewell.

Nouember.

IT is now Nouember, and according to the old Prouerbe,

Let the Thresher take his flayle,
And the ship no more sayle:

for the high winds and the rough seas will try the ribs of the Shippe, and the hearts of the Sailers: Now come the Countrey people all wet to the Market, and the toyling Carriers are pittifully moyled: The yong Herne and the Shoulerd are now fat for the great Feast, and the Woodcocke begins to make toward the Cockeshoot: the Warriners now beginne to plie their haruest, and the Butcher, after a good bargaine drinks a health to the Grasier: the Cooke and the Comfitmaker, make ready for Christmas, and the Minstrels in the Countrey, beat their boyes for false fingring: Schollers before breakefast haue a cold stomacke to their bookes, and a Master without Art is fit for an A. B. C. A red herring and a cup of Sacke, make warre in a weake stomacke, and the poore mans fast, is better then the Gluttons surfet: Trenchers and dishes are now necessary seruants, and a locke to the Cubboord keepes a bit for a neede: Now beginnes the Goshauke to woede the wood of the Phesant and the Mallard loues not to heare the belles of the Faulcon: The winds now are cold, and the Ayre chill, and the poore die through want of Charitie: Butter and Cheese beginne to rayse their prices, and Kitchen stuffe is a commoditie, that euery man is not acquainted with. In summe, with a conceit of the chilling cold of it, I thus conclude in it: I hold it the discomfort of Nature, and Reasons patience.

December.

IT is now December, and hee that walkes the streets, shall find durt on his shooes, Except hee goe all in bootes: Now doth the Lawyer make an end of his

harueſt, and the Client of his purſe: Now Capons and Hennes, beside Turkies, Geese and Duckes, besides Beefe and Mutton, must all die for the great feast, for in twelue dayes a multitude of people will not bee fed with a little: Now plummes and spice, Sugar and Honey, square it among pies and broth, and Gossip I drinke to you, and you are welcome, and I thanke you, and how doe you, and I pray you bee merrie: Now are the Taylors and the Tiremakers full of worke against the Holidayes, and Musicke now must bee in tune, or else neuer: the youth must dance and sing, and the aged sit by the fire. It is the Law of Nature, and no Contradiction in reason The Asse that hath borne all the yeare, must now take a little rest, and the leane Oxe must feed till hee bee fat: the Footman now shall haue many a foule step, and the Ostler shall haue worke enough about the heeles of the Horses, while the Tapster, if hee take not heed, will lie drunke in the Seller: The prices of meat will rise apace, and the apparell of the proud will make the Taylor rich: Dice and Cardes, will benefit the Butler: And if the Cooke doe not lacke wit, hee will sweetly licke his fingers: Starchers and Launderers will haue their hands full of worke, and Periwigs and painting wil not bee a little set by,

Strange stuffes will bee well sold,
Strange tales well told,
Strange sights much sought,
Strange things much bought,
And what else as fals out.

To conclude, I hold it the costly Purueyour of Excesse, and the after breeder of necessitie, the practice of Folly, and the Purgatory of Reason. Farewell.

Christmas day.

IT is now Christmas, and not a Cup of drinke must passe without a Caroll, the Beasts, Fowle, and Fish, come to a generall execution, and the Corne is ground to dust for the Bakehouse, and the Pastry Cards and Dice purge many a purse, and the Youth shew their agility in shooing of the wild Mare: now good cheere and welcome, and God be with you, and I thanke you, and against the new yeare, prouide for the presents: the Lord of Mis-rule is no meane man for his time, and the ghests of the high Table must lacke no Wine: the lusty bloods must looke about them like men, and piping and dauncing puts away much melancholy: stolne Venison is sweet, and a fat Coney is worth money: Pit-falles are now set for small Birdes, and a Woodcocke hangs himselfe in a gynne: a good fire heats all the house, and a full Almes-basket makes the Beggers Prayers: the Maskers and the Mummers make the merry sport: but if they lose their money, their Drumme goes dead: Swearers and Swaggerers are sent away to the Ale-house, and vnruly Wenches goe in danger of Judgement: Musicians now make their Instruments speake out, and a good song is worth the hearing. In summe, it is a holy time, a duty in Christians, for the remembrance of Christ, and custome among friends, for the maintenance of good fellowship. In briefe, I thus conclude of it. I hold it a memory of the Heauens Loue, and the worlds peace, the myrth of the honest, and the meeting of the friendly.

Farewell.

Lent.

IT is now Lent, and the poore Stockfish is sore beaten for his stubbornesse: the Herring domineers like a Lord of great Seruice, and the fruit of the Dairy makes a hungry Feast: Fasting and mourning is the life of the poore, and the Dogges grow leane, with the lacke of bones, while the Prisoners heart is nipt with penury: the Beasts of the Forests haue a bare feed, and the hard crusts try the teeth of the Begger: The Byrd hath a little shelter in the Bush, and a bitter frost makes a backward Spring: The Sunne giues but little warmth, and the March wind makes the Ayre cold: The Fisher-men now are the Rakers of the Sea, and the Oyster gapes to catch hold of the Crab: Solitarinesse and Melancholy breed the hurt of Nature, and the nakednesse of the Earth is the eyes discomfort: Idle people sit picking of Sallets, and necessity of exercise is an enemy to study. the winds grow dangerous to the Sayler and the Rockes are the ruine of the merchant: the Sentinell now keepe a cold watch, and the Sconce is nothing comfortable to the Souldier: the Shepheard hath little pleasure in his Pipe, and Age hath but a dead feeling in loue: the Colt hath a ragged coat, and the halfe mewed head disgraceth the Deere: the Faulcons wing is but young feathered, and the deepe fallow wearies the Huntsman: there is nothing pleasing but hope, that the dayes will lengthen and time will be more comfortable. I conclude, in it selfe, it is an vncomfortable season, the Heauens frown, and the Earths punishment. Farewell.

Good Friday.

IT is now Good Friday, and a general Fast must be kept among all Christians, in remembrance of Christs Passion: Flesh and Fish must bee vanished

all stomackes, strong or weake: Now beginnes the Farewell to thin fare, and the Fishmongers may shut vp their shops till the Holy-dayes be past: the Butchers now must wash their Boords, make cleane their Aprons, sharpen their kniues, and sort their prickes, and cut out their meat for Easter Eue market: Now must the Poulters make ready their Rabbets and their Fowle, the Cookes haue their Ouens cleane, and all for Pies and Tarts against the merry Feast: Now the Maids bestir them about their houses, the Launders about their Linen, the Taylors about Apparell, and all for this holy time: Now young Lambs, young Rabbets, and young Chickens dye for fine appetites, and now the Minstrell tunes his Instruments, to haue them ready for the yong people: but with the aged and the religious, there is nothing but sorrow and mourning, confession, contrition, and absolution, and I know not what: few that are merry, but children that breake vp schoole, and wenches that are vpon the mariage. In summe, it is such an odde day by it selfe, that I will onely make this conclusion of it: It is the Bridle of Nature, and the Examiner of Reason. Farewell.

Easter day.

IT is now Easter, and Jacke of Lent is turned out of doores: the Fishermen now hang vp their nets to dry, while the Calfe and the Lambe walke toward the Kitchin and the Pastry: the veluet heads of the Forrests fall at the loose of the Crosse-bow: the Samman Trowt playes with the Fly, and the March Rabbit runnes dead into the dish: the Indian commodities pay the Merchants aduenture: and Barbary Sugar puts Honey out of countenance: the holy feast is kept for the faithfull, and a knowne Jew hath no place among Christians: the Earth now beginnes to paint her vpper garment, and the trees put out their young buds, the little Kids chew their Cuds, and the Swallow feeds on the Flyes in the Ayre: the Storke clenseth the Brookes of the Frogges, and the Sparhawke prepares her wing for the Partridge: the little Fawne is stolne from the Doe, and the male Deere beginne to heard: the spirit of Youth is inclined to mirth, and the conscionable Scholler will not breake a holy-day: the Minstrell cals the Maid from her dinner, and the Louers eyes doe troule like Tennis balls. There is mirth and ioy, when there is health and liberty: and he that hath money, will be no meane man in his mansion: the Ayre is wholsome, and the Skye comfortable, the Flowers odoriferous, and the Fruits pleasant: I conclude, it is a day of much delightfulnesse: the Sunnes dancing day, and the Earths Holy-day. Farewell.

Morning.

IT is now Morning, and Time hath woond vp the Wheeles of his day Watch, while the Larke, the Sunnes Trumpet, calls the Labourer to his worke: there is ioy and comfort through the whole world, that the spirits of life are awaked out of their dead sleepe: It is the blessed time of reason, in which the best things are begunne, while Nature goes to experience for the better perfection of her businesse: The Sunne now beginnes to draw open the Curtaine of his Pauilion, and with the heat of his Beames drawes vp the vnwholesome mists in the Ayre: the Mother-Earth is recouered of her cold sicknesse, and sends forth her fayre flowers to perfume the infected ayre: now the Sorceresse with her magicke Art puts her charmes to silence, and the Birds of the woods make musicke to the poore traueller. Now begin the wits of the wise, and the limbes of strength to compasse the world, and make Art honourable: Theeues now are either caued or imprisoned, and knowledge of comfort puts care to a *Non plus*. The beasts of the forrests vse the silence of feare, and the Wolfe like a Dog dares not looke out of his denne: the Wormes into the earth, and the Toades into the Waters, flye for feare of their heads: This is a time that I ioy in, for I think no time lost, but in sleepe: and now haue imaginations their best meanes to attire themselues in the golden liuerie of their best graces; to which the night is at no time by depriuation of action. I conclude, it is in it selfe a blessed season, a dispersing of the first darknesse, and the Diall of Alexander. Farewell.

One of the Clocke.

IT is now the first houre and Time is, as it were, stepping out of darknesse, and stealing towards the day: the Cocke cals to his Henne, and bids her beware of the Foxe; and the Watch hauing walkt the streets, take a nap vpon a stall: the Bell-man cals to the maids to looke to their lockes, their fire, and their light, and the child in the cradle cals to the Nurse for a Dug: the Cat sits watching behind the Cupboord for a Mouse, and the Flea sucks on sweet flesh, till he is ready to burst with the blood: the spirits of the studious start out of their dreames, and if they cannot fall asleepe againe, then to the Booke and the waxe Candle: the Dog at the doore frayes the Theefe from the house, and the Theefe within the house may hap to be about his businesse. In some places Bels are rung to certaine orders: but the quiet sleeper neuer tels the Clocke: not to dwell too long vpon it, I hold it the farewell of the night, and the forerunner to the day, the spirits watch and Reasons workemaster. Farewell.

Two of the Clocke.

IT is now the second houre, and the point of the Diall hath stept ouer the first stroake, and now Time beginnes to draw backe the Curtaine of the night: the Cocke againe cals to his Henne, and the Watch beginne to bussle toward their discharge: The Bell-man hath made a great part of his walke, and the Nurse beginnes to huggle the child to the Dugge: the Cat sits playing with the Mouse which she hath catched, and the Dog with his barking wakes the seruants of the house: the studious now are neere vpon waking, and the theefe will be gone, for feare of being taken: The Forresters now be about their walkes, and yet stealers sometime cozen the Keepers: Warreners now beginne to draw homeward, and far dwellers from the towne, will be on the way to the market; The Souldier now lookes towards the Court de Garde, and the Corporall takes care for the reliefe of the Watch: the earnest Scholler will be now at his booke, and the thrifty Husbandman will rowse towards his rising: the Seaman will now looke out for light, and if the wind be faire, hee cals for a Can of Beere: the fishermen now take the benefit of the tyde, and he that bobs for Eeles, will not be without Worms. In summe, I hold it much of the nature of the first houre, but somewhat better. And to conclude, I thinke it the enemy of Sleepe, and the entrance to Exercise. Farewell.

Three of the Clocke.

IT is now the third houre, and the Windowes of Heauen beginne to open, and the Sunne beginnes to colour the Clouds in the Sky, before he shew his face to the World: Now are the spirits of life, as it were, risen out of death: the Cocke cals the seruants to their dayes work, and the grasse horses are fetcht from the Pastures: the Milke-maids begin to looke toward their dayry, and the good Huswife beginnes to looke about the house: the Porrage pot is on for the seruants breakfast, and hungry stomackes will soone be ready for their victuall: the Sparrow beginnes to chirpe about the house, and the Birds in the bushes will bid them welcome to the field: the Shepheard sets on his Pitch on the fire, and fills his Tar-pot ready for his flocke: the Wheele and the Reele beginne to be set ready, and a merry song makes the worke seeme easie: the Plough-man falls to harnesse his horses, and the Thrasher beginnes to looke toward the barne: the Scholler that loues learning, will be hard at his Booke, and the Labourer by great, will be walking toward his worke. In briefe, it is a parcell of time, to good purpose, the exercise of Nature, and the entrance into Art. Farewell.

Foure of the Clocke.

IT is now the fourth houre, and the Sunne beginnes to send her beames abroad, whose glimmering brightnesse no eye can behold: Now crowes the Cocke lustily, and claps his wings for ioy of the light, and with his Hennes leaps lightly from his Roust: Now are the Horses at their Chaffe and Prouender: the seruants at breakfast, the Milk-maid gone to the field, and the Spinner at the Wheele: and the Shepheard with his Dog are going toward the Fold: Now the Beggers rouse them out of the Hedges, and begin their morning craft; but if the Constable come, beware the stocks: The Birds now beginne to flocke, and the Sparhawke beginnes to prey for his Ayry: The Thresher beginnes to stretch his long armes, and the thriuing Labourer will fall hard to his worke: the quicke witted braine will be quoting of places, and the cunning workman will bee trying of his skill: the Hounds begin to bee coupled for the chase, and the Spaniels follow the Faulconer to the field: Trauellers beginne to looke toward the Stable, where an honest Hostler is worthy his reward: the Souldier now is vpon discharge of his Watch, and the Captaine with his company may take as good rest as they can: In summe, I thus conclude of it: I hold it the Messenger of Action, and the Watch of Reason. Farewell.

Fiue of the Clocke.

IT is now fiue of the Clocke, and the Sunne is going apace vpon his iourney: and fie sluggards, who would be asleepe: the Bels ring to Prayer, and the streets are full of people, and the high-wayes are stored with Trauellers: the Schollers are vp and going to schoole, and the Rods are ready for the Truants correction: the Maids are at milking, and the seruants at Plough, and the Wheele goes merrily, while the Mistresse is by: the Capons and the Chickens must bee serued without doore, and the Hogges cry till they haue their swill: the Shepheard is almost gotten to his Fold, and the Heard beginnes to blow his horne through the Towne. The blind Fidler is vp with his dance and his song, and the Alehouse doore is vnlocked for good fellowes: the hounds begin to find after the Hare, and horse and foot follow after the cry: the Traueller now is well on his way, and if the weather be faire, he walkes with the better cheere: the Carter merrily whistles to his horse, and the Boy with his Sling casts stones at the Crowes: the Lawyer now begins to look on his Case, and if he giue good counsel, he is worthy of his Fee: In briefe, not to stay too long vpon it, I hold it the necessity of Labour, and the note of Profit. Farewell.

Sixe of the Clocke.

IT is now the first houre, the sweet time of the Morning, and the Sunne at euery window calls the Sleepers from their beds: the Marygold beginnes to open her leaues, and the Dew on the ground doth sweeten the Ayre: the Faulconers now meet with many a faire flight, and the Hare and the Hounds haue made the Huntsman good sport: the shoppes in the City begin to shew their wares, and the market people haue taken their places: The Schollers now haue their Fourmes, and whosoeuer cannot say his Lesson, must presently looke for Absolution: The Forester now is drawing home to his Lodge, and if his Deere be gone, hee may draw after cold scent: Now begins the curst Mistresse to put her Girles to their taskes, and a lazy Hylding will doe hurt among good Workers: Now the Mower falles to whetting of his Sythe, and the Beaters of Hempe giue a hoh to euery blow: The Ale Knight is at his Cup ere hee can well see his drinke, and the begger is as nimble toung'd, as if he had beene at it all day: the Fishermen now are at the Craier for their Oysters, and they will neuer lyn crying, while they haue one in their basket: In summe, not to be tedious, I hold it, the Sluggards shame, and the Labourers praise. Farewell.

Seuen of the Clocke.

IT is now the seuenth houre, and Time begins to set the world hard to worke: The Milke-maides in their Dayry to their Butter and their Cheese, the Ploughmen to their Ploughes and their Barrowes in the field: the Schollers to their Lessons, the Lawyers to their Cases, the Merchants to their accounts, the Shop-men to What lacke you? and euery Trade to his business: Oh tis a world to see how life leapes about the lims of the healthfull: none but findes something to doe: the Wise, to study, the strong, to labour: the Fantasticke to make loue: the Poet, to make Verses: the Player, to conne his part: and the Musitian to try his note: euery one in his qualitie, and according to his condition, sets himself to some exercise, either of the body, or the minde: And therefore since it is a time of much labour, and great vse, I will thus briefly conclude of it: I hold it the enemy of Idlenesse, and imployer of Industry. Farewell.

Eight of the Clocke.

IT is now the eight houre, and good stomackes are ready for a breakfast: The Huntsman now calls in his Houndes, and at the fall of the Deere the Hornes goe apace: Now beginne the Horses to breathe, and the Labourer to sweat, and with quicke hands, worke rids apace: Now the Schollers make a charme in the Schooles and *Ergo* keepes a stirre in many a false Argument: Now the Chapmen fall to furnish the shoppes, the market people make away with their ware: The Tauerne hunters taste of the tother Wine, and the nappy Ale makes many a drunken Noll: Now the Thrasher beginnes to fall to his breakfast, and eate apace, and worke apace, riddes the Corne quickly away: Now the Piper lookes what hee hath gotten since day, and the Begger, if bee haue hit well, will haue a pot of the best: The Traueller now begins to water his horse, and if he were earley vp, perhaps a bait will doe well. The Osteler now makes cleane his stables, and if Ghestes come in, hee is not without his welcome. In conclusion, for all I finde in it, I hold it the Mindes trauaile, and the Bodies toyle. Farewell.

Nine of the Clocke.

IT is now the nynth houre, and the Sunne is gotten vp well toward his height, and the sweating Traueller beginnes to feele the burthen of his way: The Scholler now falles to conning of his Lesson, and the Lawyer at the Barre falls to pleading of his Case: the Soldier now makes many a weary steppe in his march, and the amorous Courtier is almost ready to goe out of his Chamber: The market now growes to bee full of people, and the Shopmen now are in the heat of the market: the Faulconers now finde it too hote flying, and the Huntsmen begin to grow weary of their sport: The Byrders now take in their Nets and their Roddes, and the Fishermen send their Fish to the Market: The Tauerne and the Ale-house are almost full of Guestes, and Westminster and Guild Hall are not without a word or two on both sides: The Carriers now are loading out of Towne, and not a Letter but must bee payd for ere it passe: The Cryer now tryes the strength of his throat, and the Beareward leades his Beare home after his challenge: The Players Billes are almost all set vp, and the Clarke of the Market begins to shew his Office: In summe, in this houre there is much to doe, as well in the City, as the Countrey: And therefore to be short, I will thus make my conclusion: I hold it the toyle of Wit, and the tryall of Reason. Farewell.

Ten of the Clocke.

IT is now the tenth houre, and now preparation is to bee made for dinner: The Trenchers must be scraped, and the Napkins folded, the Salt couered, and

the Kniues scoured, and the cloth layed, the Stooles set ready, and all for the Table: there must bee haste in the Kitchin for the Boyld and the Roste, prouision in the sellar for Wyne, Ale, and Beere: The Pantler and the Butler must bee ready in their Office, and the Usher of the Hall must marshall the Seruingmen: The Hawke must bee set on the Pearch, and the Dogges put into the Kennell, and the Guests that come to Dinner, must bee inuited against the houre: The Schollers now fall to construe and parce, and the Lawyer makes his Clyent either a Man or a Mouse: The Chapmen now draw home to their Innes, and the Shopmen fall to folding up their Wares: The Ploughman now beginnes to grow towards home, and the Dayry mayd, after her worke, falls to clensing of her Vessels: The Cooke is cutting soppes for Broth, and the Butler is chipping of loaues for the Table: The Minstrels beginne to goe towards the Tauernes, and the Cursed Crue visit the vyle places: In summe, I thus conclude of it: I hold it the Messenger to the stomacke, and the spirits recreation. Farewell.

Eleuen of the Clocke.

IT is now the eleuenth houre, children must breake vp Schoole, Lawyers must make home to their houses, Merchants to the Exchange, and Gallants to the Ordinary: The Dishes set ready for the meat, and the Glasses halfe full of faire water: Now the market people make towards their Horses, and the Beggers begin to draw neere the Townes: the Porrage put off the fire, is set a cooling for the Plough folke, and the great Loafe, and the Cheese are set ready on the Table: Colledges and Halles ring to Dinner, and a Schollers Commons is soone disgested: The Rich mans Guests are at Courtsey, and I thanke you: and the poore mans Feast is Welcome, and God be with you: The Page is ready with his Knife and his Trencher, and the meat will bee halfe cold, ere the Guests can agree on their places: The Cooke voides the Kitchin, and the Butler, the Buttery, and the Seruing men stand all ready at the Dresser: the Children are called to say Grace before Dinner, and the nice people rather looke then eate: the gates be lockt for feare of the Beggers, and the Minstrels called in, to bee ready with their Musicke: The pleasant wit is now breaking a Jest, and the hungry man puts his Jawes to their proofe: In summe, to conclude my opinion of it, I hold it the Epicures Ioy, and the Labourers ease. Farewell.

Twelue of the Clocke.

IT is now the twelfth Houre, the Sunne is at his height, and the middle of the day, the first course is serued in, and the second ready to follow: the dishes haue been red ouer, and the reuertion set by: the wine beginnes to be called for, and who waits not is chidden: talke passeth away time, and when stomackes are full, discourses grow dull and heauy: But after Fruit and Cheese, say Grace and take away: Now the Markets are done, the Exchange broke vp, and the Lawyers at Dinner, and Duke Humphreys seruants make their walkes in *Paules*, the Shop men keepe their shops, and their seruants goe to dinner: the traueller begins to call for a reckoning, and goes into the stable to see his Horse eate his prouender: The Plough man now is in the bottom of his Dish, and the Laborer drawes out his Dinner out of his Bagge: The Beasts of the field take rest after their feed, and the Birds of the Ayre are at Juke in the Bushes: The Lambe lies sucking, while the Ewe chewes the Cud, and the Rabbet will scarce peepe out of her Borough: the Hare sits close asleepe in her muse, while the Dogges sit waiting for a bone from the Trencher: In briefe, for all I find of it, I thus conclude in it: I hold it the stomacks pleasure, and the spirits wearines. Farewell.

Midnight.

NOW is the Sunne withdrawne into his Bedchamber, the Windowes of Heauen are shut vp, and silence with darknesse haue made a walke over the whole Earth, and Time is tasked to worke vpon the worst Actions: yet Vertue being her selfe, is neuer weary of well doing, while the best spirits are studying for the bodies rest: Dreames and Visions are the Haunters of troubled spirits, while Nature is most comforted in the hope of the morning: the body now lyes as a dead lump, while sleepe, the pride of ease, lulls the Senses of the Sloathfull: the tired Limbs now cease from their labours, and the studious braines giue ouer their businesse: the Bed is now an image of the Graue, and the Prayer of the Faithful makes the Pathway to Heauen: Louers now enclose a mutuall content, while gracious minds haue no wicked imaginations: Theeues, Wolues, and Foxes, now fall to their pray, but, a strong locke, and a good wit, will aware much mischiefe: and he that trusteth in God will be safe from the Deuill. Farewell.

The Conclusion.

AND thus to conclude, for that it growes late, and a nod or two with an heauy eye, makes me feare to proue a plaine Noddy, entreating your patience till to morrow, and hoping you will censure mildly of this my Fantasticke Labour, wishing I may hereafter please your senses with a better subiect then this; I will in the meane time pray for your prosperity, and end with the English Phrase, God giue you good night.

FINIS.

NOTES AND ILLUSTRATIONS.

EPISTLE-DEDICATORY.—Sir Marke Ive was among the large batch of knights created 23d July 1603, before the coronation of King James I.: he was son of John Ive and Frances, his wife,—the latter, buried at Boxted, Essex, having died 6th August 1597. Riuers Hall was alienated to the Baynings. See our Memorial-Introduction.

LOUE.—(*l.* 14) '*baseth*' = debaseth: (*l.* 18) '*cracke*' = flaw. So Shakespeare, *frequenter*.

THE SPRING.—(*l.* 3) '*replexion*' = reflection: (*l.* 10) '*necke*' = knock.

SUMMER.—(*l.* 4) '*her:*' usually the singing nightingale is called male: but in Barnfield, and elsewhere, both male and female: (*l.* 7) '*consort*' = concert: (*l.* 9) 'run at *base*' = the game of prisoner's-bars. See Strutt, *s. v.*: (*l.* 16) '*merline*' = a small hawk. Cf. JULY (*l.* 10): (*l.* 23) '*forehorse*' = foremost horse in a team.

HARUEST.—(*l.* 20) '*Rowen-taild*' = sprouting, or short. 'Rowen' is a field kept up till after Michaelmas, that the corn left in the ground may sprout (Tusser): (*l.* 20) '*Retriuer*' = a kind of dog that recovers game sprung or shot.

WINTER.—(*l.* 15) '*Machiauil*' = Machiavelli,—long a synonym for (almost) Satan himself.

IANUARY.—(*l.* 9) '*during*' = enduring, lasting: (*l.* 12) '*Pantler*' = panterer (*panetier*, Fr.), the officer who has charge of the bread in a great house. So Shakespeare: 'call me *pantler* and bread-chipps' (2 *Henry* IV. ii. 4): *et alibi*. (*l.* 14) '*borough*' = burrow: (*l.* 15) '*Currier*' = quarier,—a light formed by sticking a wick into a lump of wax (or tallow), and the reference to snaring birds by lanthorn lights and nets (see Brome, etc.): '*Lime-rod*' = twig with bird-lime on it to catch birds: (*l.* 30) '*Muscouia*' = Russia, as in Milton: (*l.* 36) '*shooing-horne*' = a horn for more easily drawing on shoes: here a preparative for drinking, *i.e.* after the salt bacon.

FEBRUARY.—(*l.* 2) '*Cocke-stride*' = short step or measure toward the zenith: (*l.* 4) '*Paddocke*' = a large toad or frog, the 'frog-paddock' of Isaac Walton, later: (*l.* 5) '*Makes*' = mates: *l.* 10) '*makes the chalke walke apace*' = increases the score or debt marked with 'chalk' on the back of the ale-house door.

MARCH.—(*l.* 8) '*the Adder dyes*,' an old superstitious belief often found in the poets on to Herbert: (*l.* 17) '*mew*' = coop or cage.

APRIL.—(*l.* 2) '*her*.' Cf. SUMMER (*l.* 4) and relative note: (*l.* 7) '*Sammon*' = salmon: Fr. *saumon*. Cf. 'samman' in EASTER DAY (*ll.* 5, 6): (*ll.* 10, 11) '*Cosset* lamb' = a lamb brought up by hand instead of by its dam: (*l.* 14) '*Porpas*' = porpoise: (*l.* 19) '*Sheepes eyes*' = wanton looks in young maidens.

MAY.—(*l.* 4) '*Velvet head*' = incipient horns of a stag: (*l.* 5) '*pagged*' = young-full,—from *pag*, to carry, if it be not a misprint for bagged, which is a common colloquialism for the effective result of intercourse: (*l.* 6) '*mew*.' See MARCH (*l.* 17): (*l.* 29) '*Pescod*' = pea-shell, or peas in the pod.

IUNE.—(*l.* 4) '*Forke and the Rake*' = male and female reapers: (*l.* 9) '*Faulcon and the Tassell*' = the falcon wearing its ornaments: (*l.* 14) '*greene apples*,' etc. = maternal longings for, while *enceinte*.

IULY.—(*l.* 9) '*Horner*' = dealer in horns: (*l.* 10) '*Sparhawke*,' etc. Cf. EASTER DAY *l* 15): (*l.* 11) '*borough*' = burrow. See JANUARY (*l.* 14).

AUGUST.—(*l.* 14) '*Cockes*,' viz., in betting at cock-fights: (*l.* 19) '*Furmenty*,' also 'frumenty' and 'furmety' = hulled wheat boiled in milk and seasoned.

SEPTEMBER.—(*l.* 18) '*Poulters*' = poulterers: (*l.* 19) '*Wallet:*' evidently some locally famous oyster: (*l.* 22) '*Porkets*' = young hogs.

OCTOBER.—(*l.* 6) '*leapes*' = weals to catch fish: (*l.* 21) '*Baloune*' = balloon-play. See Strutt, *s. v.*, and so too (*l.* 22) 'bandy,'—both games.

NOUEMBER.—(*l.* 6) '*moyled*' = toiled: (*l.* 7) '*Herne*' = heron: (*l.* 7) '*Shoulerd*,' or 'shoulere,'—a bird, the shoveller: (*l.* 9) '*Cockeshoot*' = net to shut in and catch woodcocks: (*l.* 9) '*Warriners*' = keepers of warrens: (*l.* 11) '*Comfitmaker*' = confectioner, or sweet-meats maker: (*l.* 20) '*Goshawke*' = a kind of hawk used in hunting: (*l.* 21) '*Mallard*' = wild drake.

DECEMBER.—(*l.* 12) '*Tiremakers*' = head-dress makers: (*l.* 20) '*Tapster*' = drawer of beer in an ale-house: (*l.* 25) '*Starchers and Launderers*' = females of the laundry.

CHRISTMAS DAY.—(*l.* 13) '*Pit-falles*' = snares: (*l.* 17) '*Mummers*' = fantastically dressed performers, as at Christmas,—wearers of masks, etc.

LENT.—(*l.* 1) '*Stockfish*,'—a kind of salted and dried fish: (*l.* 19) '*Sconce*' = fort, or block-house, or defence: (*l.* 22) '*mewed*' = moulting.

GOOD FRIDAY.—(*l.* 8) '*prickes*' = skewers: (*l.* 9) '*Poulters*.' See SEPTEMBER (*l.* 18): (*l.* 13) '*Launders*' = launderers or laundresses. See DECEMBER (*l.* 25).

EASTER DAY.—(*l.* 1) '*Jacks of Lent*' = puppets thrown at during Lent: (*l.* 4) '*velvet heads*.' See MAY (*l.* 4): (*l.* 15) '*Sparhawke*.' So Humphrey Gifford in his 'Posie of Gilloflowers' (p. 59):—'One of them demanded of him what bird it was he carried on his fist? He answered, a Sparhawke. And to what end (quoth he) doe yee keepe her? Quoth the gentleman, shee is a birde greedy at her pray, and I keepe her to kill Partridge with, which is a great bird and delicate in tast' (1580): (*l.* 21) '*troule*' = roll, or wander.

MORNING.—(*l.* 29) '*Diall of Alexander:*' unknown to the Editor.

TWO OF THE CLOCKE.—(*l.* 7) '*kuggle*' = diminutive of hug.

THREE OF THE CLOCKE.—(*l.* 19) 'by *great*' = by quantity instead of daily wage.

FOURE OF THE CLOCKE.—(*l.* 13) '*Ayry*' = eyry or nest.

SIXE OF THE CLOCKE.—(*l.* 14) '*Hylding*' = idle jade or hinder-ling: (*l.* 20) '*Craier*' = crier: (*l.* 21) '*lyn*' = lin, cease.

EIGHT OF THE CLOCKE.—(*l.* 11) '*Noll*' = simpleton. Cf. THE CONCLUSION (*l.* 3).

NINE OF THE CLOCKE.—(*l.* 12) '*Byrders*' = snarers of birds: (*l.* 19) '*Beareward*' = keeper of bears.

TEN OF THE CLOCKE.—(*l.* 7) '*Pantler*.' See JANUARY (*l.* 12): (*l.* 14) '*Mouse*' = nothing at all.

ELEUEN OF THE CLOCKE.—(*l.* 15) '*voides*' = vacates.

TWELUE OF THE CLOCKE.—(*l.* 10) '*Duke Humphreys seruants*.' So Hutton in 'Satyres and Epigrams' (1619), 'Dine with Duke Humfrey in decayed Paules' (see also Donne) = go without dinner by walking up and down St. Paul's: (*l.* 17) '*at Fuke*' = on the perch: (*l.* 19) '*borough*' = burrow, as before: (*l.* 20) '*muse*' = hole in a hedge.

THE CONCLUSION.—(*l.* 3) '*Noddy*' = simpleton.—G.

The Court and Country.

1618.

NOTE.

THE 'Court and Country' exists in only a single complete exemplar at Britwell. This was very carefully reprinted by Mr. W. C. Hazlitt in his Roxburghe Library 'Inedited Tracts' (1868, pp. 169-211). Collation of a mutilated copy in the Bodleian yields only a few slight corrections of words and orthography. Curiously enough there are two title-pages. The first has two conventional wood-cuts of 'The Country-man' and 'The Courtier,' and is as follows:—The Court and Country, | or | A briefe Discourſe Dialogue-wiſe ſet downe | betweene a Courtier and a Country-man. | Contayning the manner and condition of their liues with many | Delectable and Pithy Sayings worthy obseruation. | Alſo, neceſſary Notes for a Covrtier. | Written by N. B. Gent. | Printed at *London* by G. ELD, for *Iohn Wright*, and are to be ſold at his ſhop | at the Signe of the Bible without *Newgate*, 1618. | —sm. 4to, 20 leaves. Opposite is the second or title-page proper. On this extremely interesting booklet see our Memorial-Introduction.—G.

THE

Court and Country,

OR

A Brieſe Diſcourſe betweene the Courtier and Country-man;

of the Manner, Nature, and Condi-
tion of their liues

Dialogue-wiſe ſet downe betwixt a
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Written by *N. B.* Gent.

LONDON:
Printed by G. ELD for *Iohn Wright*, and are to be Sold at his Shoppe at the Signe of the Bible *without Newgate.*
1618.

To the READER.

AMONG many Passages that I have met with in the world, it was my hap of late to light on a kinde Controuersie betweene two Kinsmen, a Courtier and a Countryman, who meeting together vpon a time, fell to perswading one another from their courses of Life; the Courtier would faine haue drawne the Countryman to the Court, and the Countryman the Courtier to the Country. The reasons for their delights, and loue to their manner of liues, I haue set downe as I found them; but whatsoeuer they alledged for their contentments, it seemed they were resolued vpon their Courses, for in the end they left where they begunne, euery man to his owne humour, and so brake off. Now what Profit or Pleasure may arise by the reading of them, I referre to their discretion that can best make vse of them. Matter of state is not here medled with; scurrility heere is none: no taxing of any Person nor offence iustly to any whosoeuer: But passages of witte, without the malice of any euill minde. And in summe, matter of good substance, and mirth enough to driue away a great deal of melancholy; and so leauing it to your Patience to read, and to your Pleasure to esteeme of as you see cause: both to Courtiers and Countrimen that are kinde and honest men, I rest, to wish content in the Course of a happy life, and so remaine

Your well wishing Countreyman

N. B.

To the Worshipfull and worthy *Knight, the fauourer of all good* Vertues and Studies Sir STEPHEN POLL, *of Blackmoore in Essex; and* to his worthy Lady Health Honour, *and eternall Happinesse.*

Worthy KNIGHT,

BEing well acquainted with your true knowledge of the Honour of the Court, and the Pleasure of the Countrey: your iudiciall Obseruation in your Trauels abroad, and your sweet retyred Life at home: Finding my Seruice indebted to many of your vndeserued bountifull Fauours, and willing, in some fruites of my Labour, to shewe the thankefulnesse of my Loue, I haue aduentured to present your Patience with a short Discourse, in the manner of a *Dialogue*, betweene a Courtier and a Countriman, touching the Liues of either: What Matter of worth is in it I will leaue to your discretion to consider of, with my bounden Seruice to the honour of your Commaund, hoping that either heere or in the Country it will be a pretty passage of idle time with some matter of mirth to remoue melancholy. And so in Prayer for your health, and your good Ladies, to whom, with your selfe, Dedicating this short *Dialogue*, I rest

Yours, humbly deuoted to be Commanded

NICH. BRETON.

The COVRTIER AND *The* COVNTRYMAN.

Covrtier.

COUSIN, Well met; I see you are still for the Country, your habite, your countenance, your footing and your carriage doe all plainly shew you are no changeling, but euery day alike, one, and the same.

Covntry-man. I am so indeede, and wish that you were so too: for then should you not be so great an eye-sore to your friends, nor such an enemy to your selfe: for, I feare the place you liue in is more costly then profitable; where, for one that goes vp the weather a number goe downe the winde, and perhaps the place not so truly full of delight as the passage through a meaner compasse.

Covrt. Oh Cousin, you cannot but confesse that blinde men can iudge no coulours, and you that liue plodding to purchase a pudding, cannot but distast any meat that may compare with it, though in many degrees of goodnes it exceede it: for, should I tell you truly what I know of it, you would soon alter your opinion to a point of better iudgment. Oh, the gallant life of the Court, where so many are the choices of contentment, as if on earth it were the Paradise of the world: the maiesty of the Soueraigne, the wisdome of the Councell, the honour of the Lords, the beauty of the Ladies, the care of the Officers, the courtsey of the Gentlemen, the diuine Seruice of the Morning and Euening, the witty, learned, noble, and pleasant discourses all day, the variety of wits, with the depth of iudgments, the dainty fare,—sweetly dressed and neatly serued,—the delicate wines and rare fruites, with excellent Musique and admirable Voyces, Maskes and Playes, Dauncing and Riding; deuersity of Games, delightfull to the Gamsters purposes; and Riddles, Questions and Answers; Poems, Histories, and strange Inuentions of Witt, to startle the Braine of a good vnderstanding; rich Apparrell, precious Jewells, fine proportions, and high Spirits, Princely Coaches, stately Horses, royall Buildings and rare Architecture, sweete Creatures and ciuill Behauiour: and in the course of Loue such carriage of content as setts the Spirit in the lap of pleasure; that if I should talke of the praise of it all day, I should be short of the worth of it at night.

Covnt. And there withall you wak't; or else you are like a Musitian that onely playes vpon one string: but, touch the Basse, with the Treble, the Meane, with the Counter Tenor, and then see how the strings will agree together, and whether the Voyces doe not rather faine then sing plaine, for feare the Ditty may disgrace the Note, and so the Musicke be not worth the hearing. But if all be as you say, yet take the Euening with the Morning, and all the weeke with the holyday, the sower with the sweet, and the cost with the pleasure, and tell me then if once in seauen yeares, when your state is weakened and your Land wasted, your Woods vn-timberd, your Pastures vnstored, and your Houses decayed: then tell me whether you find the prouerbe true, of the Courtier young and old; though sometime a Bell-weether may bee fat, when many a better sheepe cannot hit on so good a feeding. But since you speake so scornefully of the Country life, if you were or could be so happy as to apprehend the true content in the course of it, you would shake the head and sigh from the heart to be so long from the knowledg of it, and neuer be at rest till you were gotten to it. Oh, the sweete of the Country life, in which are so many and so true varieties of pleasures as keepe the spirit euer waking, and the senses euer working for the full content of the whole Creature, in so much that if [there] may be a similie of heauen vpon earth, it is onely in the precinct of the Country passage, where both nature and reason behold and enuy that satiety of pleasure that is not easily to be expressed. And to answer directly to some of your points of praise, let me tell you, though we see not our Soueraigne euery day, yet we pray for him euery hower; and holding our selues vnworthy of his presence, are glad when we may get a sight of his Maiesty.

Now, for Councellors of State, we reuerence their persons, and pray for their liues in their labours for our peace. And for your Lords, we haue Land-lords that agree best with our mindes, whom vsing with due reuerence, paying them their rent, and now and then for some small remembrances wee can haue friendly talke withall,

and learne good lessons of them for many things to be look't into. And vpon the Bench at a Quarter Sesions, when they giue a charge, heare them speake so wisely, that it would doe one's heart good to heare them: and sometime in the holydayes, when they keepe good houses, make many a good meales meat with them. And in the time of the yeare when the haruest is in, goe a hunting and hauking, coursing and fishing with them: and sometime to continue good neighbourhood, meete and make matches for shooting and bowling with them, when wee exercise the body in plaine dealing, and not the braine in subtle deuice.

Now for your Ladies, wee haue pretty Wenches, that, though they be not proud, yet they thinke their penny good siluer, and if they be faire it is naturall, and hauing their mothers wit they will doe well enough for their fathers vnderstanding. And for your Gentlemen, we haue good Yeomen that vse more courtesey or at least kindnesse then curiosity, more friendship then complements, and more truth then eloquence: and perhaps I may tell you, I thinke we haue more ancient and true Gentlemen that hold the plough in the field then you haue in great places that waite with a trencher at a Table; and I haue heard my father say, that I beleeue to bee true, that a true Gentleman, will bee better knowne by his inside then his outside, for (as he said) a true Gentleman will be like himselfe, sober, but not proud; liberall, and yet thrifty; wise, but not full of words; and better seene in the Law, then be too busie with the lawes; one that feares God; will be true to his King; and well knowes how to liue in the world, and whatsoeuer God sends, hath the grace to be content with it; loues his wife and his children, is carefull for his family, is a friend to his neighbour, and no enemy to himselfe; and this (said my father) is indeed the true Gentleman: and for his qualities, if he can speake well, and ride well, and shoote well, and bowle well, wee desire no more of him. But for kissing of the hand, as if hee were licking of his fingers, bending downe the head, as if his neck were out of ioynt; or scratching by the foote, as if he were a Corne-cutter; or leering aside, like a wench after her sweete-heart; or winking with one eye, as though hee were leuying at a Woodcocke; and such Apish tricks, as came out of the land of Petito, where a Monkey and a Baboone make an Vrchin Generation; and for telling of tales of the aduenturous Knight & the strang Lady; and for writing in rime, or talking in prose, with more tongues then teeth in his head, and with that which he brought from beyond the Seas, which he cannot be rid of at home, for swearing and brauing, scoffing and stabbing, with such trickes of the diuels teaching, we allow none of that learning. Now, if you haue any such where you liue I know not: I hope with vs there are none of them, but I am sure, if they come amongst vs, wee desire to be rid of them.

We haue good husbands and honest widdowes; pure Virgins and chast Bachelors; learned Church men, and ciuill Townes men; holesome fare, full dishes, white bread, and hearty drinke; cleane platters, and faire linnen; good company, friendly talke, plaine musique, and a merry song: and so when God is praysed and the people pleased, I thinke there is no course where a man may be better contented. Now, if it bee true (but hope it is not) that I haue heard, that in some such places as you liue in, in the world, a great way hence beyond the Sea, there be certaine people that haue brasen faces, Serpents tongues, and Eagles clawes, that will intrude into companies, and perswade wickednes, and flatter follies; that catch hold of whatsoeuer they can light on for the seruice of lewdnes, eyther money, lands, or leases, or apparell; and euer cramming, and yet euer crauing. They are carriers of letters betweene lust and wantonneasse, tellers of old wiues tales, and singers of wenching Ballads; sweare and forsweare, drinke and gull, laugh and be fat, and for a little pleasure on earth goe to the Diuell for ever. Now, these in the old time (but now a dayes I hope are out of vse) were called Parasites and Panders, Ieasters, or Iuglers, much of the nature of Gypsies, cunning as the Diuell to diue into a pocket, or to picke out the bottome of a purse; but I hope they are all dead, or at least you haue few of them about you: if you haue, I know not what vse you can make of them, but I am sure we cannot away with them among vs. I haue heard moreouer that you haue among you certain Euesdroppers, that are tale carriers, that come among the rooles of Knaues. But for our howses in the Country they are so far one from another, that if we catch any of them about vs, wee should carry him before the Constable for a Theefe.

But now leauing to speake more of these things: for pleasures, beleeue it, we will put you downe a world of steppes; for, first of all we rise with the Larke and goe to bed with the Lambe, so that we haue the breake of the day and the brightnes of the Sunne to cheere our Spirits in our going to our labours, which many of you barre your selues of, by making day of the night and night of the day, by sleeping after wearines vpon the labour of wantonnes, if not of wickednes, as they which worke all day to bring the Diuel into hell at night, and labour all night for damnation in the morning: such I haue heard of beyond Sea, I pray God you haue none about you: but for vs in the Country, I assure you wee can abide no such doings. Now for the delight of our eyes, wee haue the May-painting of the earth, with diuers flowers of dainty colours and deliciate sweets: we haue the berryes, the cherries, the peasse and the beanes, the plums and the codlings, in the month of June: in

July the peares and the apples, the wheat, the rye, the barley and the oates, the beauty of the wide fields, and the labours with délight and mirth, and merry cheare at the comming home of the Harueſt cart. We haue, againe, in our woods the birds singing: in the pastures the Cowe lowing, the Eue bleating, & the Foale neighing, which with profit and pleasure makes vs better musique then an idle note and a worse ditty, though I highly doe commend musique, when it is in a right key. Againe, we haue young Rabbets that in a sunny morning sit washing of their faces, while as I haue heard beyond the seas there are certaine old Conies that in their beds sit painting of their faces: wee haue besides Tumblers for our Conies, and Greyhounds for our courses, Hounds for our chases, Haukes of all kinde for the field, and the riuer, and the wood: so that what can reason conceiue, that nature can desire? but for the delight of both the Country doth afford us.

Furthermore, at our meetings on the holydayes betweene our Lads and the Wenches, such true mirth at honest meetings, such dauncing on the greene, in the market house, or about the May-poole, where the young folkes smiling kisse at euery turning, and the old folkes checking with laughing at their Children, when dauncing for the garland, playing at stooleball for a Tansie and a banquet of Cords and Creame, with a cup of old nappy Ale, matter of small charge, with a little reward of the Piper, after casting of sheepes eyes, and faith and troth for a bargaine, clapping of hands, are seales to the truth of hearts, when a payre of Gloues & a handkerchiffe are as good as the best obligation, with a cappe and a courtsey, hie ye home maides to milking, and so merrily goes the day away. Againe we haue hay in the barne, horses in the stable, oxen in the stall, sheepe in the pen, hogges in the stie, corne in the garner, cheese in the loft, milke in the dairy, creame in the pot, butter in the dish, ale in the tub, and *Aqua vitæ* in the bottle, beefe in the brine, brawne in the sowce, and bacon in the roofe, hearbs in the garden, and water at our doores, whole cloths to our backes, and some money in our cophers, and hauing all this, if we serue God withall, what in Gods name can we desire to haue more?

Now, for some of you, a man may take you many times in the nature of blind-men, that you can scarcely see a penny in your purse, and your lands growne so light, that you beare them all on your backes, and your houses so empty that in the cold of winter all the smoake goeth out at one chimney, when, if Brag were not a good dogge, I know not how hee would hold vp his taile. Oh, the fine excuses of wit, or rather folly! late businesse oter night makes you keepe your beds in the morning, when indeed it is for lacke of meate to dinner, and perhaps no great banquet at Supper, when a Crust and an Orenge, a Sallad and a cup of Sack makes a feast for a *Brauo*: then after all, a strech and a yaune, and a pipe of Tobacco, weare bootes for want of shooes, or else that the garters and the roses are at pawne. Now these are no Courtiers, but hangers on vpon those that sometimes in great places haue an humor to fatten fleas.

Now for vs in the Country, wee runne no such courses, but are content with that we haue, and keepe somwhat for a rainy day: loue neither to borrow nor lend, but keepe the stake still vpright, spend as we may spare, and looke to the maine at the yeares end: our meetings are for mirth, and not mischiefe: and for quarrells we haue none, except the oyle of the malt worke vp into the head and so distemper the braine, that the tongue runne out of order, when a fit of fisticuffes will soone make an end of all matters; so that wee haue pleasure with profit, mirth without madnesse, and loue without dissembling, when the peace of Conscience is an inward Paradise. Now if you can shew any better Cards for the maintayning of your opinion, I pray you heartily let me heare it.

Court. Oh Cousin, I am sorry to see your simplicity: what a deale of adoe you haue made about nothing! but I see the prouerbe holds true in you, He that liues alwayes at home sees nothing but the same; and your education being but according to your disposition, somewhat of the meanest manner of good fashion, your witte rather being all in Coppy-hold, then in *Capite*, and your learning but to spell and put together, it were hard for you that neuer studied Astronomy to speake of the nature of the Starres; and therefore I can the better beare with your humour, because it is more naturall then artificiall, yet could I wish you would not so clowniſie your wit, as to bury your vnderstanding all vnder a clod of earth. What! is man but as a beast, bred like a fore-horse, to goe alwayes right on, and rather draw in a cart, then trot in a better compasse! fie vpon basenesse, it is the badge of a Begger. No, let me tell you, if you were or could be acquainted with the life of a Courtier, you would finde such bewitching obiects to the eyes, and rauishing delights of the heart, that you would hold the world as a wildernes to the Palace of a Prince, and life but as a death that hath no tast of Court comforts.

Oh Cousin, wee haue learning in such reuerence, wisdome in such admiration, vertue in such honour, valour in such esteeme, truth in such loue, and loue in so rare account, that there doth almost nothing passe in perfection, yt is not followed with great obseruation, wher the fauour of a Prince maks a Begger a petty King, the countenance of a Lord makes a Clowne a Gentleman, and the looke of a Lady makes a groome a gay fellow. Oh Cousin, aduancement and contentment are the fruites of Court seruice, and the steps of hope to the state of honour: furthermore, for knowledge, we haue the due consideration of occurents, the disciphering of

Characters, enditing of letters, hearing of orations, deliuering of messages, congratulating of Princes, and the forme of ambassages, all which are such delights of the Spirit, as makes a shadow of that man, that hath not a mind from the multitude to looke into the nature of the Spirits honour.

Furthermore, we haue in Court Officers of care, Orders of discretion, eyes of brightnesse, eares of clearenesse, hearts of purenesse, braines of wisdome, tongues of truth, mindes of noblenesse, and Spirits of goodnesse, which though they bee not in all, yet are they examples for all, and in the worthiest of all. Oh Cousin, to heare a King or Prince speake like a prophet, a Queene like an Angell, a Councellor like an Oracle, a Lord like a Councellor, a Lady like a Queene, a Preacher like an Apostle, and a Courtier like a Preacher: and then to note the maiesty of the greatest, the reuerence of the wisest, the honour of the worthiest, and the loue of the best, to receiue grace from the one, instruction from the other; fauour from one, countenance from another; honour from one, and bounty from an other: kindnes from one, and comfort from another; where for the good [of] all, loue goeth through all, where exercises of wit are but tryals of vnderstanding, and the properties of speech are the proofes of iudgment: where peace is the practise of power, iustice the grace of wisdome, and mercy the glory of iustice: where time is fitted to his vse, and reason is the gouernor of nature, where priuiledges are protections for the vnwilling offendant, and sanctuaries are the safety of the vnhappily distressed: where the name of want hath no note, basenesse no regard, wantonnesse no grace, nor wickednesse entertainement, except the Diuell like an Angell of light come vnseene to the world: where the qualities of vertue are the grace of honour, and the breath of wisdome is the beauty of greatnesse: where art hath rewarde of labour, seruice the regard of duty, nature the affect of reason, and reason the respect of iudgement: where idlenesse is hated, foolishnes derided, wilfulnesse restrayned, and wickednesse banished: where wits refined, braines setled, bodies purged, and spirits purified make a consort of such Creatures as come neere vnto heauenly natures.

Beleeue me, Cousin, there is no comparison betweene the Court and the Country, for the sweets of conceit in an vnderstanding spirit, which can truely apprehend the true natures both of pleasures and profit. Alas, let the Cowe lowe after her Calfe, and the Eue bleat after her Lambe, the Asse bray, the Owle sing, and the Dog barke: What musique is in this medley? Let ignorance be an enemy to wit, and experience be the Mistris of fooles, the Stockes stand at the Constables doore, and the Gallowes stand hard by the high way, What is all this to matter of worth? To see Laddes lift vp leaden heeles, and Wenches leare after their Lubbers: to see old folkes play the fooles to laugh at the birds of their owne breed, and the young Colts wighie at their parting with their Fillies, when Madge must home to milking, and Simon go serue the beasts: What conceite is in all these courses, but to trouble a good spirit with spending time in idlenes?

Oh Cousin, if thou wert once well entred into the life of a Courtier, thou wouldst neuer more be in loue with the Country, but vse it as a cleane shirt, sometime for a refreshing, though it be farre courser for wearing, and little cleaner then that which you put off. I could say more that might easily perswade you to change your opinion, and alter your affection from the Country to the Court; but I hope this shall suffice. If not, I pray you let me heare you speake to some purpose.

Country. Say, quoth you! Let me tell you, that all that you haue said, or I thinke you can say, doth, nor will worke any more with my witte to incline my humour to your will, then a Pill that lyeth in the Stomake, and more offends nature, then purgeth humour: for, where there is no corruption Phisicke hath nothing to worke vpon, except by the trouble of nature, to bring health into sicknes. Doe you thinke so much of your strength as to remoue a Mil-stone with your little finger: or are you so perswaded of your wit, that with a word of your mouth you can take away the strength of vnderstanding? No such matter, no hast but good: I pray you giue me leaue a little, and if I speake not to your purpose, I will speake to mine owne: and I will say as one Dante, an Italian Poet, once said in an obscure Booke of his, Vnderstand me that can, I vnderstand my selfe: And though my Countrey booke be written in a rough hand, yet I can read it and picke such matter out of it as shall serue the turne for my instruction. What is here to do in perswading you know not what? to talke you care not how? Is this Court eloquence? Is not the Clownyfying of wit the Foolifying of vnderstanding? Home spunne cloth is not worth the wearing, water is a cold drinke, and simplenesse is but basenesse, and a Clowne is but a rich Begger. Now truly, Cousin, you are quite out: for, let me tell you that good words and good deeds are the best tryals of good minds, and make the best passages among the best people: and so much for this matter.

Now to answer your prouerbs, and as I can remember, most points of your discourses: First, let me tell you, that I hold it better to see something of mine owne at home, then trauell so farre that I see nothing of mine owne abroad, for I haue heard that roling stones gather no mosse. And for my education, if it hath been simple, and my disposition not subtle, if I be not fashioned according to the world, I shall bee the fitter for heauen: And for my wit, to deale truly with you, I

had rather hold it in a Coppy of a good Tenure, then by the title of an idle braine to keepe a fooles head in Freehold. Now for my learning, I hold it better to spell and put together, then to spoile and put asunder: but there are some that in their Child-hood are so long in their horne booke, that doe what they can, they will smell of the Baby till they cannot see to read. Now we in the Country beginne and goe forward with our reading in this manner, Christs Crosse be my speed, and the Holy Ghost: for feare the Diuell should be in the letters of the Alphabet, as hee is too often when hee teacheth od fellowes play tricks with their Creditors, who in stead of payments, write I O V, and so scoffe many an honest man out of his goods.

And againe, when he teacheth trauellors that haue taken a surfet in the Low-countries to set downe H and O, to expresse the nature of their griefe, and to least out the time with B and R, or to bite mens good names with those letters to auoyde actions of slander, and when they write you R, and they B. Oh fine knackes of more wit then honesty: But I hope there are none of these among you. But I haue heard my father say, that when he was young, hee saw many such in such places as you liue in, but it was a great way hence beyond the salt water.

Now for Astronomy, I thinke it be fallen from the height that it was in former time, for Starres were wont to bee in the heauens: now Gallants hang them vpon their heeles, so bright in their Spurres as if they were all young Phaetons, that would ride Phœbus horses, while the folly of pride should sit in the Chaire of ruine: but let them sit fast when they are vp, least they breake their neckes in their falls.

Now for your Nature and Art, I thinke better of a naturall Art, then an artificiall Nature. And for your Fore-horse pace right on, I hope he is better than a resty Iade that will not stir out of the Stable, or a Kicking Curtall that will sette his Ryder beside the Saddle; and better draw soundly in a cart then be lamed in a coach, or be sicke in a Foote-cloth: & better a true trot then a fidling amble. But let these humors passe.

Now for your bewitching obiects, I doubt they will make abiects of Subiects, and therefore I loue no such diuelish deuises, when womens eyes will bewitch mens hearts, and the breath of Tongues will poison a mans wits. And for your rauishing delights, it is a word that I well vnderstand not, or at least, as I haue heard, this rauishing is a word that signifieth robbing of wenches of the inner lining of their linnen against their wills; and if it be so, it is a perilous delight that brings a man to the Gallowes, if not to the Diuell, for a little fit of pleasure: but if there be any better sense in it, I would be glad to vnderstand it, though at this time I care not to be troubled with it.

Now for Princes Pallaces, they are too high buildings for our Brickes; plaine people are content with Cottages, and had rather pay tributes to their maintenance, then haue them too much in our view, for blinding of our eies with their golden brightnes. Now for life and death, hee that liues at quiet and will not be contented, may change for the worse and repent it, when he cannot helpe it. Oh Cousin, I haue heard my father say, that it is better to sit fast, then to rise and fall, and a great wise man that knew the world to a hayre, would say, that the meane was sure: better be in the middle roome, then either in the Garret or the Sellor: and another of an excellent worlds wit, that ranne the ring with him in the walke of the world, would say, that honour was but ancient riches, and in high places, where frownes are deadly, and fauours are vncertaine, there was more feare of the one, then hope of the other: and a laborious weekes wages well payde was better then a yeares hope in paper: and therefore, hee that would leaue possessions for promises, and assurances for hope, were more full of wit then vnderstanding, and of conceipt then iudgement, for though there is no seruice to the King, nor no fishing to the Sea, yet there are so many suitors for rewards, and so many beaters of the water, that delayes may be cold comforts of long hopes to the one, and the other angle all day and catch a Gudgion at night: and therefore, though the world be like a Well with two Buckets, that when one falleth, another riseth, yet the fall is much swifter then the rysing, and good reason, because the one goes downe empty and the other comes vp laden. But to be plaine, I haue so long beene vsed to a quiet life, that I would not leaue it for a world.

Now for your notes of worth that you haue set downe in your Court commendations; I allow that all may bee true, and they that thriue in it may thinke well of it, and hold it a kind of heauen vpon earth: but for my selfe, I remember certaine notes that I reade in a Booke of my Fathers owne writing that shall goe with me to my graue; there were not many, but in my mind to good purpose: as first for greatnes, My minde to me a Kingdome is: so that the quiet of the minde is a greater matter then perhaps many great men possesse. Then for wealth, Godlines is great riches to him that is contēt with that hee hath, which many great men somtime perhaps haue lesse then meaner people. Then for a good rule of life; Feare God, and obay the King: which perhaps some doe not so well in the Court as the Country. Then for the course of the Law, Loue God aboue all, and thy neighbour as thy selfe: which if you doe in the Court as wee doe in the Country, Enuy would worke no hatred, nor malice mischiefe: but loue in all persons would make a pallace, a Paradise, which in the best is more euident, then in the meanest

apprehended: but God, whose loue is the life of all, breed such loue in the liues of all, that peace may euer liue among all.

Now for learning, what your neede is thereof I know not, but with vs, this is all we goe to schoole for: to read common Prayers at Church, and set downe common prises at Markets; write a Letter, and make a Bond; set downe the day of our Births, our Marriage day, and make our Wills when we are sicke, for the disposing of our goods when we are dead: these are the chiefe matters that we meddle with, and we find enough to trouble our heads withall; for if the fathers knowe their owne children, wiues their owne husbands from other men, maydens keepe their by your leaues from subtle batchelors; Farmers know their cattle by the heads, and Sheepheards know their sheepe by the brand, What more learning haue we need of, but that experience will teach vs without booke? We can learne to plough and harrow, sow and reape, plant and prune, thrash and fanne, winnow and grinde, brue and bake, and all without booke; and these are our chiefe businesse in the Country, except we be Iury-men to hang a theefe, or speake truth in a man's right, which conscience & experience wil teach vs with a little learning: then what should we study for, except it were to talke with the man in the Moone about the course of the Starres? No, Astronomy is too high a reach for our reason; we will rather sit vnder a shady tree in the Sunne to take the benefit of the cold ayre, then lye and stare vpon the Starres to marke their walke in the heauens, while wee loose our wits in the Cloudes: and yet we reuerence learning as well in the Parson of our parish, as our Schoolemaster, but chiefely, in our Iustices of peace, for vnder God and the King they beare great sway in the Country. But for great learning, in great matters, and in great places wee leaue it to great men. If wee liue within the compasse of the Law, serue God and obey our King, and as good Subiects ought to doe, in our duties and our prayers dayly remember him, What neede we more learning?

Now for wisdome, I heard our Parson in our Church read it in the holy Booke of God, That the wisdome of the world is but foolishnes before God: And why then should a man seeke to befoole himselfe before God, with more wit then is necessary for the knowledge of the world? The wise man must die as well as the foole, and when all are the Sonnes of Adam, wee haue a faire warning to bee too busie with tasting of the Tree of too much knowledge. I haue read in the Booke of the best wisdome, that the feare of God is the beginning of wisdome, and surely, he that begins his lesson there may continue his learning the better, and come to bee a good Scholler at last. Salomon, the wisest man that euer was, said, that all was vanity and vexation of the Spirit: and why then should a man vex his spirit with seeking to be as wise as a Woodcocke, in beating his braines to get the possession of vanity? And yet I must confesse, that least vanity turne to villanie, it is good that the authority of wisdome haue power to bridle the folly of selfe will. But for the great wisdome of Councellors of State, Iudges of Lawes, Gouernours of Citties, Generals of Armies, or such great People in such great places, they go so farre beyond our wits, that wee had rather be obedient to their wills, then enter into the depth of their discretions, and content our selues with that wisdome which is most necessary for vs, to loue God aboue all, & our neighbours as our selues, to rise with the day raies, and goe to bed without a candle, to eate when we are hungry, drinke when wee are thirsty, trauell when we are lusty, and rest when we are weary: feare God, be true to the Crowne, keepe the lawes, pay scot and lot, breed no quarrels, doe no wrongs, and labour all we may to haue peace, both with God and man: speake truth and shame the Diuell: pitch and pay, say and hold, trye and trust, belieue no lies, tell no newes: deceiue not an enemy, nor abuse a friend, make much of a little and more as it may increase: These are the points of wisdome that we runne the course of our Card by.

Now for valour, it is seene best in the best quarrells, and Saint Paul said, that hee had fought the good fight, to fight for the preseruation of a state, the Person of a King or Prince, to keepe my house from thieues, my children from dogs, and my family from famine, and my faith from fainting in the word of God, this hold we the good fight, and the true valour: not to stand vpon puntos, not to endure a lye without death, challenge for a frowne, and kill for a fowle word, aduenture all for nothing, or perhaps worse then nothing, loose lands, goods, life and soule and all in a murther or a bloody bargaine, to please a Punke, and to be counted a Captain of the Diuels army, or a Gallant of the damned crew, except some few howers before his end, while the worme of Conscience bites him at the heart, a sparke of grace enter into his soule, and make him at the Gallowes make a repentant rehearsall of a lewd life, and leaue a fayre example at his death to all behoulders, perhaps with these good words at his departing, All yee that heere bee, take example to be hang'd by me.

Oh braue valour that makes many a weeping eye, when my mother for my sonne and my sister for my brother, or my wife for my husband, or my father for my daughter, or mine vncle for mine aunt, sit and howle like dogs to see the workes of the Diuel, in the wicked of the world. Such kinde of valour I haue heard my father say that he hath mark't in some places where he hath trauel'd, I know not where, a great way hence when he was young, where he found among a hellish company of accursed spirits, they were called valliant

fellowes, that durst say any thing, doe any thing, or be any thing, till they were worse then nothing: durst quarrell with any man, abuse any man, strike any man, kill any man, and care for no man, durst prate, lye, sweare and forsweare, scoffe and swagger, drinke and dice, drab and stab, durst be hang'd and damn'd for a horrible fit of a franticke humour, and this was their valour. I pray God there be none such among yee where you keepe, I am sure there keepe none such among vs.

Now for truth, I hope there are more true hearts in the Country then there are tongues in the City in many places, yea, and in greater places then I will speake of, but where they be, God blesse them, and where they are not, God send them, and that is all that I say to them. But for ought I see there is so much falshood in the world that I feare there is little truth on the earth: and in great places where protestations are without performances, and excuses are better then lies, Where is either truth of loue or loue of truth? but a little, I thinke: I would there were more. But with vs, truth is so beloued, that a Lyer is held little better then a theefe, and it is a lesson we learne our little Children, speake truth, tell truth, take heed you lie not, the Diuell is the father of lies, and little better be his Children; deale truly with all men, let your tongues and your hearts goe together, Christ is truth, in his holy name be true, euer tell truth and shame the Diuell, be true to God in your beliefe and obedience to his word, bee true to your King in the loyalty of your hearts, bee true to your wiues in the honesty of your bodies, and bee true to your friends in performing your promises: this is the loue we haue to truth; if you haue it so, it is a good blessing of God and makes a happy people.

And for loue, if it bee in the world, I thinke it is in the Country, for where enuy, pride, and malice, and Iealousie makes buzzes in mens braines, what loue can bee in their hearts, howsoeuer it slip from their tongues? No, no; our Turtles euer flie together; our Swannes euer swimme together, and our louers liue and die together. Now if such loue be among you, it is worthy to be much made of; but if you like to day and loath to morrow, if you fawne to day and frowne to morrow; if all your loue bee to laugh and lye downe, or to hope of gaine or reward; that is none of our loue. Wee loue all goodnes and onely for goodnes: first God, then our selues, then our wiues and children, then our family, and then our friends: and so hath loue his course in our liues: and therefore if there be any obseruation in affection, I pray you, let it bee rather in the Country then in any place, where faith is not so fast, but fancy can alter loue vpon a little humour of dislike.

Now for your fauour, when one Begger growes rich by it, how many rich grow beggers through the hope of fortune: and therefore in my minde, better be Lord ouer a little of a mans owne, then to follow a Lord for the bare name of a Gentleman, and better with a little to bee counted a good man, then with gaping after Gudgions to be thought, I know not what. Truly, Cousin, I thinke euery thing is best in his owne nature; as one is bred, so let him bee: for as a Courtier cannot hold the plough, but he wil be soone seene to be no workman, so a Country-man cannot court it, but hee wil shewe in somewhat from whence he comes.

And for a Ladies looke, I thinke wee haue wenches in the Country that haue as faire eyes as finer creatures, who when they lift to looke kindly, will make many glad though few gay fellowes. And for apparell, plaine russet is our wearing, while pied coats among vs we account players or fooles, except they be better men then the best of our parish, except our Landlord.

Now for preferment and aduancement, they be encouragements to some Spirits that are borne vnder the climing climate, but for mine owne part I loue not to play the flye with a Candle, for feare of burning my wings, but will leaue the ladder of honour to him that best knowes how to climbe, and to sit fast when he is vp. Now for your Occurrents, what are they but newes, sometime true and some time false, which when they come to vs they are commonly more costly then comfortable, and therefore wee desire not to trouble our selues? Now for disciphering of Characters, I haue heard my father say in the old time, that they were accounted little better then coniurations, in which were written the names of Diuels that the Colledge of Hel vsed to coniure vp in the world, and belong'd onely to the study of Sorcerers, Witches, Wisards, and such wicked wretches, as not caring for the 'plaine word of God, goe with scratches of the Diuels clawes into hell. But how true it is God knoweth: but that this is true, euery man knoweth that it was a deuise of the Diuell at the first, to put into the head of a deceiuing heart that hauing no true nor plaine meaning in conscience, would write so, that no man should vnderstand him but himselfe, or like himselfe, and onely to hoodwinke the world for looking into his wickednesse. But what is the end of all wily beguily? seeking to deceiue other, deceiu'd himselfe most of all. Now letters of darkenes deuised by the Diuell for the followers of his designes in the courses of his deceipt: honest men in the Country loue to meddle with no such matters, but so far as may be to Gods glory and the good of a State, to find out the plots, and to preuent the mischiefe of a villanie, being done in Gods holy name and by his grace. I hold it a fine quality to discipher a Character, and lay open a knaue: But for vs in the Country, wee loue no such braine-labours as may bring our wits into such a wood, that we know not how to get out of it. Now for

enditing of Letters: alas, what neede wee much adoe about a little matter? If we can write, wee commonly begin and end much after one manner: Trusting in God you are in good health, with all our friends: and so to the matter, either to borrow or to pay, or to know the prise of your Cattell, or for a merry meeting, or I thanke you for my good cheere. And so with my hearty commendations, I commit you to God. From my house such a day. Your louing friend to his power. And then seale vp the paper, and write on the outside: To my louing Cousin, Neighbour, or Friend, at his house in such a place, with speed, if the time require, and so no more adoe. Except it bee a Loue Letter, and then a fewe idle words of,

Sweete heart, I commend me vnto you, and haue beene as good as my promise, and haue sent you a paire of gloues by Meg your Brothers best beloued, and vpon Friday (God willing) I will meete you at the Market, and wee will be merry, and talke further of the matter, and if you be as I am, say and hold, I know my portion, and when yours is put to it wee shall liue the better. And so, keeping your Handkerchiffe neere my heart: till I see you, I rest

Yours during life in true loue
W. T.

Now for your Stiles of honour and worship to this Lord and that Lady on the outside, and a deale of humility and ceremony on the inside, me thinkes it is a wearying of the minde before you come to the matter. And as I remember a great wise man that would dispatch many matters in little time, would thus euer read Letters, in the beginning two words for the Stile, and other two at the end for the conclusion, so noting the treble aboue, and the base beneath, he would soone in the middest find the substance of the Musique: and to tell truth, few words and plaine, and to the purpose, is better for our vnderstanding, then to goe about with words to tell a long tale to little end.

Now if we cannot write, we haue the Clerke of the church, or the Schoolemaster of the towne to helpe vs, who for our plaine matters will serue our turnes wel enough, and therefore what neede wee trouble our heads with enditing of Letters?

Now, for Orations, they are fittest for Schollers to allure an audience to attendance: but for vs, we haue more vse of our hands to worke for our liuings, then of our eares to heare the sound of a little breath. Yet I allow it among you in such places as you liue in: but where truth is the best eloquence, we make but two words to a bargaine, and therefore for your long discourses, we desire not to be wearied with them, but will leaue them to you that haue more vse of them, and haue time to hearken to them.

Now for your Messages, alas, cannot we giue a Cap and make a Legge to our betters, and deliuer our minds in few words, without we learne to looke downe as though we were seeking of a Rabbetts nest, or that we had committed some such fault that we were ashamed to shew our faces, or make a long congie as though we were making preparation to a Galliard, when if a foote slip we may haue a disgrace in the fall; and if a word be misplaced, it is halfe a marring to all the matter: and therefore for messages, our matters being not great, small instructiõs wil serue our turnes for the deliuery of our minds.

Now for congratulating of Princes, God blesse them, they are too great men for vs, more then to pray for them; and their matters too high for our reason to reach after; it is enough for vs to giue a Cake for a Pudding, and a pint of Wine for a pottle of Beere: and when we kill Hogs to send our Children to our neighbours with these messages: My Father and my Mother haue sent you a Pudding and a Chine, and desires you when you kill your hogges, you will send him as good againe. Now for great folkes, they haue such great choyce of presents, and of such great charge, and such great care in the deliuery of them, that (Lord haue mercy vpon vs) wee in the country cannot tell what to say vnto them, but, God blesse them that haue them, and much good may they doe them.

Now for Ambassages and Ambassadors, wee know not what the word meanes and therefore little care to be troubled with the men; for when we heare of any man that comes from a strange Country, wee say, I pray God he comes for good, and then hee is the better welcome: Tush, talke to vs of a Basket or a Basket-maker, and not of an Ambassador nor Ambassages; but make your selues, that best know the meaning of them, the best vse you can of them; for vs, wee care not to looke after them, more then to pray for them, that as they doe, or as they meane, so God blesse them.

Now for your Officers, their charge is so great, that wee desire not their places, for we hold a priuate quiet better then a publike trouble: and a cleane conscience worth a world of wealth. Now for your Orders, perhaps your need of them is great, where disorders may be grieuous: for vs in the Country, we haue few, but in the Churches for our Seates, and at our meetings for our places, where, when Maister Iustice and the high Constables are set, honest men, like good fellows, will sit togeither; except at a Sessions or an Assise wee bee called vpon a Jury, then as it pleaseth the Clerk of the Peace, set one afore another; and therefore for orders what neede we trouble our selues with other then we are vsd vnto? I remember I haue heard my father tell of a world of orders hee had seene in diuers places, where he had trauel'd, where right good Gentlemen, that had followed great Lords and Ladies had enough

to doe to study orders in their Seruice: a Trencher must not be laid, nor a Napkin folded out of order; a dish set downe out of order, A Capon carued, nor a Rabbet vnlaced out of order; a Goose broken vp, nor a Pasty cut vp out of order; a Glasse filled, nor a Cup vncouered nor deliuered out of order; you must not stand, speake, nor looke out of order: which were such a busines for vs to goe about, that we should be all out of time ere we should get into any good order. But in that there is difference of places, and euery one must haue their due. It is meete for good manners to keepe the rules of good orders. But how much more at rest are we in the Country that are not troubled with these duties?

Now for your eyes of brightnesse, I feare you are not troubled with too many of them: late sitting vp, long watching, and night busines, as writings, readings, casting vp of accounts, long watchings, and such like other busines; besides gaming, playing at Cards, Tables and Dice, or such sports as spend time, are all dangerous for weake sights, and make a world of sore eies. But as you said, some of the best sort are wiser in their actions, and more temperate in their motions, and therefore keep their sights in more perfection; which may be examples to others, if they haue the grace to follow them. But for our eies, if we doe not hurt them with a stripe of a twig in the wood, a flye in the ayre, or a mote in the Sunne, our eyes are as bright as christall, so that we can se the least thing that may doe vs good; and if we can see the Sunne in the morning and the Moone at night, see our Cattell in our pastures, our sheepe in the Common, our Corne in the fields, our houses in repaire, and our money in our purses, our meate on our tables, and our wiues with our Children, and looke vp to heauen, and giue God thankes for all, wee seeke no better sight.

Now for the cleannes of your hands, I feare that now and then some of ye haue your hands so troubled with an itch, that you must haue them nointed with the oyle of gold, before you can fall to any good worke: and some of yee, that though your wits haue good inuentions, yet you cannot write without a golden pen, which indeede, best fits a fine hand. But for vs in the Country, when we haue washed our hands, after no foule worke, nor handling any vnwholesome thing, wee neede no little Forks to make hay with our mouths, to throw our meat into them.

Now for the purenes of your hearts; except Kings, Queenes and Princes, and such great persons, make no comparison with Country people, where yea and nay are our words of truth; faith and troth are our bonds of loue, plaine dealing, passages of honesty; and kinde thankes continues good neighbour-hood: A lyer is hated, a scoffer scorned, a spend-thrift derided, and a miser not beloued: a Swaggerer imprisoned, a Drunkard punished, and a Iugler whipped, and a Theefe hanged, for our hearts will harbour no such Guests. And for loue, two eyes and one heart, two hands and one body, two louers and one loue ties a knot of such truth as nought but death can vndoe.

Now for braines of Wisdome, I thinke hee is wiser that keepes his owne, and spends no more then needs, then hee that spends much in hope of a little, and yet may hap loose that too at last. Now for tongues of truth, let me tell you, fayre words make fooles faine, and Court holy-water will scarce wash a foule shirt cleane, except it come from such a Fountaine, as euery man must not dip his finger in. But, Cousin, when hearts and hands goe together, words and deeds goe together: these are the tongues that will not faulter in their tales, but tell truth in the face of the wide world; and therefore excepting the best that may bee examples to the rest, I thinke if truth be any where, she is in the Country.

Now for the noblenesse of minds: it fitteth the persons in their places: but for vs in the Country, wee had rather haue old Nobles in our purses, then a bare name of noble without Nobles: the reason may be that we doe not know the nature of noblenes so well as wee doe of Nobles, and therefore wee heare onely so much of the cost of it, that we haue no heart to looke after it: but where it is truly we honour it, and say, God blesse them that haue it, and if they be worthy of it well may they keepe it, and that is all I say to it.

Now to spirits of goodnes, alas, there is not one in the world. Christ Jesus our Sauiour said so, There is none good but God: and if there be any on the earth, I thinke a good beliefe and a good life doth best expresse the nature of it.

To conclude with Uertue, in which you lay vp all the treasures of life, I doubt not it is in the best, I would it were so in all with you, but bee it where it pleaseth God to send it once, I verily belieue it to bee as truly in the Country as in places of higher compasse: and by your leaue, let me tell you of a Riddle of my fathers o[w]ne writing, touching that rare and pretious Iewell.

There is a secret few doe knowe,
And doth in speciall places grow,
A rich mans praise, a poore mans wealth,
A weake mans strength, a sicke mans health;
A Ladyes beauty, a Lords blisse,
A matchlesse Iewell where it is:
And makes where it is truely seene,
A gracious King and glorious Queene.

And this said he, is vertue, which though he vnderstood in the Court, yet he made vse of it in the Country. Now therefore good Cousin, be content with your humour, and let me alone with mine; I thinke I haue answered all your positions: and let me tell you, whatsoeuer you say, I verily belieue that ere you die, I shall

finde you rather in the roole of peace in the Country, then in the tryall of patience in the Court, except the heauens highest Grace, and vnder heauen our earths highest Honour, make you happier in their fauours then the whole world else can make you. And now, what say you further vnto mee?

Covrt. I say this to you, kind Cousin, that your Fathers lessons haue made you better learned then I looked for, but yet let me tell you, had you seene but one of our showes in our Triumphs, heard one of our Songs on our solemne dayes, and tasted one of our dishes, in our solemne feasts, you would neuer looke more on a May-game, listen more to a louzy Ballad, nor euer be in loue with beefe and pudding.

Covnt. Oh Cousin, stay the Bells, I thinke you are deceiued, for it may be that at one of these Showes, I might see the fruites of my labours and my poore Neighbours, flong away in gaudes and feathers; and perhaps haue a proud humour, wish to be as wise as they that were no wiser then they should bee; and therefore I thinke, better tarry at home then trauell abroad to no better purpose.

Now for Songs, a plaine ditty well expressed, is better with vs, then a fine conceit, as faigned in the voyce as the matter. Now for your dishes of meat, I will tell you, I heard my father once report it for a truth, that a great man who liued where you liue, sent him for a great dainty a Porpose Pye or two cold: which taking very thankfully, and causing the Messenger to stay dinner with him, he cut one of them vp, and very nicely taking out a peece of it, gaue it to my Mother, which she no sooner had in her mouth, but it had like to haue marred all with her stomacke, but shee quickly conueyed it all vnder boord, which my Father seeing, said, Why how now, wife? What? doe you loue no good meate? Yes (quoth she) but I pray you tast of it your selfe: which he no sooner did, but he made as much hast out of his mouth with it as she did; then did the Children likewise the same, and the Seruants being by, their Master offred ech one a peece of it, [who] no sooner tasted of it, but they did so spit and spatter as if they had been poysoned; then he gaue a peece to his Dogge, which smelt to it, and left it: by and by after came in a Miller and his Dogge to whom my Father in like manner offered a peece, but neither man nor dog would eate of it: wherevpon my Father heartily laughing, with thankes to his great Lord for his kinde token, sent one of them backe againe to him with this message, Commend me, I pray you, to my good Lord, and tell him I heartily thanke his honour, and tell him, if either my selfe, or my wife, or my children, or my seruants, or my dog, or the Miller, or his dogge, would haue eaten of it, I would neuer haue sent one bit backe againe to him of it: but it may bee that it is more wholesome then toothsome, and hee may make a better friend with it: so, paying the messenger for his paines, sent him away with his message, which was no sooner deliuered, but his Lord heartily laughed at it. This was one of your fine dishes. Another a great Lady sent him, which was a little Barrell of Cauiary, which was no sooner opened and tasted, but quickly made vp againe, [and] was sent backe with this message, Commend me to my good Lady, and thanke her honour, and tell her we haue blacke Sope enough already; but if it be any better thing, I beseech her Ladyship to bestow it vpon a better friend, that can better tell how to vse it. Now if such be your fine dishes, I pray you let me alone with my Country fare. And now, what say you else vnto mee?

Covrt. I say this, that Nature is no botcher, and there is no washing of a blacke Moore, except it bee from a little durty sweat: the Oxe will weare no Socks, howsoeuer his feete carry their fauour: and Diogenes would bee a Dog, though Alexander would giue him a kingdome: and therefore though you are my kinsman, I see it is more in name then in nature: thy breath smels all of Garlike, and thy meat tasts all of mammaday pudding, which breaking at both ends, the stuffing runnes about the Pot. And since I see thou art like a Milstone that will not easily bee stirred, I will leaue thee to thy folly, till I finde thee in a better humour, for I see the Musique of thy minde hangeth all vpon the base string. Farewell.

Covnt. Nay, soft a while, let me not be in your debt, for an ill word or two: I see truth is no lyer; all in the Court are not Courtiers, nor euery man that hath witte is not truly wise; for then no man would spend breath to no purpose: an Oxes foot may bee sweeter then a Cods head, when Sockes may bee but saueguards for bare tooes in broken stockings: Garlike hath beene in more grace then Tobacco, and is yet in the Country, with them that loue meate better then smoake. Diogenes is dead, and Alexander is in his graue; and better bee a manish Dogge then a dogged man. And if your good will be to your good words, you are more like a stranger then a kinseman; and for my pudding, I belieue it will proue better then a Tobacco pipe. So, rather desirous to be a Milstone, not to stirre at euery motion, then a feather in a Weathercocke, to turne with euery gayle of winde, I will pray for your better wit, then you haue showne in a selfe wild humour, and so till I finde you in more patience and lesse passion, I will leaue you till wee meete againe, hoping that you will bee as I am, and will be a friend, to forget all ill humours, and ready to requite all kindnesses.

Covrtier. So will I; and so, Farewell.

Thus they parted for that time, but what fell out at their next meeting: as you like of this, you shall heare more hereafter.

FINIS.

Necessary Notes for a Courtier.

Question.

WHat is a Courtier?

Answer. An Attendant vpon Maiesty, a companion of Nobility, a friend to Uertue, and a hope of honour.

Quest. What things are chiefely to be required in a Courtier?

A. Two.

Q. What are they?

A. A good body, and a good minde.

Q. How are they to be vsed?

A. In humillity and ciuillity.

Q. To whom?

A. The first vnto God, the second to man.

Q. What are the proofes of a good mind?

A. Loue of goodnesse, and feare of greatnesse.

Q. What are the tokens of a good body?

A. Ability and agility.

Q. What preserues a good minde in goodnesse?

A. Prayer and Charity.

Q. And what keeps the body in strength?

A. Continence and exercise.

Q. What is the chiefe grace of a Courtier?

A. The feare of God, and the fauour of a King.

Q. What is the Honour of a Courtier?

A. The loue of vertue.

Q. What is the wealth of a Courtier?

A. The loue [of] a King.

Q. What is the charge of a Courtier?

A. Truth in Religion, care in his Seruice, loue to his Master, and secrecy in his trust.

Q. What is the care of a Courtier?

A. To deserue well, to keepe well, to liue well, and to dye well.

Q. What qualities are chiefely required in a Courtier?

A. Wisdome, Valour, Learning, and Bounty.

Q. What learning is most fit for a Courtier?

A. Diuinity, Philosophy, Policy, and History.

Q. What are the Ornaments of a Courtier?

A. Variety of Languages, obseruation of Trauels, experience of Natures, and the vse of Understanding.

Q. What is a Courtier most to take heed of?

A. Enuious Ambition, malicious Faction, palpable Flattery, and base Pandarisme.

Q. What is a Courtier chiefely to take note of?

A. The disposition of the best, the words of the wisest, the actions of the noblest, and the carriage of the fairest.

Q. What things chiefely is a Courtier to be charie of?

A. His tongue and his hand, his purse and his midle finger.

Q. What conuersation is fittest for a Courtier?

A. Wise wits, noble spirits, faire eyes, and true hearts.

Q. How should a Courtier hope of aduancement?

A. With prayer to God, diligence in his seruice, respect of persons, and iudgment in affections.

Q. What discourses are fittest for a Courtier?

A. Admiration of wisdome, desert of honour, truth of valour, and life of loue.

Q. What friends are fittest for a Courtier?

A. The wise and the wealthy, the valiant and the honest.

Q. What seruants are fittest for a Courtier?

A. The expert, the faithfull, the diligent, and the carefull.

Q. What is the true valour in a Courtier?

A. To feare no fortune, to be patient in aduersity, to master affections, and to forgiue offenders.

Q. What are the follies in a Courtier?

A. Vaine discourses, idle complements, apish fancies, and superfluous expences.

Q. What are most dangerous in a Courtier?

A. To bee inquisitiue of Occurrents, to reueale Secrets, to scorne Counsaile, and to murmur at Superiority.

Q. What things are most profitable to a Courtier?

A. A sharpe wit and a quicke apprehension, a smoth speech, and a sound memory.

Q. What should a Courtier chiefely obserue in a King?

A. His wisdome, his valour, his disposition, and affection.

Q. What in a Councellor?

A. His religion, his reason, his care, and his iudgment.

Q. What in a Lord?

A. His title, his worthines, his spirit, and his carriage.

Q. What in a Lady?

A. Her beauty, her portion, her parentage, and her disposition.

Q. What in an Officer?

A. His knowledge, his care, his diligence, and his conscience.

Q. What time is best spent in a Courtier?

A. In prayer, in study, in graue discourse, and in good exercise.

Q. And what time is worst spent?

A. In deuising of fashions, in fitting of fancies, in faining of Loue, and in honouring vnworthines.

Q. What is commendable in a Courtier?

A. Concealing of discontentments, mitigating of passions, affability of speech, and courtesie in behauiour.

Q. What most delighteth a Ladies eye in a Courtier?

A. Neat apparell, wise speech, to manage a Horse well, to dance well.

Q. What most contenteth a King in a Courtier?

A. Religious valour, reuerent audacity, humble loue, and faithfull seruice.

Q. What is most troublesome to the minde of a Courtier?

A. Conscience and patience, continence and abstinence.

Q. What are most grieuous to a Courtier?

A. The frowne of a King, the displeasure of a Lady, the fall of honour, and the want of wealth.

Q. What friend shall a Courtier most rely vpon?

A. His God, his King, his wit, and his purse.

Q. What foes should a Courtier most stand in feare of?

A. Wanton eyes, glib tongues, hollow hearts, and irreligious spirits.

Q. What things are necessary for a Courtier to haue euer in memory?

A. Temperate speeches, moderate actions, deliberate intentions, and discrete resolutions.

Q. What delights are most fit for a Courtier?

A. Riding and Tilting, hunting and hauking.

Q. What is most comely in a Courtier?

A. A stayed eye, a faire hand, a straight body, and a good legge.

Q. What should be hated of a Courtier?

A. Rudenes and basenes, sloathfulnesse and slouenlinesse.

Q. What speciall seruants of name are most fit for a Courtier?

A. A Barbour for his Chamber, a Taylor for his Wardrobe, a Groome for his Stable, and a Foote-man for his Message.

Q. What is the hapinesse of a Courtier?

A. To feare God, to haue the fauour of a King, to be able to lend, and to haue no neede to borrow.

Q. What is the shame of a Courtier?

A. To take much and giue nothing, to borrow much and lend nothing, to promise much and performe nothing, and to owe much and pay nothing.

Q. What should a Courtier be alwaies iealous of?

A. Insinuating spirits, intruding wits, alluring eyes, and illuding tongues.

Q. What is the life of a Courtier?

A. The labour of pleasure, the aspiring to greatnes, the ease of nature, and the commaund of reason.

Q. What is the fame of a Courtier?

A. A cleare conscience, and a free spirit, an innocent heart, and a bountifull hand.

FINIS.

NOTES AND ILLUSTRATIONS.

PAGE 4, TO THE READER, l. 6, '*merry man to his owne humour*'—a proverbial saying utilised by Ben Jonson for two of his most characteristic Plays.

EPISTLE-DEDICATORY TO SIR STEPHEN POLL OF BLACKMOORE, etc.—Sir Stephen Powle was knighted at Theobalds, 6th August 1604. He married Margaret—daughter and sole heir of John Turner of Crepyng Hall, co. Essex, Esquire—ad wife and widow of Thomas Smyth, Esq. of Blackmore, co. Essex (who died 10th May 1594, aged 70). On the 27th April 1633, letters of administration of his estate were granted in the Prerogative Court of Canterbury, to a creditor. He was then described as of the city of Westminster. He may have died in the Gate House prison—incarcerated as a debtor. His wife survived him.

P. 5, col. 1, l. 10, '*one that goes vp the weather*'—on this and other uncollected proverbial sayings herein and elsewhere, see our Glossarial Index, *s.v.*, and Memorial-Introduction: col. 2, l. 18, '*Bell-wether*' = the leader of the flock (of sheep). l. 29, '*similie*' = likeness, as we say fac-simile.

P. 6, col. 1, l. 12 (from bottom), '*levying*' = levelling, aiming? l. 11 (from bottom), '*Petito*' = fancy name: l. 10, '*Urchin*'—see Glossarial Index, *s.v.*: col. 2, l. 33, '*roules*' = rolls. last line, '*codlings*' = apples.

P. 7, col. 1, l. 14, '*Tumblers*' = dogs used for taking rabbits—see Nares, *s.v.*: l. 24, '*checking*' = jesting, jeering?: l. 25, '*stoolball*' = game with ball so called—see Glossarial Index, *s.v.*. l. 26, '*Tansie*' = a dish which was a great favourite long ago: l. 41, '*cophers*' = coffers.

P. 8, col. 1, l. 3, '*ambassengre*' = embassages: l. 18 (from bottom), '*affect*' = affection: col. 2, l. 2, '*Lubbers*' = giantsweethearts?: l. 4, '*wighie*' = whinny or neigh—an imitative word: l. 30, '*one Dante*,' etc.,—see Glossarial Index, *s.n.*

P. 9, col. 1, l. 6, '*horne books*' = school-book—see Glossarial Index, *s.v.*: l. 13, '*IOV*' = I owe you: l. 26, etc.—see Glossarial Index on these letters: l. 36, '*resty*' = restive. l. 38, '*Curtall*' = docked horse: l. 41, '*fadling*' = flighty?: col. 2, l. 11, '*means*' = medium: l. 12, '*Seller*' = cellar: l. 22, '*no seruice*,' etc.—see Glossarial Index, *s.v.*, on this elsewhere: l. 41, '*My minde to me a Kingdome is*'—on this reference to the famous poem see our Memorial-Introduction.

P. 10, col. 2, l. 17, '*sect and lot*.' 'This expression, which continues in use, meant literally at the time when the Health, etc., appeared, an assessment on all subjects according to their several incomes or properties, and comes from Saxon *sceat* and *hlot*. But the writer here seems to imply that the housekeepers of the good old days which he remembered (when have there not been *good old days?*) spent all they had in hospitality except what they were obliged to pay to the Government in taxes and other levies' (W. C. Hazlitt, *in loco*): l. 31, '*punto*' = a term in fencing: qu. = abbreviation of punctilios?: l. 34, '*loose*' = lose. l. 36, '*Punks*' = mistress.

P. 11, col. 1, l. 6, '*drab*' = associate with loose women: l. 18 (from bottom), '*bussez*' = buzzings: col. 2, l. 12 (from bottom), '*sully beguily*'—see Glossarial Index, *s.v.*

P. 12, col. 1, l. 6, '*prise*' = price: last line, '*alas*' = an interjection merely: col. 2, l. 6, '*Gallyard*' = quick dance so named: l. 16, '*pottle*' = bottle—but see Glossarial Index, *s.v.*: l. 19, '*Chine*' = a kind of salmon, also a cut of beef.

P. 13, col. 1, l. 4, '*valaced*' = cut up. col. 2, l. 22, '*Nobles*' = coin (gold) worth 6*s.* 8*d.*

P. 14, col. 1, l. 1, '*roole*' = roll, as before: l. 28, '*Porpoise*' = porpoise: or qu. = porpin, *i.e.* hedgehog?: col. 2, l. 27, '*mammaday*'—see Glossarial Index, *s.v.*

G.

Character of Queen Elizabeth.

NOTE.

This 'Character of Queen Elizabeth' is in the extremely beautiful handwriting of Breton himself. It is identical with the other two among the Royal MSS. in the British Museum—whence also the present is derived (Harleian MSS. 6207, fos. 14-22). Nichols printed it in his 'Progresses of Q. Elizabeth,' but our text is taken directly from the holograph, with no slight benefit. The MS. contraction-form for 'tes' and 'des' (= e with a tail) is lengthened, and occasionally other contractions; but our endeavour has been otherwise to reproduce the MS. exactly. See our Memorial-Introduction on this most interesting 'Character.'—G.

To the right honorable, Robert earle of Salisburie, Vicount Cramborne, lord high treasurer of England, principall Secretarie of estate, mr of his highnes court of wardes & liueries, one of his maiesties most honorable privie counsell, knight of the most noble order of the garter & most worthy Chancelor of the famous Vniuersitie of Cambridge.

NOBLE EARLE in that true noblenes of that true worthines, that the wise do admire, & the honest do honor, vouchsafe me leaue (I beseech you) to present yor hoble patience wth a short tract of a long approved truth, wherein though my vnworthines can hope of no favour in the weake prayse of so excellent a person, yet out of the loyall hart of an humble spiritt in a few wordes let mee sett downe a few notes in memorie of her mates worthines who as yor honor best knowes, and the world well knowes, did worthilie favor yor excellent service, so hath yor honor not onlie in her lief shewen the loyaltie of yor love in the toyle of yor continuall care, but after her death haue shewen the noblenes of yor thankfulnes in being favorable to all those that in the loyalty of their service shewed their love vnto her matie, and as no doubt yor grief could not be litle in the losse of her, so is yor ioy no lesse (but rather greater) in the enjoying of so gracious a king as in her seat hath succeeded her, whose favour (no lesse comfortable then his wisedome admirable) may give not onlie yor honor, but all the Peeres and subiectes of his realmes iust cause as well trulie to love and serue his matie : as to pray to the almighty for his eternall preservacon ; and so forgetting all sorrowes for the losse of or late Queene Elizabeth, wee may reioyce and be ioyfull in enioying or King James : pardon my good Lord, my vnpolished lines, and in a better service comaund the dutie of my love. In wch prayinge to the almightie for yor long lief with health, increase of honor, and eternall happines to yor noble hartes desire, and this kingdomes great comfort ;

I humblie rest

Yor honors in

all humblenes

Nicholas Breton.

Character of Queen Elizabeth.

IN the yere of o^{r} Lord 1534; sep^{t}: 1; in the pallace of Grenw^{ch}, to the great ioy of the whole realme, was borne (to our late kinge of famous memory, Henrie the 8. by his gracious lady and o^{r} then Queene, Anne Bullein) this blessed ladye Elizabeth, of whose royall discent from both her parentes and their lines of princelie antiquitie, the Chronicles doe make sufficient mention: but for that my intent is, to speake onlie of the daughter; I will leave the royall parentes to the memorye of their princely worthines, and onlie intreat a litle of her worthy royaltie, that for the excellency of the same, deserves never to be forgotten. Ffirst then, for her discent, yt was from a famous and vertuous King and Queene, from whose loynes, as shee tooke the royaltie of her bloud, so from their spirittes did shee take the best of their perfections: for as she had the magnanimitie of her ffather, so had shee as trulie the mildnes of her mother: her education was from her infancye to her fulnes of age, in the fulnes of p'fection. Where, what was it that nature might conceive, reason digest, or grace contemplate; but shee learned with dilligence, practized wth carefulnes, and enjoyed wth blessednes: for learninge, what king before her, or Queene like her? for languages, few to compare wth her, and for true wisedome in her goverment, who came neare her! for her person shee was natures darlinge, for her countenaunce, it was true maiestie, and for her speech (in the wonder of men) shee was the grace of woemen; for her spirite (in beinge trulie religious towardes god) shee was glorious in the world: but, not to run away too fast from her Cradell to her Crowne, let mee a litle goe back agayne, and speake of the yeres wherein her vnderstandinge spiritt of grace in the true zeale of true religion, for her love to the word of god, was persecuted by the devills of the world: for such I hold all the enemies of gods truth: in the tyme of her sister Queene Maries raigne, how was shee handled? tost from piller to post, imprisoned, sought to be put to death, yea and disgraciouslie vsed even by them that were not worthy to serve her; but, god gaue her that gracefull patience, that moved even her enemies to pity her, and the world to comfort her: and that in such good tyme, as after a bitter storme brought a blessed calme: for after the decease of her sister, her Ma^{tie} no sooner received her royall dignity, but in the puttinge on of her Crowne, her kingdome putt on comfort, godes word that had by the devills ministers bene prophaned, was by her servantes truly preached, Idolatrye abolished, true religion sett up and maintayned, and the cruell Cookes that eyther in malice or madnes were the rosters of men, from her court and countrey were all banished. Thus in the best royaltie, in the erectinge of true religion, did her Ma^{tie} begin her raigne, & that wth such care over her people, that by the vertue of her owne wisedome, and advice of her graue counsell, shee so held the Scepter over her kingdome, that shee had the harts of all her people, (except some few Judasses, that beinge cursed in their Cradells were more fitt for Hell then the world; but, to speake of true harts unto god, who could be vntrue to her maiestie whom God himself had sent for a comfort to the whole kingdome? Lett mee a litle by degrees speake of the love of her Subjectes to her ma^{tie}, her Counsell loved her for her pacience in givinge eare to their advise, her Peeres for her gracious affabilitye and countenance amonge them, her Ladies for her kind favoures towardes them, her servantes for her bowntie, and her subiectes for her princelie care over them and gracious kindnes towardes them; what eie was not gladd to see her? what eare would not rejoyce to heare her? and for her favour who would not run to attend her? did not her eie draw the vertuous to serve her, and amaze the spirittes that intended ill vnto her? was shee not as she wrote herself semper eadem alwaies one? zealous in one religion, believinge in one god, constant in one truth, absolute vnder god in her self, one Queene, and but one Queene; for in her dayes was no such Queene, one Phœnix for her spiritt, one Angell for her person, and one Goddesse for her wisedome, one alwayes in her word, one alwayes of her word, and one alwaies, in one word ELIZABETHA *βάσιλεθέα* a princelie goddesse, Elizabeth a deliverer of godes people from their spirituall thraldome and a provider for their rest: one chosen by one god to be then the one and onlie Queene of this one kingdom, of one Isle, then under heaven, the hope of our comfort, and,

on the earth the glorie of o^r grace: during her lief, what peace in her countrey? what plentie in her land? what triumphs in her Court? what learninge in her Scholes? what trades in her Cities? what wealth in her kingdome? what wisedome in her counsell, and what grace in her gou^rment? who durst to annoy her but the enemies of godes word, who felt the hand of his wrath for seekinge the hurt of his anoynted? whom held shee her friends, but the favourers of godes truth? and to whome was shee an Enemye, but to the enemies of the same? what Monarche ever sent to her, whose Ambassado^r did not admire her? and what Prince did ever heare of her, who did not worthilie hono^r her? was shee not mistris of the narrowe Seas? and feared even in the Ocean? did not the Heathen know her power? and Christians sue for her favour? Oh, let mee speake of her ma^tie but with admiracon whom god had blessed w^th so much perfection: was not the Souldio^r rewarded? the scholler cherished? the Lawyer advanced? the marchant inriched? and the tradesman maynteyned? yea, had not the rich their pleasure? and the poore their relief? the Stranger pitie, and the Subject peace? and all vnder the hand of god, in the eie of her grace, and care of her goverment? and can all this be forgotten? did not her Trompetts sound rather paſsa measures then poynts of warre? and her Druffles rather beate daunces then warlike marches? and her horses not rather ney, in the pride of their furniture, then in fury against the enemie: was not musique in her best key in her Court? and what art was excellent in her kingdome that had not grace in her fauour? what State in more maiestie? what Court in more state? what Counsell in more hono^r? and what hono^r in more grace? and all under the scepter of such a Queene, as under what kinge was the like: oh heavens, if there were a paradice on the earth, where was it, but heere? where such an Angell had the guard of it, that no deuill coulde hurt yt: but if there were no paradice on earth, yet, was it a gardein of no smale grace, where God had planted such a fflower, as in the savour of true sapience gaue a sweet sent to the whole kingdome, and a wonder to the whole world, that so many excellent wittes should be gouerned by one wisedome, and so many Subjectes be made happie in so excellent a Queene: what teares of ioye haue bene shedd at the sight of her? and what teares of sorrow haue bene seene for the lossa of her? and yet, is all this forgotten? and can shee be so cleane forgotten? no, shee can never be forgotten: shee lives in the Eies of the vertuous, in the hartes of the religious, in the spirittes of the honorable, and in the mindes of the honest: Wisedome tells hono^r, hono^r tells truth, truth tells fame, fame tells Memorie shee lives, in the heavens beloved, in the earth intombed, and in the world renowmed. Justice talkes of her iudgment, Mercie of her Justice, vertue of her bounty, wisedome of her witt, grace of her wisedome, Religion of her love, & admiracon of her lief: and therfore howsoever w^th Ingratitude shee may be forgotten, w^th the gracious, shee wilbe had in a most honorable remembrance: Princes will speake of her majestie, Councelors of her wisedome, Divines of her religion, Schollers of her learninge, Strangers of her languages, the Oppressed of her pitie, the poore of her charitie, the Vertuous of her love, and the Gracious of her lief; and how can shee then be forgotten? the Netherlanders were bownd to her, the French were releived by her, the Dane was friend w^th her, the Powlack would not offend her, the Muscouite did hono^r her, the Persian did admire her, the Spaniard did feare her, the Germaine did love her, the Italian did reverence her, the Turke was amazed at her, and the Devill could not hurt her, nor the Pope procure the death of her, for God himself did so love her, that his Angell never left her. Oh, what Queene in her daies did live in more blessednes? in a fertile land, faythfull people, admiracon of the wise, hono^r of the great, love of the good, and spite of the evill, in the wonder of the world, and the fauour of God: and can then her maiestie be forgotten? no, there are many noates of her excellencye that will eternize her memorye: what Prince could be more royally discended then her maiestie? from two such ffathers and mothers as are w^thout compare; for her spiritt, from the kinge of kinges whose glory is infinite, and for her bodye, from o^r late kinge of famous memorie Henrie the 8. of whome the world speakes such hono^r, that I need not amplifie his praise: for her body, from a vertuous Queene, the worthy wief of such a husband, and happie mother of such a daughter; and for her spiritt, the true church of god, the blessed mother of all blessed soules; and can then her, ma^tie be forgotten, that is knowne in the heauens the daughter of the holie kinge, and on earth the daughter of the famous kinge? amonge the Saynts known a Saint of the church, and on earth the daughter of such a Queene; ytt can never be, but shee shalbe remembred; God will have it so, and the world cannott but haue it so: her Counsell, in comfort of her favo^r, her Court, in grace of her countenance; her servantes in proffitt of their pensions, her people in the ioye of their peace, all under God, and her scepter cannot chuse but remember her: and therefore though the Pope held her an heretique, and like a devill did curse her, and the devills of the world sought many wayes to anoy her, yet while the Popes were accursed, and the devill was dampned, shee safely lived, graciouslie reigned, and peaceablie died; and therefore, howsoeuer basenes would write her name in oblivion, her fame will live in the eternitye of true hono^r, and if it were possible, that the lyvinge could forgett her, yet the Marble out of the

earth will speake of her maiestie, so that the tongueles, and senceles creatures in the impressions in them ingraued, will in their memorye of her grace make the world ashamed of their ingratitude, whose hartes are so damped, and tongues so tyed, as to bury her fame in forgetfulnes: but alas, how litle is all this that I haue said in her due prayse, in comparison of her desart? her Counsell can tell by their knowledge, her favorites by the lack of her favour, her servantes by the losse of their mistris, her Subjects by the memory of her maiestie, her friends by the lack of her kindnes, her foes by the smart of her iust chasticem^tes; in Sume, her Court and her countrey can tell, yea, the earth and the Sea, if it could, would tell, that the world cannott tell more truth of hono^r in the desart of wisedome, nor proof of maiestie in princelie mercie, then god had planted in her hart, and the world might behold in her eies; and how is it then possible, that shee can be forgotten? who so liveth in the Tromp of fame, in the notes of vertue, in the Records of wisdome, in the rule of grace, in the glasse of light, and in the grace of love. Old men will weepe, when they speak of her p'son, how goodlie a presence she carried even to her latter dayes; yonge men will weepe when they thinke of her maiestie, how gracious shee was in the advancement of vertue, where the hart that once kissed her hand, did as it were swound w^th the sweete ioy thereof: and cannot but mourne in the lack of such a comfort: Ladies will weepe when they remember her kindnes; where in the grace of her favour, they lived like princes^e in her Court, and follow her to her graue; having lost their grace in the world: The Souldio^rs weepe in memorie of her bountie, who in losse of their payes, live poorelie on their pensions: her Scollers weepe when they looke on their bookes, and misse the blessinge shee gave to their Studies: Strangers weepe when they thinke of her pittie, who ever was readie to succour the distressed; and the Subjectes weepe when they think on her grace, w^ch did gladd their hartes that had but a glaunce of her presence: the rich weepe when they thinke on her comfort, in the peace of whose care they made a paradice of their pleasure: and the poore weepe when they thinke on her charity in want whereof they pine away in miserye: in Sume when so many haue cause in teares to remember her, can it be, that almost any can forgett her? no, shee ys and wilbe remembred: but in not forgettinge her maiestie, leste wee doe not too much forgett o^rselves in forgettinge o^r thankfullnes to god for his great mercy towards vs, who hauinge taken away o^r comfort sent vs so great a Joye; let vs looke towards heaven, and behold the greatnes of gods goodnes who hath sent vs such a succesor in her seat and such a possesor of her place, as in the wonder of more worthines then in wordes canbe expressed, may make vs see, after a Starr such a Sunne; after a Springe such a Sommer: after a budd such a tree: after a mirth such a ioy; and after a kind of paradice such a worlds heauen, as if on earth ever were in o^r land may it ever be; in the Eie of such a maiestie, in the hart of such a wisedome, in the spiritt of such a seale, in the hand of such a bountie, and in the grace of such a goverment, as in o^r onlie kinge James whom Jesus the kinge of kinges hath in his mercy sent vs to be so great a comfort vnto vs, that while wee might grieve at the losse of o^r late Queene: wee may ioy in the enjoyinge of o^r present kinge: in vertue as gracious, in wisedome as divine, in learninge as studious, in iudgment as iust, in iustice as mercifull, in religion as zealous, in goodnes as famous as any kinge on earth may be in maiestie described, in desart honored, and in hono^r eternized: whose vertue god graceth, whose wisedome god loveth, whose hart god directeth, whose p'son god defendeth, whose seede god blesseth, whose spiritt god inspireth, and whose seate god preserveth, so that the heavens blessinge and the worldes wonder meetinge in that maiestie, that under the heavens ys the glory of o^r kingdome, may make vs see how much cause wee haue in this corner of the world above the whole world to glorifie the maker of the world, and thinke that as no Chronicles make mencon of such a Queene as wee had, so no kingdome hath such a Kinge as wee haue. Let not due prayse seeme flattery, and consider the worthines of his commendacon, by the blessinge of his comminge, and care of his goverment, the unitinge of a devided people, friendshipp w^th forraine enemies, peace at home and abroad, plentie of all thinges necessarye, Love and concord among the wise and honest, and a law of iustice upon the rebellious and irreligious; oh what a blessed sight it is, to the Eie of a good subiect, in a court of so much state to behold in the seate of ma^tie such a kinge and queene, w^th such a prince and princelie children, as in the bewtie of their aspects, in the consideracon of their spirittes, in the excellency of their disposicons, and good fruite of their educacons, may glad the Eies, ioy the hartes, and ravish the soules of the beholders: Oh heavens, what a work of god, was this upon earth? o^r neighbo^rs long as strangers, and sometyme enemies, now all, one frendes and lovers: the stranger, that in a kinge could not enter the land w^thout fire and sword, now in a Queene is come, and lives w^th love and pleasure. Blessed sayth the lord are the peace-makers, and blessed may wee say are wee in the makinge of such a peace: lett mee speake boldlie and trulie: ys there such a kinge on the earth? so farr from Idolatry, so farr from Hypocrisie: so full of wisedome, so profoundlie learned, so vertuouslie inclyned, so royall in bowntye, so gracious in kindnes, so loving to his beloved, so lovinge to his friendes, so lovinge to his servantes, so lovinge to his people, so lovinge to god and man, as surely he is no

godlie man that sees him not, and loves him not, as a man of god, sent from the god of all goodmen, to be as a god over men: oh, who could looke into the nature of his goverment? and would not dearlie love, trulie serve him, and hartilye pray for his eternall preservacon? he threatens none, and yet there are that feare him, hee sues to none, and yet many are gladd of him, hee rewardeth all that do well deserve of him, hee hurteth none that seek not to trouble him, hee is bountifull to those that hee findeth to love him, hee graceth those that are faythfull unto him, maynteyneth those that dulie attend him, and ys mercifull to those that are penitent when they offend him. In Sume, his love to religion, his love to vertue, his love to learninge, his love to all goodnes may give all good mindes good cause to love him: and though in the construction of highest goodnes, there is none good but God, yet so much goodnes hath man, as hee sheweth in the measure of his grace, in the fruites whereof, since there liveth no kinge more worthy of a Crowne, yea many crownes then o^r^ gracious soveraigne king James, whose blessed ma^tie^ from the ma^tie^ of the almightie hath brought so many blessinges vnto vs: let vs humblie thank God for him, and pray to God for him, that hee will ever p'eserue his royall person, o^r^ gracious Queene, and their blessed and royall progeny, that wee may ever enioy them, faythfullie love and serve them, and willinglie spend o^r^ landes and lives in hono^r^ of them: And so forgettinge all grief in the losse of o^r^ late Queene, wee maye ever reioyce in enioyinge o^r^ blessed kinge. Amen.

NOTES AND ILLUSTRATIONS.

PAGE 3, '*Robert, Earle of Salisburie*'—see our Memorial-Introduction on this illustrious statesman: l. 7 (from end of Epistle), '*my vnpolished lines*'—recalls Shakespeare's phrase in Epistle-dedicatory to Southampton. See Memorial-Introduction and Glossarial Index, *s.v.*

P. 5, col. 1, l. 12. The '*Ff*' was = F as a capital.

P. 6, col. 1, l. 25, '*Paſsa*'—see Glossarial Index, *s.v.*: col. 2, l. 13, '*Powlack*' = Pole—see Glossarial Index: l. 5 (from bottom), '*dampned*'—the contemporary spelling. See Glossarial Index, *s.v.*

P. 7, col. 1, ll. 4-6. See our Memorial-Introduction on this noticeable allusion as to the 'ingratitude' and 'forgetfulnes' of those who were expected to celebrate Elizabeth. Shakespeare was specially complained of—as all know.—G.

I. GLOSSARIAL INDEX.

II. INDEX OF NAMES AND PLACES.

III. PROVERBS AND PROVERBIAL SAYINGS.

IV. ERRATA ET CORRIGENDA.

NOTE.

THE following is the order and the classification of the Works of Breton, with abbreviated titles :—

VOL. I.—VERSE.

1. *a* A FLOORISH UPON FANCIE.
2. *b* PILGRIMAGE TO PARADISE.
3. *c* COUNTESS OF PEMBROKE'S PASSION.
4. *d* ARBOR OF AMOROUS DEUICES.
5. *e* PASQUIL'S MADCAPPE.
6. *f* PASQUIL'S FOOLE'S CAPPE.
7. *g* PASQUIL'S PASSE AND PASSETH NOT.
8. *h* MELANCHOLIKE HUMOURS.
9. *i* A SOLEMNE PASSION.
10. *j* RAUISHT SOULE AND BLESSED WEEPER.
11. *k* LONGING OF A BLESSED HEART.
12. *l* THE SOULE'S HARMONY.
13. *m* MOTHER'S BLESSING.
14. *n* PASSIONATE SHEPHEARD.
15. *o* SOULE'S IMMORTAL CROWNE.
16. *p* TRUE DESCRIPTION OF VNTHANKFULNESSE.
17. *q* HONOUR OF VALOUR.
18. *r* INVECTIVE AGAINST TREASON.
19. *s* I WOULD AND I WOULD NOT.
20. *t* DAFFODILS AND PRIMROSES.
21. *u* AMORIS LACHRIMÆ AND GLEANINGS.

VOL. II.—PROSE.

1. *a* AUSPICANTE JEHOUA.
2. *b* WIT'S TRENCHMOUR.
3. *c* WIL OF WIT, ETC. ETC.
4. *d* STRANGE FORTUNES.
5. *e* CROSSING OF PROVERBS.
6. *f* FIGURE OF FOURE.
7. *g* WONDERS WORTH HEARING.
8. *h* A POSTE WITH A PACKET OF LETTERS.
9. *i* A MAD WORLD.
10. *j* A DIALOGUE OF PITHE, ETC.
11. *k* GRIMELLO'S FORTUNES.
12. *l* OLDE MAN'S LESSON.
13. *m* I PRAY YOU BE NOT ANGRIE.
14. *n* A MURMURER.
15. *o* DIVINE CONSIDERATIONS.
16. *p* WIT'S PRIVATE WEALTH.
17. *q* CHARACTERS UPON ESSAIES.
18. *r* GOOD AND BAD.
19. *s* STRANGE NEWES.
20. *t* FANTASTICKS.
21. *u* COURTIER AND COUNTRYMAN.
22. *v* CHARACTER OF ELIZABETH.

The references accordingly are to the letters on the left-hand column, *e.g.*—

a = A Floorish upon Fancie.
a, p. 1/1 = page 1, col. 1.
a, I. p. 2/2 = Vol. I. page 2, col. 2.

By the necessities of the case, each separate production had to be printed and paged by itself as it was our good fortune to discover or recover exemplars of a series of books than which none—taken as a whole—are of such peculiar rarity and costliness. But by keeping in mind the above reference-letters, etc., a *minimum* of difficulty will be experienced in consulting the Works.

In the Glossarial Index—as with JOHN DAVIES OF HEREFORD and DR. HENRY MORE—my aim has been to include every noticeable word. Considerable additions will be found to our Notes and Illustrations under many words. These occasionally correct or add to our earlier explanations and illustrations in the places. It has been thought well to give a distinct Index to the numerous Proverbs and Proverbial Sayings in Breton. The Errata and Corrigenda, the student-Reader will be so good as mark at once in the text, agreeably to the references. It is satisfactory to us that only a very slight proportion of the Errata belong to the Editor. None the less has it been deemed right to correct Author's and original Printer's mistakes. For our own, we have no fear of any genuine fellow-Worker being unwilling to excuse our 'slips.' Infallibility in such kind of work, and in relation to so large a mass of black-letter and antique literature, is no human attribute. In a very few instances I have mislaid the references, but have retained the words.

I indulge a pleasant hope that as with the others, our Glossarial Index, etc., will add valuable materials to the great philological work of the near future—an adequate Dictionary of our noble language.—A. B. G.

I.—GLOSSARIAL INDEX.

A

A B C, schoole-master, II. *f*, p. 5/1, l. 13.
Abhomination, II. *o*, p. 17/2, l. 49; p. 19/1, l. 22.
Abide, *v.*, I. *a*, p. 36/1, l. 10; p. 39/1, l. 47; II. *n*, p. 7/2, l. 45; p. 12/1, l. 43.
Abject, II. *q*, p. 7/2, l. 8. See Davies's Bib. Eng., p. 46.
Aboard, to fall aboard, II. *k*, p. 18, No. 47, l. 22.
Aboarde, aboorde, I. *b*, p. 15/2, l. 36; *j*, p. 5/1, l. 3; p. 10/2, l. 41; II. *i*, p, 5/2, l. 23.
Aboorde, to fall aboord, II. *d*, p. 20/1, l. 17; p. 25/1, l. 10.
Aboorde, to lay aboorde, II. *d*, p. 16/1, l. 36. On words of this form, see Dasent's 'Jest and Earnest,' ii. pp. 43/48.
Abortiue, *sb.*, II. *r*, p. 10/2, l. 46.
Aboundance, II. *b*, p. 15/1, l. 26.
Abricockes = apricocke, II. *c*, p. 28/2, ll. 2, 13.
Absolute = perfect, II. *k*, p. 51, No. 65, l. 7.
Absolution, II. *t*, p. 14/1, l. 11.
Abuse, *v.* = to deceive, I. *s*, p. 7, st. 41.
Accidence, II. *b*, p. 9/1, l. 35.
Accompt, *v.*, I. *a*, p. 19/1, l. 5; II. *o*, p. 11/2, l. 13.
Accompte, *sb.*, I. *t*, p. 18, l. 27.
Accord, *v.*, I. *d*, p. 5/1, l. 42.
Accoumpt, I. *a*, p. 30/2, title.
Ace, I. *n*, p. 5/2, l. 7—generally highest of suit in play, and therefore stops all others. Hence used = pale or bound, *rithmi gr.*
Ace, an ace out, *i.e.* wants one of the full number = you have miscalculated, II. *k*, p. 47, No. 50, l. 4.
Ace of diamonds, II. *c*, p. 60/2, l. 10.
Achës, (dissyllable,) I. *g*, p. 9/2, l. 34; *s*, p. 8, st. 47.
A-colde, I. *a*, p. 35/1, l. 5.
Acquite, II. *k*, p. 22, No. 63, l. 19.
Addle, *adj.*, I. *e*, p. 11/1, l. 15; *f*, p. 20/1, l. 30; p. 24/1, l. 4; II. *b*, p. 9/2, l. 10; II. *s*, p. 8/1, l. 20.
Addle-headed, I. *f*, p. 21/2, l. 17.
Administers, *sb.* = ministers, now administrators, II. *n*, p. 8/1, l. 17.
Admiracon = admiration, II. *v*, p. 6/1, l. 17.
Admonitors, II. *k*, p. 9, No. 11, l. 8.
Adoe, a doe, a doo (much), I. *a*, p. 10/2, l. 43; p. 27/2, l. 35; *k*, p. 5/2, l. 7, To Reader, etc.
Adrest, *v.* = drest, I. *a*, p. 48/2, l. 14.
Advauncer, I. *r*, p. 4/1, l. 8.
Adverbs, II. *i*, p. 14/1, l. 9. Query—Is the reference to adverbs ending in ly (lie), and so applied to exaggerated or immense compliments? Or is there a hit at the affected balancing of clauses, all ending with 'you,' in Lorenzo's speech, and parodied by Dorindo? 'Old' is here as in Shakespeare, 'old abusing of God's patience.' (Merry Wives, i. 4.)
Advise, *sb.*, I. *a*, p. 7/1, l. 24; p. 19/1, l. 59; *g*, p. 8/1, l. 16; II. *c*, p. 12/1, l. 17, etc.
Advisement, II. *c*, p. 50/1, l. 29.
Afeard = afraid, I. *e*, p. 7/1, l. 48. See Bib. Eng., p. 55.
Affect, affectes, *sb.*, I. *b*, p. 24/1, l. 1; *d*, p. 10/2, l. 1; p. 14/1, l. 28, etc.
Affect, affecte, affected, *v.*, I. *c*, p. 5, st. 29; *d*, p. 14/1, l. 17; *t*, p. 18, l. 44, etc. etc.
Affecter, I. *r*, p. 4/1, l. 9.
Affiance, II. *r*, p. 11/1, l. 40.
Affoorde, affoored, II. *d*, p. 27/2, l. 7; *j*, p. 7/1, l. 27.
Affright, *v.*, I. *j*, p. 7/2, l. 23.
Afright, *v.* = affrighted, II. *s*, p. 14/1, l. 2.
After = afterwards, II. *c*, p. 63/2, l. 4. Cf. Genesis xxxiii. 7.
After clappes = ill after-consequences, from clap, a sharp blow, I. *a*, p. 34/2, l. 23.
After payne=after-pain—generally applied to a woman's pains after child-birth, and 'inwards' here points to this, I. *l*, p. 4/2, l. 16.
After-spring, *sb.*, I. *r*, p. 3/2, l. 18. 'To recreate him and to put an *after-spring* into his decaying spirits . . . the Lord Chancellor was created Viscount Brackley' (Hacket's Life of Abp. Williams, II. 30).
After the faire, II. *b*, p. 9/1, l. 37.
Againe = against, II. *l*, p. 16/2, l. 18. See Dasent, as before, ii. p. 61.
Aglets, I. *a*, p. 14/1, l. 24. Fr. *aiguillettes*, *i.e.* point fastened on end of a lace.
Agoe, II. *l*, p. 15/1, l. 2; p. 15/2, l. 3.
A goes = he goes, II. *k*, p. 13/2, l. 28.
Aireth, query misprint for 'araieth'? or for 'marieth,' II. *q*, p. 7/1, l. 22. But cf. Shakespeare, *s.v.*
Ake, *v.*, II. *n*, p. 11/1, l. 12.
Alarum, II. *k*, p. 12/1, l. 8.
Alcamistrie, II. *l*, p. 15/2, l. 52.
Alchymie, II. *k*, p. 15, No. 34, l. 15.
Alchymist, I. *s*, p. 8, st. 49; p. 13, st. 127.

Alchymistry, II. *k*, p. 15, No. 33, l. 10; p. 53/2, l. 1; p. 54/1, l. 8.

Ale-housegames (ale-house games), I. *e*, p. 6/2, l. 26. Ale-house = place for drinking: 'tavern' = where food is the main thing. Tavern now is often much the same as ale-house, except in such cases as the London or Freemasons' Tavern.

Ale-surfet, II. *k*, p. 45, No. 44, l. 18.

Ales = Alice, I. *a*, p. 30/1, l. 22.

Alkamie, II. *b*, p. 7/1, l. 37.

All and some, summe summ, I. *b*, p. 16/2, l. 23; p. 17/1, l. 36; *k*, p. 14/2, l. 3; *k*, p. 14/2, l. 32, etc.

All in summe, some, I. *n*, p. 6/2, l. 53; *o*, p. 18/2, l. 48.

All is well that ends well, II. *k*, p. 33, No. 6, l. 15.

All to gallope. It is still controverted whether the 'to' in such phrases belongs to the 'all,' or to the verb. Cf. 'all to gazed at' in I. *s*, st. 105, l. 2. See Bib. Eng., p. 87.

Alleage, alleadged, II. *n*, p. 12/1, l. 27; p. 12/2, l. 19, etc.

Allegeaunce, II. *c*, p. 56/2, l. 33.

Alliance, II. *i*, p. 7/2, l. 25. Always used of relationship by marriage. Fuller speaks of a 'kinsman or alliencar in the fourth degree' (Ch. Hist., XI. iv. 9), *i.e.* related by blood or marriage.

Allies = alleys or walks, *sb.*, I. *t*, p. 4/1, l. 39.

Allitia = Alicia, II. *s*, p. 9/2, l. 21.

Allow, *v.*, allowed = to approve, II. *b*, p. 10/2, l. 18; *d*, p. 4/1, l. 16; *k*, p. 9, No. 13, l. 11, etc.

Allowance = approval, II. *k*, p. 43, No. 36, l. 53; *l*, p. 4/2, l. 3, To Reader; *q*, p. 4/1, l. 5.

Allowed, *adj.*, II. *k*, p. 25, No. 78, l. 22.

All-seeing, I. *o*, p. 8/1, l. 50.

Allude, *v.*, alluding = sporting, rejoicing, I. *j*, p. 5/1, l. 17; *p*, p. 4/1, l. 5 of 'Ingr. Ser. Nef.' In Fuller's Ch. Hist., ii. p. 52, ¶ 1, allusions = puns, or conceits. Adams (ii. 10) uses 'allude' for 'compare' in a mystical or allegorical way: 'some have alluded these three, gold, myrrh, and frankincense to the three theological virtues.' Also = resemble.

Allume, *sb.* = alum, II. *i*, p. 11/1, l. 52.

Allusion = sport, I. *b*, p. 27/1, l. 25.

Almanacke, II. *b*, p. 17/2, l. 27.

Almers, I. *k*, p. 10/1, l. 11.

Almes—a singular noun, pronounced Álmës (a dissyllable), I. *b*, p. 28/1, l. 16; *a*, p. 12/1, l. 28; *l*, p. 5/1, l. 12. See Bib. Eng., p. 31.

Almes-basket, II. *t*, p. 11/1, l. 48.

A loft = aloft, I. *a*, p. 16/2, l. 54.

Alone, without company, II. *c*, p. 25/1, l. 17. Chaucer, Knighte's Tale, 1921, 'alone withouten any compayne,' probably supplies the original of Breton. Query—Had Chaucer the line of Dante in his head (Inferno, xxiii. 1) taciti soli e senza compagnia?' Dasent, as before, ii. pp. 55-57, disproves the derivation from 'all one:' it is 'a lone.'

Alonely = all onely, I. *i*, p. 6/2, l. 44.

Aly, *adj.* = muzzy or stupid with beer, as an aley nose is = a red or bulbous nose, I. *a*, p. 55/2, l. 37.

Ambassage, II. *d*, p. 23/1, l. 34; p. 28/1, l. 23.

Amble, *sb.*,—pace of horse, II. *u*, p. 9/1, l. 41.

Ambleng foote cloth, II. *d*, p. 7/1, l. 50.

Ambling nagge, I. *f*. p. 23/2, l. 30.

Ambodexter, II. *k*, p. 8/2, l. 5. 'The rest are his pointes ambodexters, outsides' (Burton's Anatom., Preface). Of course 'ambidexter' is the more usual form.

Ambuscados—transition-form of 'ambuscades,' *v.g.*, I. *b*, p. 19/2, l. 23.

A Merricat = America, II. *s*, p. 9/2, l. 18. See 'Magerian.'

Amidde, II. *c*, p. 8/1, l. 19.

Amisse, *sb.*, I. *k*, p. 13/1, l. 33; *j*, p. 9/1, l. 10.

Amnus = annus: Time present, I. *t*, p. 9/1, l. 24.

A mort = death, I. *d*, p. 14/1, l. 23.

An = and: 'many a iustice an iuroure' (Piers. Pl., vii. 44), I. *g*, p. 7/1, l. 8.

Anathomie, II. *n*, p. 15/2, l. 14. 'Anathomize' is the almost universal spelling in quartos and folios of Shakespeare.

Anatomy, I. *k*, p. 8, l. 44.

And = an, II. *c*, p. 43/1, l. 45. Cf. Bib. Eng., p. 74 = [if].

And if, I. *j*, p. 11/2, l. 28. See Bib. Eng., p. 74.

Angells, play on word, I. *g*, p. 6/2, l. 8.

Angels, coin, angell, I. *e*, p. 9/2, l. 40; II. *k*, p. 9/2, l. 44; p. 12/1, l. 52; *n*, p. 14/2, l. 15, etc.

Angerly, *adv.*, I. *a*, p. 8/1, l. 12. 'Nor look upon the iron angerly' (King John, iv. 1).

Angle, angle with Diuels hooke, I. *m*, p. 8/1, l. 44.

Anker = anchor, *v.*, II. *d*, p. 25/2, l. 38; *i*, p. 5/2, l. 23.

Anoies, *sb.*, I. *b*, p. 23/1, l. 5: *v.*, I. *b*, p. 24/1, l. 32.

Anone = anon, I. *b*, p. 15/2, l. 31. See Bib. Eng., p. 109.

Anticks, *sb.*, II. *k*, p. 35, No. 12, l. 31; p. 47, No. 49, l. 9.

Antike, I. *o*, p. 5/2, l. 23.

Anuile, to beat the anuile of a busy braine, I. *n*, p. 9/2, l. 18 (and see Hammers of the head).

Apaide, *v.* = satisfied, I. *a*, p. 8/1, l. 20.

Apall, apalled, I. *b*, p. 6/1, l. 33; *g*, p. 9/1, l. 33.

Aparant, II. *o*, p. 8/2, l. 53.

Aparel, II. *k*, p. 9, No. 11, l. 15.

Ape-baiting, II. *b*, p. 15/2, l. 53.

Aperne, sport = apron, I. *s*, p. 6, st. 19. Cf. 'smock employment' in Massinger's *Renegado*, II. i. = pandring.

Aple tarte, I. *q*, p. 6/1, l. 31.

Aposthume—an intermediate form between the correct *apostem* (quoted by Nares from Donne's 2d Anniv.) and the common form 'imposthume,' I. *b*, p. 11/2, l. 52.

Appalde (and see Apall), II. *c*, p. 46/1, l. 8.

Apparence, II. *c*, p. 57/1, l. 53.

Appertinent, II. *c*, p. 27/1, ll. 1-40.

Apple—order of the squire = a pimp, II. *s*, p. 6/2, l. 16. See Nares, *s.v.*

Apprehension, of joy, II. *q*, p. 6/2, l. 16—now usually of danger or misfortune. 'The beginning [of your

letter] dilated my spirit with apprehensions of joy.' (Howell, I. vi. 7.)
Apprentiship, II. *k*, p. 7, No. 7, l. 5.
Approoue, *v.* = to prove, Approver = prover, evidence, II. *c*, p. 46/1, l. 24; p. 46/2, l. 20. So an 'informer' is called an 'approver.'
Approue, *v.*, I. *k*, p. 14/2, l. 28; *t*, p. 19/2, l. 23.
Apricocke, II. *l*, p. 10/2, l. 7.
Aqua vitæ, II. *t*, p. 9/2, l. 19; *u*, p. 7/1, l. 38.
Arands = errands, II. *e*, p. 11/1, l. 6.
Arbers = arbours, I. *a*, p. 41/1, l. 34.
Armes—(heraldic) II. *q*, p. 8/2, l. 5; *r*, p. 9/1, l. 4.
Arrant, *adj.*, I. *f*, p. 22/2, l. 56.
Arrantest, arrantst, I. *s*, p. 6, st. 19; II. *e*, p. 10/1, l. 28.
Arrants, *sb.* = profligates, II. *m*, p. 8/1, l. 28.
Arrerages, II. *k*, p. 52, No. 66, l. 13.
Arriued, *v. tr.* = arrived at, I. *t*, p. 22/1, l. 21.
Arrogancie, II. *c*, p. 27/1, l. 10.
Artificiall = made by art, here = artful, II. *c*, p. 16/2, l. 13. 'The lantern of that Church (so *artificial* for the workmanship'—'A golden medall of good value was given to every one of them, wherein the sitting of the Synod was *artificially* represented': Fuller's Ch. Hist., bk. x. p. 55, ¶ 28, and p. 82, ¶ 2. So Thomas Nabbes:—

'As shee doth passe, the birds shall streine their throtes,
And beate the ayre with *artificiall* notes.'
(Epithalamium 1637: Spring's Glory, a Maske 1639.

Artir = artery, I. *o*, p. 11/1, l. 7.
A say = assay, *i.e.* trial, proof, I. *a*, p. 41/2, l. 48. Milton, P. L. ix. 747. The verb is written as two words in Robert of Gloucester (p. 34), 'a sayed.'
Ase, II. *e*, p. 6/2. ll. 21, 22.
Aspire, *v. tr.*, I. *b*, p. 7/1, l. 34; p. 21/1, l. 14; p. 26/2, l. 16.
Aspis = asps, serpents, I. *d*, p. 11/2, l. 1.
Asseband, contemptuously for husband, II. *k*, p. 13/1, l. 23; *s*, p. 10/2, l. 49. In this same place 'gooseman' is a play on 'goodman.'
Assend = ascend, I. *c*, p. 10, st. 108.
Astrologie, astrology, I. *m*, p. 7/1, l. 26; II. *b*, p. 17/2, l. 22; p. 18/1, l. 15; *k*, p. 36, No. 16, l. 20.
Astronomers, I. *s*, p. 8, st. 50; II. *d*, p. 10/2, l. 49; p. 13/2, l. 2; *k*, p. 16, No. 39, l. 8; II. *k*, p. 16, No. 40, l. 12.
Astronomy, astronomie—generally used by Breton as = astrology, and 'astrology' for what we now call 'astronomy,' II. *b*, p. 17/2, l. 25; p. 18/1, l. 17; *k*, p. 36, No. 16, l. 17; *k*, p. 48, No. 53, l. 10; No. 54, l. 7; *p*, p. 7/2, l. 30.
A thanke, II. *c*, p. 48/1, l. 13. See Bib. Eng., p. 30.
A thwart, I. *a*, p. 6/1, l. 60.
Atonement, II. *s*, p. 15/2, l. 14. See Bib. Eng., p. 79.
A-too = asunder, I. *t*, p. 20/2, l. 14.
Attempted = tempted, II. *c*, p. 38/1, l. 31.
Attonement, attonements, I. *b*, p. 13/1, l. 33; *o*, p. 12/1, l. 7.
A-two = asunder, I. *a*, p. 27/1, l. 32.
Auaile, *sb.*, I. *g*, p. 6/1, l. 23; II. *c*, p. 31/2, l. 3.
Audacity, in good sense, II. *u*, p. 16/1, l. 9.
Auengeance, I. *j*, p. 5/1, l. 28.
Aungells, I. *t*, p. 13/2, l. 6, etc.
Aunswer, aunswere, I. *a*, p. 43/2, l. 46; p. 47/1, l. 24; II. *c*, p. 16/1, l. 23, etc.
Aurum potabile, II. *l*, p. 7/2, l. 6.
Ave = a welcome, or an orison, II. *t*, p. 6/2, l. 24.
Aware, *v.* = avoid, to ward off, keep off, but qu. a misprint for 'award?' *i.e.*, ward off, II. *t*, p. 15/2, l. 37.
Away, 'I could farre better away with him,' = bear with, II. *c*, p. 44/1, l. 26.
Axill-tree, I. *o*, p. 12/1, l. 32.
Ayry = aërie, II. *t*, p. 13/2, l. 13.
Azurde, *adj.*, I. *i*, p. 6/2, l. 29. Qu.—a participle, as in the 'Gentleman Instructed' (p. 394), 'who azur'd the firmament.'

B

BABIE = a doll, II. *c*, p. 37/1, l. 46.
Babies, to looke babies, I. *f*, p. 20/1, l. 43; II. *c*, p. 17/1, l. 34; p. 57/2, l. 35. Cf. the use of the Greek κόρη: also our Herrick, I. p. 26.
Babish, babishe, *adj.* = babyish, I. *b*, p. 13/2, l. 20; *g*, p. 7/1, l. 24; II. *k*, p. 46, No. 46, l. 26.
Bable = bauble, I. *b*, p. 14/1, l. 14; *d*, p. 14/2, l. 26; *f*, p. 26/2, l. 24; *g*, p. 8/2, l. 15; p. 10/2, l. 23; p. 12/2, l. 5; II. *k*, p. 10/1, l. 38; *s*, p. 5/1, l. 20. 'They play with babies of clouts and such toys, we with greater bables . . . fables and bables.' (Burton's Anat. Dem. to Reader, pp. 22, 29.)
Babling, II. *k*, p. 34, No. 12, l. 15; *p*, p. 8/1, l. 28.
Baboune, I. *s*, p. 13, st. 121; II. *r*, p. 8/1, l. 39. See Strutt, *s.v.*, 'Baloune.'
Baby, to smell of the, II. *u*, p. 9/1, l. 7.
Bace, to run at bace (and see base), I. *n*, p. 6/1, l. 46; II. *i*, p. 10/1, l. 41.
Bace, *adj.* = base, II. *b*, p. 13/1, l. 4.
Backe friends = secret enemies, II. *b*, p. 15/2, l. 50; p. 16/1, l. 29; *d*, p. 13/1, l. 49.
Back-pipe, II. *b*, p. 10/1, l. 39.
Backe side, II. *g*, p. 6/1, l. 26; *l*, p. 10/2, l. 31.
Badger, *sb.* = a retail corn-dealer, I. *a*, p. 58/2, l. 5. See Bailey, *s.v.*, and Batman, b. 18, ch. 103.
Baffled, II. *k*, p. 35, No. 12, l. 38.
Baggadge, II. *g*, p. 12/1, l. 27.
Baggage, *adj.*, I. *f*, p. 22/1, l. 10; p. 23/1, l. 25; *g*, p. 7/1, l. 3.
Baggage, *sb.*, bagage, I. *f*, p. 22/1, l. 42; II. *c*, p. 43/1, l. 26; *f*, p. 6/1, l. 27; *j*, p. 8/1, l. 8; *m*, p. 5/1, l. 34.
Baggage stuffe = worthless material, II. *r*, p. 8/1, l. 13. So a female is called contemptuously 'a baggige.' Query—whether 'baggige' (Pasq. Precession, I. *g*, p. 7/1, l. 25) is not the genitive (the 's' is often omitted), and = a worthless woman's humour. Or qu. used adjectively?
Baggige, *adj.*, I. *g*, p. 7/1, l. 25.
Baggige, *sb.*, I. *g*, p. 9/1, l. 12.

Bag-pipe cheekes, I. *b*, p. 12/2, l. 50.
Bag-pudding, II. *s*, p. 7/2, l. 39.
Baie-leaf, II. *k*, p. 9/2, l. 45.
Baight = bait, I. *a*, p. 59/2, l. 45; *f*, p. 24/2, l. 5; p. 25/1, l. 17.
Baites = refreshment, II. *j*, p. 5/2, l. 15.
Balde coote, a sea bird, II. *k*, p. 13/2, l. 43. See Morris, v., p. 45.
Baldictum rimes, I. *a*, p. 31/2, l. 15. See Halliwell, *s.v.* = balderdash, affected expressions—made fantastically to look like Latin.
Bale, *sb.*, I. *a*, p. 7/1, l. 12; p. 25/1, l. 23; *b*, p. 6/1, l. 27; II. *c*, p. 8/1, l. 17.
Balke, *sb.*, I. *a*, p. 27/1, l. 17; *m*, p. 6/2, l. 7.
Balke, *v.*, I. *b*, p. 8/1, l. 47.
Ballad-makers, II. *f*, p. 5/1, l. 12.
Ballad penners, II. *s*, p. 6/2, l. 34.
Ballat-makers, I. *b*, p. 5, l. 2 from bottom; p. 5/2, l. 25.
Ban, *v.*, banning, I. *a*, p. 6/2, l. 26; p. 7/1, l. 46; *g*, p. 9/1, l. 24; II. *l*, p. 14/2, l. 9.
Banbury cheese, II. *k*, p. 22, No. 65, l. 16. See Beesley's History of Banbury, pp. 454-59, 567-68. It is mentioned by Camden, Burton, Plot, and Fuller—the last quoting the proverbial saying, 'Banbury zeale, cheese, and cakes.' Chamberlain and De Foe also mention it.
Banckrout, banck-rupt, II. *d*, p. 23/2, l. 19; *g*, p. 9/2, l. 14; p. 13/1, l. 24; *i*, p. 11/1, l. 12; p. 13/1, l. 38.
Bands = bonds, I. *k*, p. 11/1, l. 5; *o*, p. 14/1, l. 28; II. *b*, p. 13/1, l. 1.
Bandy—a term at tennis still, II. *t*, p. 10/2, l. 2.
Bane, *sb.*, II. *j*, p. 13/1, l. 29.
Banes, *sb.* = bans (of marriage), II. *i*, p. 8/2, l. 48.
Bangde = beaten, I. *a*, p. 30/2, l. 4.
Bankerout, II. *s*, p. 7/2, ll. 26, 31.
Bankets, II. *k*, p. 36, No. 14, l. 71.
Bankrupts, II. *k*, p. 15, No. 35, l. 12.
Banquerout, II. *k*, p. 15, No. 36, l. 5; *j*, p. 7/1, l. 45; p. 13/2, l. 50.
Barbarie, horse out of Barbary, II. *k*, p. 41/2, No. 32, l. 21.
Barbarie sugar, Barbary, II. *k*, p. 40, No. 25, l. 7; *t*, p. 12/1, l. 30. Cf. I. Henry IV. II. 4, l. 84, 'in Barbary it cannot come to so much.'
Bard, *v.*, barde = barred, I. *b*, p. 11/2, l. 13; p. 15/1, l. 28; *m*, p. 10/2, l. 24.
Bare-feather'd, I. *s*, p. 12, st. 105.
Barky, I. *n*, p. 6/1, l. 41.
Barren-doe, I. *s*, p. 7, st. 33.
Barst, *v.*, = baredst, I. *a*, p. 18/1, l. 49.
Base, *adj.*, = low, II. *c*, p. 9/2, l. 33; *r*, p. 8/1, l. 27.
Base, to run at base, and see bace = prisoner's base, I *c*, p. 9, st. 98; *t*, p. 9/2, l. 17; p. 13/1, l. 9; p. 16/1, l. 5; II. *t*, p. 6/2, l. 25.
Base Courts = a base or back or outer court for household uses, an inner yard. Cf. Basse-corn (Cotgrave). I. *a*, p. 9/1, l. 39; II. *c*, p. 19/1, l. 14. 'Into the base-court then she did me lead.' Tower of Doctrine, Percy, Anc. Poet, i. p. 105, Nares.
Bashles = unabashed, unblushing, I. *d*, p. 4/2, l. 3.
Basilethea = a princely goddess, *i.e.*, Elizabetha by anagram, II. *j*, p. 10/2, l. 1; *v*, p. 5/2 l. 38.
Basnesse, II. *o*, p. 22/1, l. 20; p. 22/2, ll. 16, 18.
Bason, I. *a*, p. 40/2, l. 33; p. 41/2, l. 5.
Bassa = bashaw or pasha, II. *d*, p. 15/1, l. 25. Marlowe (Tamb. III. i., l. 1, writes 'basso.')
Bate, *v.* = to abate, II. *e*, p. 6/2, ll. 21, 22.
Battaile, II. *c*, p. 30/1, l. 32.
Battailing, *sb.* = expenditure for food, II. *b*, p. 17/2, l. 9. A man at Oxford who has things out of his college buttery, etc., is said to 'battel': his bills for college dues and board are called battels.
Battel, II. *c*, p. 30/1, l. 44.
Battle-doore, II. *t*, p. 10/1, l. 47.
Baudrie, I. *a*, p. 16/1, l. 33.
Baven, *sb.* = brush-wood, I. *t*, p. 19/2, l. 29.
Bawble, II. *r*, 11/1, l. 10.
Bawling, bawles, *v.*, II. *e*, p. 6/2, l. 17; *l*, p. 14/2, l. 10.
Bay, baye, to bring to bay, I. *a*, p. 38/2, ll. 30, 36; p. 39/1, l. 35.
Bay salt, I. *s*, st. 85, l. 4, = sea-salt.
Bayard, bold, II. *k*, p. 12, No. 24, l. 8.
Bayard of ten toes = walk on foot, II. *r*, p. 14/1, l. 9. He thus distinguishes between, or rather puns upon the Bayard *sans peur*, etc., the celebrated horse Bayard of Rinaldo.
Bazo los manos = bezo las manos, II. *i*, p. 8/1, l. 49.
Beadlame greene, II. *m*, p. 4/2, l. 33.
Beadman, Beade-man, II. *a*, p. 4/1, l. 14; *b*, p. 20/2, l. 2; *j*, p. 10/1, l. 50.
Bearardes, bearards = bearwards, I. *s*, p. 13, st. 121; II. *g*, p. 7/2, l. 10; *s*, p. 11/2, l. 23; p. 12/1, l. 3.
Bearde brushes, I. *a*, p. 15/1, l. 55.
Beareward, II. *t*, p. 14/2, l. 37.
Bearewards ape, II. *k*, p. 12, No. 22, l. 14. The 'beare' (or 'bearward') was generally accompanied by an ape.
Beare whelpes eye, I. *m*, p. 9/1, l. 29.
Beblot = blot, I. *d*, p. 14/1, l. 31.
Becke, *sb.*, beck, I. *g*, p. 5/1, l. 12; *k*, p. 9/1, l. 56; II. *k*, p. 8/2, l. 47; *r*, p. 12/1, l. 20.
Bedfellow, II. *k*, p. 40, No. 25, l. 14; No. 27, l. 22.
Bedight, I. *b*, p. 13/1, l. 20; *m*, p. 10/2, l. 32.
Bedlem, Bedlam, *sb.*, I. *k*, p. 5 (To Reader); p. 16/1 (note); II. *k*, p. 17, No. 41, l. 8; *r*, p. 10/1, l. 42. Bedlem, as neere as Mooregate—apparently a proverbial expression = quite close, Bedlam being in Moorefields.
Bedsteed, I. *a*, p. 13/1, l. 43.
Beefe, I. *a*, p. 59/1, l. 20.
Beefes, I. *a*, p. 59/1, l. 11; II. *b*, p. 17/1, l. 16.
Beegon, *v.* = begun, II. *a*, p. 11/2, l. 25.
Beetle, *adj.*, I. *f*, p. 21/2, l. 17.
Beetle, Beetels, *sb.* = a kind of mallet or wooden hammer (used by paviours, etc.), I. *a*, p. 10/1, l. 40; p. 16/1, ll. 53, 59.
Beetle brain, I. *a*, p. 31/2, l. 17.
Beetle-browes, I. *e*, p. 8/1, l. 22.

Beetle-headed = log or logger-headed, from 'beetle' as above, I. *f*, p. 18/2, l. 7; p. 19/2, l. 24: 'beetle-headed, flap-eared knave.' (Taming of Shrew, IV. i.)
Beetle-heads, I. *a*, p. 6/2, l. 19; p. 31/2, l. 13; *g*, p. 7/1, l. 25; II. *k*, p. 38, No. 19, l. 6.
Beeves = oxen, II. *t*, p. 10/1, l. 18.
Befoole, *v.*, II. *u*, p. 10/1, l. 44.
Beggar and the King, a popular song, I. *t*, p. 18/2, l. 10.
Beggars crosse, I. *e*, p. 5/2, l. 7; *g*, p. 8/1, l. 10.
Beggeries, I. *k*, p. 8/1, l. 18.
Beggerly, I. *k*, p. 8/2, l. 29.
Begon mee, I. *k*, p. 6/2, l. 22. Cf. *ib.*, p. 7/1, l. 14, 'begon thee.'
Begone, *v.* = begun, I. *a*, p. 29/2, l. 19; p. 35/1, l. 39.
Begull, *v.*, II. *l*, p. 13/1, l. 16.
Beheader, I. *g*, p. 7/1, l. 33.
Beholding, *v.*—see Nares, *s.v.*, II. *b*, p. 17/1, l. 2; *k*, p. 11, No. 21, l. 9; p. 18, No. 49, l. 3, etc.
Behoue, *sb.*, behovue, behofe, behouve = behoof, I. *a*, p. 5/1, l. 36; p. 45/1, l. 22; p. 45/2, l. 14; p. 21/1, l. 20; *k*, p. 13, l. 24, etc. etc. 'Some behoveful law.' Clarendon's Hist., bk. III. p. 303.
Beldam, I. *e*, p. 5/2, l. 32.
Belibeling, II. *k*, p. 37, No. 15, l. 78.
Bell, to beare the, bear the away, I. *a*, p. 32/1, l. 16; p. 33/1, l. 6; p. 49/2, l. 10; *s*, p. 10, st. 74. See Nares, *s.v.*
Bellawaie—two words run into one, II. *k*, p. 10/1, l. 37.
Bell-man, II. *t*, p. 12/2, l. 33.
Bell-weether, II. *u*, p. 5/2, l. 18.
Belly-cheere, I. *g*, p. 10/2, l. 41.
Belly-pleasures, I. *b*, p. 8/1, l. 34.
Bemone, *v.*, I. *a*, p. 34/2, l. 36.
Ben auanza, I. *b*, p. 15/2, l. 22.
Bench hole = hole in a W.C., dogge in a, II. *k*, p. 47, No. 52, l. 7.
Bench-whistler—a tippler, or one who idles on an ale-house bench. See Halliwell, *s.v.* Query = Whistle Binkie (Scotch)? II. *i*, p. 12/1, l. 20.
Bended, I. *d*, p. 9/2, l. 39; II. *c*, p. 26/1, l. 38.
Benedicitie = bless us, salutation—common in Chaucer, II. *c*, p. 15/1, l. 10 (from bottom). Originally and still used by monks, etc.
Benizon, I. *s*, p. 14, st. 140.
Bent, *sb.*, II. *c*, p. 18/1, l. 11.
Beraide, *v.* = polluted, defiled, I. *o*, p. 5/2, l. 27. 'Ray' is used several times by Spenser, = to pollute, *e.g.* 'which with their villeine feet the streame did *ray*.' —(Visions of Bellay, 12, l. 13.)
Berard = bearward, II. *s*, p. 12/1, l. 7.
Berent, I. *a*, p. 34/2, l. 39.
Berlady = by our Lady (Mary), II. *c*, p. 40/2, l. 28.
Beseeme, I. *f*, p. 21/2, l. 18.
Beset, I. *t*, p. 4/1, ll. 39, 40.
Beshrew, *v.*, I. *a*, p. 8/1, l. 7; *t*, p. 4/2, l. 1; II. *b*, p. 12/2, l. 40.
Beshrow, *v.*, beshrowe, I. *a*, p. 20/2, l. 16; *f*, p. 23/2, l. 4.
Besmeered, *adj.*, II. *o*, p. 19/2, l. 32.
Besmeire, II. *o*, p. 22/1, l. 41.
Bestraught, I. *a*, p. 25/2, l. 28.
Bestrowed, *v.*, I. *a*, p. 40/2, l. 32.
Betresse = Beatrice, I. *e*, p. 8/1, l. 22.
Better cheape (and see 'good cheape'), I. *g*, p. 4/2, l. 1, To Reader; II. *e*, p. 9/2, l. 2. It is a comparative of 'good cheap.' 'Cheap' is the Saxon for 'market,' and thus as Nares says, 'good cheap' is the exact equivalent of *bon marché*. When 'good cheap' was shortened to 'cheap,' 'better cheap' became 'cheaper.'
Be-whore, *v.*, I. *e*, p. 7/2, l. 11.
Bewray, *v.*, bewraies, I. *d*, p. 13/2, l. 32; *t*, p. 8/1, l. 13.
Bewtifie, II. *c*, p. 26/1, l. 37.
Bezoles manos = Besar las manos, *i.e.* to kiss the hands or curtesie á la Español. Query—is 'unbrasings downe to knee' = the Spanish curtesie 'to kiss the feet'? I. *a*, p. 11/1, l. 17.
Bid, *v.*, I. *a*, p. 38/1, l. 51.
Bid, *v.* = abided, I. *c*, p. 7, st. 70.
Bidde, *v.* = bade, II. *c*, p. 45/1, l. 25.
Bide, *v.*, I. *a*, p. 36/1, l. 12; p. 60/2, l. 8.
Billaments = ornaments of a woman's head or neck. I. *a*, p. 15/1, l. 53. (Baret's Alvearie, 1580.) See Halliwell, *s.v.*
Billing, *adj.*, I. *n*, p. 12/1, l. 46.
Billing, *v.*, II. *i*, p. 10/1, l. 41.
Birders, byrders = swanhoppers, II. *s*, p. 13/2, l. 2.
Bite her penne, I. *n*, p. 5/2, l. 30. Cf. Sidney 'Biting my trewand pen.' (A. and St., st. 1.)
Bitter-sweet, *sb.* = wood night-shade, II. *k*, p. 51, No. 63, l. 1.
Black bagge, II. *f*, p. 8/1, l. 4.
Black-dust, II. *t*, p. 7/2, l. 8.
Black-moore, II. *r*, p. 15/1, l. 16; *u*, p. 14/2, l. 16.
Black-puddinge, II. *i*, p. 12/1, l. 11.
Black swanne, II. *g*, p. 5/1, l. 16.
Blacke art, II. *e*, p. 11/1, l. 28.
Blaines, I. *g*, p. 8/2, l. 32.
Blasphémous, I. *b*, p. 11/1, l. 49.
Blaze, *v.*, I. *a*, p. 27/2, l. 36.
Bleakes, fish so called, II. *b*, p. 7/2, l. 15; p. 11/1, l. 3. Kersey says 'bleak or blay, a small eager [thin?] freshwater fish.'
Blee, *sb.* = colour, I. *g*, p. 7/2, l. 22. 'How bright she is of blee.' (Greene's 'George-a-Greene,' p. 264.) See *ib.*, p. 267. So Thomas Adams, i. 55.
Blesse, *v.*, to bless from, II. *b*, p. 11/2, l. 33; p. 13/1, l. 46; *c*, p. 24/2, l. 8; II. *k*, p. 12, No. 24, l. 9.
Blesse, *v.*, to blesse out of, II. *k*, p. 23, No. 71, l. 13.
Blew = blue, I. *a*, p. 14/2, l. 57.
Blew-coat—common phrase then for a servant, II. *k*, p. 37, No. 16, l. 47.
Blind bridaile = obscure marriage feast, II. *b*, p. 20/1, l. 18.
Blind chappell, II. *g*, p. 8/2, l. 25—qu. unauthorised, where payment was expected in support?
Blissed, I. *c*, p. 5, st. 40.
Blissinge, *sb.*, blissinges, I. *c*, p. 4, st. 22; p. 6, st. 53; p. 8, st. 77; p. 9, st. 88.

Blocke, *sb.*, I. *a*, p. 52/1, l. 45 ; II. *k*, p. 8/1, l. 48.
Bloodied, *v.*, I. *e*, p. 6/1, l. 43.
Blood-raw, I. *g*, p. 9/2, l. 25.
Bloods, II. *i*, p. 11/1, l. 43.
Blowe, *v.*, II. *d*, p. 7/2, l. 27.
Blowes, *sb.*, I. *t*, p. 21/2, l. 52.
Blubbred, I. *d*, p. 14/1, l. 36.
Blusheth, *v. tr.* = verb active = graces with a blush, II. *q*, p. 9/2, l. 38. II. Henry VI., iii. 2.
Bobs, *v.* bobs for eeles, II. *t*, p. 13/1, l. 22.
Bodies, *sb.* = bodice, II. *b*, p. 19/2, l. 50.
Boldning, *v.*, I. *b*, p. 14/1, l. 25.
Bole, *sb.* = bowl, I. *a*, p. 26/2, l. 12.
Bole armonick = bole armoniac, II. *c*, p. 29/1, l. 19.
Bolt, *sb.*, I. *e*, p. 6/1, l. 17.
Bones, to make little bones of, made little of it, II. *c*. p. 39/1, l. 8. This expression is used by Bp. Andrewes in a sermon (v. p. 60): 'some say Omnia mihi licent, and so it be not condemned as unlawful, make no bones of it' = scruple or difficulty, *i.e.* of swallowing something whole: conversely, we say 'this sticks in my throat,' *i.e.* we do make bones of it.
Bongraces, I. *a*, p. 15/1, l. 50.
Bony-Kate = Bonny-Kate, I. *s*, p. 7, st. 31 ; p. 12, st. 109.
Bo-peepe, to play at, II. *k*, p. 49, No. 58, l. 16 ; *k*, p. 8/1, l. 48.
Booke, *v.*, I. *k*, p. 13/2, l. 34.
Booke, spell him with booke = spell (or understand) him with certainty, II. *i*, p. 7/2, l. 2.
Booke-matters, II. *k*, p. 6/2, l. 23.
Booke oath, II. *c*, p. 57/1, l. 7.
Booke within booke, II. *i*, p. 7/2, l. 3.
Boorde, borde = table, I. *a*, p. 17/1, l. 52 ; p. 17/2, l. 23.
Boordes = floor, I. *b*, p. 11/1, l. 34.
Boote, *sb.*, I. *a*, p. 57/2, l. 41 ; *b*, p. 10/2, l. 29 ; II. *c*, p. 17/2, l. 32.
Bootes, *v.*, booteth, I. *b*, p. 12/2, l. 24 ; p. 26/2, l. 19.
Bootles, I. *t*, p. 14/1, l. 8.
Bord, *v.* = to accost, II. *i*, p. 7/1, l. 7. Fr., aborder.
Borde, see boorde = table.
Bore, *sb.* = boar, II. *c*, p. 14/2, l. 25 ; p. 40/1, ll. 21, 26 ; *s*, p. 14/1, l. 2.
Borough, *sb.* = burrow, I. *e*, p. 9/2, l. 55 ; *s*, p. 10/1, l. 28 ; II. *t*, p. 7/2, l. 14 ; p. 9/2, l. 7, etc.
Boson = boatswain, I. *b*, p. 16/2, l. 21.
Botcher, II. *u*, p. 14/2, l. 14.
Bottle-ale, II. *k*, p. 50, No. 62, l. 19.
Bottle-nose, II. *g*, p. 7/2, l. 45 ; *k*, p. 50, No. 62, l. 20.
Bottle-red, II. *i*, p. 7/1, l. 42.
Boult, *v.*, II. *c*, p. 59/1, l. 14.
Bounce, II. *e*, p. 6/2, l. 19.
Bowby = booby, I. *s*, p. 13, st. 121.
Bowe, to bring to bowe, II. *e*, p. 18/1, l. 10—

'And eke to January he goth as lowe
As euer did a dogge for the bowe.'
(Chaucer, Cant. Tales, 9888).

Bowed = bent, II. *k*, p. 23, No. 68, l. 14.
Bowes, *sb.* = boughs, I. *a*, p. 54/1, l. 5.
Box, plies the, I. *u*. p. 6/2, l. 22. Query—the meaning used as in Christmas box? or = deceives and casts sleights?
Brabble, *v.*, II. *p*, p. 10/2, l. 54.
Brabbler, I. *m*, p. 9/2, l. 6.
Brack, *sb.* = break, crack, flaw, II. *c*, p. 37/2, l. 47. 'No *breck* was euer found in her veil, so spotless was her conversation.' (Fuller's Holy State, p. 37.)
Brag, dog's name, II. *u*, p. 7/1, l. 49. Cf. the old proverb, 'Brag is a good dog, but Holdfast is a better.'
Brags, *sb.*, brag, I. *b*, p. 27/2, l. 22 ; II. *k*, p. 21, No. 59, l. 12.
Braine-labours, II. *u*, p. 11/2, l. 53.
Braines, to beat the, I. *f*, p. 20/1, l. 44 ; *k*, p. 8/2, l. 15 ; *k*, p. 7/1, l. 22 ; II. *u*, p. 10/2, l. 2.
Brainsicke, brainesicke, I. *a*, p. 42/1, l. 1 ; p. 58/1, l. 19 ; p. 53/1, l. 8.
Branne, *sb.* = bran, I. *r*, p. 4/1, l. 33.
Brase, *v.*, I. *f*, p. 24/2, l. 8.
Brast, *v.* = burst, I. *a*, p. 18/1, l. 34.
Braue, *sb.* = a bravo, II. *u*, p. 7/2, l. 2.
Braue, *adj.*, brauest, I. *a*, p. 11/1, l. 47 ; p. 12/1, l. 17 ; p. 11/1, l. 20 ; *d*, p. 8/2, l. 4.
Braue, *v.* = to boast, brau'd, I. *e*, p. 6/1, l. 44 ; *g*, p. 10/2, l. 8 ; II. *s*, p. 14/1, l. 1.
Braue, *v.*, to braue it, II. *b*, p. 16/2, l. 33.
Brauerie, brauery, I. *a*, p. 11/2, ll. 28, 57 ; p. 14/1, l. 5 ; *f*, p. 21/2, l. 22 ; p. 24/2, l. 12, etc.
Brauely, *adv.*, I. *a*, p. 11/2, l. 56 ; p. 14/1, l. 42.
Braun falne, I. *b*, p. 12/2, l. 19. See 'Brawn falne.'
Brawles, *sb.*, I. *a*, p. 30/1, l. 27.
Brawling, *v.*, brawles, II. *l*, p. 14/2, ll. 8, 10.
Brawn, I. *k*, p. 8, l. 43.
Brawn falne = emaciated, I. *k*, p. 8/1, l. 44. Cf. Farquhar's 'Inconstant,' i.
Brazed, *adj.* = brazened, II. *r*, p. 13/1, l. 21. Barrow (Serm. 14), 'foreheads *brazed* and hearts steeled against all blame.'
Bread-chipps, read 'chipper,' II. *t*, p. 16, l. 26 (Notes).
Breake, *v.*, to breake day = to fail in paying borrowed money on the appointed day, II. *k*, p. 39, No. 21, l. 12 ; p. 42, No. 32, l. 6 ; *i*, p. 13/1, l. 41.
Break day = not keep time in paying, II. *g*, p. 13/1, l. 4 (from bottom).
Breake, *v.* = to burst, II. *o*, p. 9/2, l. 40.
Breake-neck, I. *f*, p. 22/2, l. 48.
Breake wedlock. See Bib. Eng., p. 267.
Breakes, without his fast, II. *r*, p. 10/1, l. 15.
Break-hart, *sb.*, II. *p*, p. 9/1, l. 10.
Breaking = failing, II. *s*, p. 7/2, l. 26.
Breech, *v.*, I. *a*, p. 7/2, l. 44 ; p. 51/2, l. 5.
Breech, *sb.*, I. *a*, p. 49/1, l. 29 ; *f*, p. 24/2, l. 24.
Breeches, to wear the, II. *i*, p, 7/2, l. 53.
Breere, breares, breers = briars, I. *a*, p. 12/2, l. 49 ; p. 34/2, l. 39 ; *f*, p. 21/1, l. 46 ; II. *c*, p. 35/1, l. 9.
Brewes, brewess, bruesse, II. *b*, p. 10/1, l. 28.
Bribrie, I. *j*, p. 8/1, l. 31.
Bride, *v.*, II. *i*, p. 10/2, l. 21.

Bride cup, II. *i*, p. 9/2, l. 40.
Bride-ale feast, I. *e*, p. 13/1, l. 10—word occurs continually in Jonson's 'Tale of a Tub,' but as a substantive. Corruption of 'Bridall,' easily made, because ale was common at these feasts.
Bridewell booke, I. *f*, p. 21/2, l. 28.
Brittany, I. *r*, p. 5/2, l. 41.
Brittaynes, I. *r*, p. 5/2, l. 41.
Broad-headed, II. *i*, p. 6/2, l. 31.
Broages = brogues, coarse shoes, I. *e*, p. 6/1, l. 34.
Brock = a badger, I. *s*, p. 10/1, l. 25.
Broder = broader, II. *g*, p. 7/1, l. 11.
Broke, *v.*, hath broke, I. *r*, p. 3/2, l. 6.
Broke, *v.*, see to breake his day, II. *g*, p. 13/1, l. 25.
Broker, I. *s*, p. 9, st. 60.
Broking, *sb.*, II. *k*, p. 18, No. 46, l. 12.
Brooke, *v.*, brook, brookt, II. *c*, p. 49/2, l. 43; p. 51/2, l. 9; *k*, p. 51, No. 64, l. 13.
Brown-bred crummes, I. *e*, p. 8/1, l. 17.
Brown loafe gape, II. *b*, p. 18/2, l. 4.
Browne, *sb.*, I. *s*, p. 6, st. 12.
Browse, *sb.*, II. *g*, p. 7/2, l. 15.
Broyles = broils, tumults, II. *s*, p. 12/2, l. 25.
Bruer, *sb.* = brewer, I. *a*, p. 58/2, ll. 52, 53; *s*, p. 10, st. 85, 87.
Brues, *v.*, I. *s*, p. 11, st. 87.
Bruesse, *sb.*, and see brewes, II. *s*, p. 9/1, l. 16.
Bruse, *sb.* = bruize, I. *a*, p. 10/1, l. 8.
Brusher, II. *c*, p. 59/1, l. 29.
Brutely, query = bruitly, *i.e.* rudely, or not courteously, II. *c*, p. 17/2, l. 39. Cf. Macbeth, v. 7, 'By this great clatter one of greatest note seems bruited.' See our Sylvester Gl. Index, *s.v.* = roughly. Halliwell has a probably corrupt form of 'Brutal'—'bruttle, furious, wild:' 'brute,' rough, roughly. Richardson, *s.v.*, quotes 'brutely' from Milton's 'Tetrachordon.' It would therefore seem to come from 'brute.'
Bruze, *v.* = bruize, I. *a*, p. 21/1, l. 52.
Bryres, I. *t*, p. 18/2, l. 2.
Buckes, washing of, II. *k*, p. 9/1, l. 21.
Buckes, *sb.*, a quantity of [foul] linen to be washed or bucked (cf. Merry Wives), II. *c*, p. 42/2, l. 53.
Budget, II. *b*, p. 9/2, l. 53; *o*, p. 22/1, l. 45.
Buffe leather, II. *g*, p. 9/1, l. 23.
Buizie = busy, I. *r*, p. 4/1, l. 36.
Bulbegger, II. *c*, p. 59/2, l. 45.
Bull beefe, II. *p*, p. 10/2, l. 24.
Bullockes horne, I. *s*, p. 6, st. 26.
Bumble bee, goodwife Bumble bee, II. *g*, p. 12/1, l. 41.
Bunting, I. *g*, p. 10/2, l. 32; II. *c*, p. 62/1, l. 22; *s*, p. 6/1, l. 2.
Bunting, to take a bunting for a lark, to know a bunting from a lark, I. *f*, p. 23/2, l. 25; II. *s*, p. 13/2, l. 2.
Buonaventure, I. *b*, p. 15/2, l. 8; p. 16/2, l. 38.
Burdell, *sb.* = bordel or bordello = a brothel (Fr.), II. *k*, p. 11/1, l. 42. See Bailey's Dict., *s.v.*
Burgamaster, II. *i*, p. 7/1, l. 1.
Burgar = burgher, II. *i*, p. 7/1, l. 1.
Burgonet, burgonettes = a kind of helmet (Nares, *s.v.*), without a beaver, and probably from its form in 'et' smaller, II. *d*, p. 15/1, l. 6; p. 26/1, l. 28; p. 27/2, l. 32.
Burne, *v.*, to burne daylight, II. *g*, p. 5/1, l. 37.
Burrough, *sb.* = burrow, II. *b*, 9/2, l. 49.
Burst, *v.* = broken, I. *a*, p. 9/2, l. 42.
Bush, good wine needs no bush, II. *e*, p. 5; *j*, p. 7/1, l. 26.
Bussing, *v.*, I. *o*, p. 13/1, l. 32.
Bussle, II. *t*, p. 13/1, l. 5.
But = only, I. *k*, p. 13/1, l. 6; *s*, p. 15, st. 153; *t*, p. 18/2, ll. 27, 29.
Buts, *sb.*, II. *c*, p. 10/1, l. 31.
Buttery, II. *t*, p. 15/1, l. 36.
Buttons, *sb.*, flowers of 'double white Campion' (Parkinson)—various species of Lychnis, ranunculus, etc., I. *a*, p. 11/2, l. 46; *t*, p. 3/2, l. 19.
Buttrie, II. *c*, p. 58/2, l. 42.
Buzing, *v.* = buzzing, I. *a*, p. 27/1, l. 6.
Buzzard = coward, I. *e*, p. 11/1, l. 4; p. 23/2, l. 19; *k*, p. 10/2, l. 4, etc. 'An old man's shadow is better than a buzzard's sword.' (Geo. Herbert's Jacula Prud.): does not know a Buzzard from a Hawlke = synonym of dulness or stupidity: corrects note *in loco*, I. *f*, p. 20/2, l. 47.
Buzzard Kite, I. *g*, p. 10/2, l. 31; II. *r*, p. 8/1, l. 33; *s*, p. 13/2, l. 7.
Buzzes, to make buzzes in the brain, II. *u*, p. 11/1, l. 37.
Buzzeth, *v.*, I. *k*, p. 12/1, l. 16.
By = against, about, concerning (to say ill by me), II. *c*, p. 61/2, l. 11. See Bib. Eng., p. 80 = of or concerning, with (generally) an unfavourable meaning. Cf. 'censure' formerly only opinion or judgment good or bad, but now bad or unfavourable only. Similarly 'retaliation,' 'resent,' etc. etc. Cf. 1 Cor. iv. 4, 'For I know nothing *by* myself.'
Byace, *sb.* = bias in bowls, II. *p*, p. 10/2, l. 32.
By-ace, *sb.* = byace, II. *k*, p. 6/1, l. 42.
By and by = immediately, I. *a*, p. 7/2, ll. 52, 55; p. 49/2, l. 8; p. 18/2, l. 40, etc.
Bydes, *v.* = bids, I. *t*, p. 14/2, l. 18.
Bye and mayne, I. *a*. p. 28/1, l. 14. Here is a good example of this phrase:—

> 'And wagges must sing, and dance,
> And gamsters plot for gaine:
> Who likes not of his chance
> Take by to helpe the maine.'

From 'Bacon's Prophesie,' 1604 (Hazlitt's 'Early Popular Poetry,' iv. 286). Two throws of the dice in hazard and gresco are so called.
By great = wholesale, II. *k*, p. 37, No. 16, l. 25.
By-past, II. *k*, p. 51, No. 66, l. 6.
By-wit, I. *o*, p. 7/2, l. 54. 'By-ends' is well known from the 'Pilgrim's Progress.' Nares, *s.v.*, quotes 'By-arts' from Cartwright.
By your leaues, *sb.*, II. *u*, p. 10/1, l. 14.

Byrders, and see Birders, II. *t*, p. 14/2, l. 30.
Byrding, and see Birding, II. *b*, p. 13/2, l. 17.

C

CABINE = a cottage, II. *b*, p. 20/2, l. 24.
Cackling, II. *p*, p. 11/1, l. 23.
Cage, *sb.* = cage for impounding bad characters, II. *b*, p. 17/1, l. 13. Still a cant word for a 'prison.'
Cake, a cake and a pot, II. *h*, p. 23, No. 68, l. 10.
Cake, her cake was dowe, II. *c*, p. 17/2, l. 10.
Calles, cawles, cawle, I. *a*, p. 15/1, l. 52; p. 30/1, l. 25.
Calue-skinne gloves, II. *g*, p. 8/1, l. 33.
Camamill, I. *a*, p. 11/2, l. 33.
Canapy, II. *r*, p. 14/1, l. 3.
Canavery = knavery, II. *s*, p. 8/2, l. 26.
Cancro—an Italian imprecation, II. *c*, p. 63/1, l. 11. See Chapman's 'Widow's Tears,' Act v.
Candles of the night, I. *b*, p. 24/1, l. 36; *d*, p. 9/2, l. 36; *o*, p. 18/1, l. 12.
Candlesticke, called to, II. *c*, p. 57/1, l. 6.
Candlesticke, sworne to the, II. *c*, p. 56/1, l. 33; p. 57/1, l. 3. As it seems to mean that such a one is vowed to speak well of ladies, perhaps it is a Protestant (?) punning allusion to the blessing of candles on the Purification of the Blessed Virgin (2 Feby.).
Canker, *sb.*, cancker = rust, I. *b*, p. 12/1, l. 33; p. 16/2, l. 4; II. *d*, p. 14/2, l. 38; *n*, p. 10/2, l. 19. See Bib. Eng., p. 138.
Cankred, canckred, *adj.*, I. *a*, p. 38/2, l. 39; p. 39/2, l. 19; p. 58/2, l. 30; *d*, p. 11/2, l. 15; *e*, p. 5/2, l. 36, etc.
Canuassados, I. *b*, p. 19/2, l. 24. A mistake for 'camisado' or a sudden night attack—so called from the custom of wearing their shirts (Sp. camisa) over their other clothes.
Cap, *sb.*, cappes = bows, salutations, I. *a*, p. 11/1, l. 19; II. *g*, p. 7/2, l. 16; *u*, p. 7/1, l. 32; p. 12/1, l. 54.
Capa di buen Speranza, I. *b*, p. 15/2, l. 20.
Cape of ill Hope, II. *s*, p. 9/1, l. 18.
Cappe, *v.*, I. *b*, p. 11/1, l. 9.
Capper, *sb.*, one who doffs his cap as a salute, II. *j*, p. 5/2, l. 28.
Capping, *sb.*, II. *i*, p. 8/2, l. 44.
Capping, *adj.*, I. *m*, p. 9/1, l. 11.
Captiuated, *v.*, II. *k*, p. 52, No. 67, l. 5.
Card, *v.*, carde = to play at cards, I. *a*, p. 7/1, l. 31; p. 26/2, l. 5; *q*, p. 6/1, l. 26.
Card of tenne, I. *e*, p. 9/2, l. 9.
Card, run the course of our card, II. *u*, p. 10/2, l. 24. Nares (*s.v.*) being in error, it may be as well to note that card is = chart, *not* the compass. So also in Ben Jonson's Nept. Triumphs.
Carding, *sb.*, crosse carding, II. *d*, p. 25/1, l. 28; *j*, p. 6/1, l. 11.
Care = scruple (*v.*), I. *k*, p. 10/2, l. 8.
Care away, careaway, I. *a*, p. 31/1, l. 34; II. *s*, p. 9/1, l. 17. 'Wanton yonkers and wilfull careawayes.' (Touchstone of Complexions, p. 99, 1575.)
Carefull = full of care, I. *b*, p. 19/2, l. 1; p. 28/1, l. 18; *d*, p. 6/1, l. 14; p. 13/2, l. 3, etc. See Bib. Eng., p. 101.
Cariage, carriage, that which is carried, burden, luggage, I. *b*, p. 15/2, l. 18; II. *c*, p. 36/2, l. 10. Acts xxi. 15: We took up our carriages. See Bib. Eng., p. 118.
Cariage, *sb.*, caridge, carriage = behaviour, I. *o*, p. 12/1, l. 14; p. 14/1, l. 39; *s*, p. 12, st. 107; II. *b*, p. 15/1, l. 51; *e*, p. 8/2, l. 10; *p*, p. 42, No. 38, l. 48, etc.
Carie, *v.* = carry, I. *o*, p. 18/1, l. 22.
Carke, *sb.*, I. *a*, p. 7/1, l. 10.
Carking, *v.*, I. *b*, p. 27/1, l. 24.
Carle, *sb.*, I. *a*, p. 55/2, l. 13; p. 58/2, l. 29.
Carrein, *adj.* = carrion, I. *b*, p. 8/2, l. 38; *g*, p. 11/1, l. 17. 'This town of St. Malo hath . . . dogs which are let out in the night to . . . eat the *carreins* up and down the street.' (Howell, bk. ii. § 1, letter 20.)
Cart-horse, II. *f*, p. 6/2, l. 21.
Casheerd, *v.*, II. *k*, p. 12/2, l. 34.
Cast, *sb.*, II. *k*, p. 6/1, l. 43.
Castles in the aire, I. *e*, p. 13/2, l. 16; *f*, p. 22/2, l. 36; II. *k*, p. 48, No. 54, l. 10.
Cat, to turn the cat in the pan, I. *e*, p. 7/1, l. 35. See Notes and Queries, *s.n.* Bacon's illustration in Nares and our note is only one particular use of the phrase, and Halliwell says rightly when he calls it in a way a topsy-turvy change. No one who has seen the operation can doubt that it is from dexterously turning a 'cate' (such as pan-cakes or fritters) in a pan.
Cat, to make a cat speak, II. *k*, p. 50, No. 60, l. 20. Cf. Shakespeare's Tempest, II. ii., l. 86: and Dickens' 'Talk, miss! it's enough to make a Tom cat speak French grammar only to see how she tones her head.' (Nich. Nickelb. c. 12.)
Catcht, *v.* = caught, I. *e*, p. 11/2, l. 34; II. *s*, p. 13/1, l. 3.
Cates, I. *a*, p. 17/1, l. 53; p. 54/2, l. 33; p. 55/1, l. 7; *b*, p. 11/1, l. 38; *n*, p. 11/2, l. 29, etc.
Cattel, II. *t*, p. 10/1, l. 3.
Caualieros, I. *b*, p. 19/2, l. 51; II. *b*, p. 14/1, l. 40.
Caued, *v.* = at home in their dens, II. *t*, p. 12/2, l. 17.
Cauiary = caviare, II. *u*, p. 14/2, l. 5.
Causey, causie, I. *a*, p. 4/1, l. 14; II. *b*, p. 13/2, l. 35; p. 16/2, l. 15. See Bib. Eng., pp. 225, 278.
Cawle, I. *e*, p. 9/2, l. 53; II. *k*, p. 24, No. 73, l. 9. See Bib. Eng., p. 228.
Caytife, *sb.*, I. *a*, p. 27/1, l. 29.
Cease, *v.* = to cause to cease, II. *k*, p. 21, No. 60, l. 7.
Cease, ceaze, *v.* = to seize, I. *b*, p. 14/2, l. 40; *g*, p. 10/2, l. 19.
Ceizd = seized, I. *n*, p. 7/1, l. 32.
Censure, *sb.*, I. *k*, p. 16/1 (note); *n*, p. 12/1, l. 15; II. *q*, p. 4/2, l. 36; *s*, p. 4/1, l. 9.
Censure, *v.*, II. *t*, p. 15/2, l. 43.
Cernation = carnation colour, I. *a*, p. 14/1, l. 57.
Cesterne=cistern, II. *k*, p. 12/2, l. 51; p. 13/1, l. 31, etc.

Chafe, *v.*, I. *a*, p. 6/2, l. 27; p. 29/2, l. 14; *b*, p. 15/1, l. 7; *f*, p. 22/2, l. 41; *s*, p. 11, st. 96.
Chaining hairs, I. *k*, p. 13/1, l. 1—'who *chain* blind youths in trammels of their hair.' (Greene's 'Groatsworth of Wit,' p. 310.) Cf. Pope's Rape of the Lock, ii. l. 28.
Chalke, *sb.* = score (marked with chalk), I.
Chalke, make the chalke walk apace = increases the score, II. *t*, p. 8/1, l. 3.
Chalke, *v.*, I. *f*, p. 21/1, l. 5.
Chamber-lye = urine, II, *e*, p. 12/1, l. 14. Cf. 1 Hen. IV. ii. 1.
Champes upon his chaffe, I. *e*, p, 6/1, l. 2; *k*, p. 8/2, l. 22.
Changeling, II. *k*, p. 44, No. 42, l. 10; p. 50, No. 60, l. 10; *m*, p. 5/2, l. 3.
Chapman, Chapmen, II. *e*, p. 9/2, l. 1; *g*, p. 10/1, l. 5; p. 13/1, l. 19; *k*, p. 7, No. 6, l. 12; *j*, p. 11/2, l. 45; *k*, p. 9/1, l. 9; *t*, p. 15/1, l. 11.
Chappes, *sb.*, II. *g*, p. 12/1, l. 50.
Chaps, I. *a*, p. 55/2, ll. 1, 37.
Character, *v.*, II. *q*. p. 4/2, l. 17.
Charactered, II. *q*, p. 4/2, l. 18.
Charactering, *sb.*, II. *q*, p. 4/2, l. 28.
Chárítíe = four syllables, I. *k*, p. 13/1, l. 10. So Spenser (Ruines of Time), 'Immortalitie.'
Charme, *sb.*, of birds, II. *t*, p. 8/1, l. 41; p. 9/2, l. 14. See Notes and Queries, 5 S. vii. pp. 207, 257.
Charme, *sb.*, II. *t*, p. 14/2, l. 3.
Chary, charie, I. *b*, p. 11/1, l. 15; *r*, p. 5/1, l. 23; II. *k*, p. 6, No. 4, l. 3.
Charyly, charily = carefully, I. *a*, p. 34/2, l. 11; *b*, p. 8/1, l. 43; II. *k*, p. 8, No. 10, l. 7. 'He charily locked it up in a box.' (Fuller's Ch. Hist., xi. 125, ¶ 39.)
Chase, *sb.*, I. *a*, p. 38/1, ll. 9, 13, 15; p. 39/1, l. 10.
Chauing = chewing, *adj.*, I. *a*, p. 16/2, l. 41.
Chaunging, *adj.* = changing, I. *b*, p. 11/2, l. 21.
Chaunticlers, chaunticleere, I. *e*, p. 9/2, l. 11; *q*, p. 6/1, l. 55; II. *s*, p. 12/2, ll. 16, 23.
Cheapside, Cheapeside, I. *a*, p. 14/1, ll. 14, 28; II. *l*, p. 10/1, l. 51; p. 10/2, l. 16.
Cheator = knave, II. *g*, p. 13/1, l. 10.
Checking, *v.*, II. *u*, p. 7/1, l. 24.
Checks, *sb.*, I. *a*, p. 30/1, l. 27.
Cheere = face, I. *j*, p. 10/2, l. 13. See Bib. Eng., p. 268.
Cheering = keeping cheer, hospitality, II. *f*, p. 7/2, l. 25.
Cheese for chalke, I. *f*, p. 19/1, l. 19.
Cherne, chearne = churn, II. *b*, p. 20/1, l. 1; *c*, p. 43/1, l. 7; p. 59/1, l. 18.
Cherrie-cheekt, II. *h*, p. 34, No. 8, l. 18.
Cherry-red, I. *o*, p. 13/1, l. 25.
Chew their cuddes, I. *e*, p. 7/2, l. 56.
Childe = fellow, I. *f*, p. 19/2, l. 3 from bottom. Scotice, chiel. The 'fellow' may be a 'knight' even such as Arthur of romance.
Chilling cheere, I. *c*, p. 6, st. 48.
Chine, *sb.* (of pork), II. *u*, p. 12/2, l. 19. Considered the most delicate part of the pig.
Chinning, *v.*, II. *c*, p. 17/1, l. 33.
Chip, *sb.* = beam, with play on words, II. *q*, p. 7/2, l. 25.
Chipping, II. *t*, p. 15/1, l. 16.
Chirip—noticeable form, I. *u*, p. 6/1, l. 22 (from bottom). Cf. Shep. Cal. June: Browne 'Urn Burial,' c. 4: noun and verb a favourite with Cowper.
Chirurgian, chirurgions, II. *o*, p. 23/2, ll. 7, 14; *q*, p. 6/2, l. 48; p. 8/1, l. 21; *r*, p. 7/1, l. 15; p. 9/1, l. 39, etc.
Choller, II. *c*, p. 14/1, l. 36; p. 61/1, ll. 7, 20.
Chollick, II. *e*, p. 5/2, l. 40.
Chop logic, II. *i*, p. 11/1, l. 26.
Chopping, *v.*, I. *a*, p. 24/1, l. 21; II. *t*, p. 8/1, l. 25.
Chopping chalke, I. *s*, p. 10, st. 83. Was this a punishment at the Spittle House, like picking oakum or other task-work? The dust from it would 'spoile her complexion,' or is it = in prison she would be chaste perforce? Cf. Reply to Ladie's and Bachelor's Petition (Harl. Misc. iv., 438): Farquhar, Constant Couple, Act v.: and the Inconstant, Act ii.
Chough—*not* = a crow, but of the genus *corvus*, II. *s*, p. 12/1, l. 16.
Christ his Crosse, I. *b*, p. 14/2, l. 19.
Christes Crosse, I. *o*, p. 13/1, l. 34; II. *b*, p. 17/2, l. 35; *u*, p. 9/1, l. 9.
Christs Crosse rowe, II. *c*, p. 37/1, l. 51.
Chuffe, *sb.*, I. *e*, p. 6/1, l. 1; *u*, p. 9/2, l. 39; II. *c*, p. 48/2, l. 40; *g*, p. 12/1, l. 53; *j*, p. 7/2, l. 51. See Nares, *s.v.*, under 'chuff head.'
Church-man, men = Clergy, I. *b*, p. 17/1, l. 47; *o*, p. 15/2, l. 17; II. *i*, p. 9/1, l. 9; p. 12/2, l. 50.
Churle = covetous, II. *g*, p. 12/1, ll. 49, 52. See Bib. Eng., p. 184. Sordido in 'Every Man out of his Humour' is a capital specimen of the churl referred to here. But qu.—is it not here used as = a rustic of poor or mean descent and estate and ill-mannered, and the same word as 'carle'?
Ciphers, cypher, I. *b*, p. 14/1, l. 19; *u*, p. 8/2, l. 48; II. *b*, p. 15/1, l. 28; p. 17/1, l. 26.
Citterne, cittern, cittron, I. *a*, p. 40/1, l. 17; p. 46/2, l. 8; II. *b*, p. 16/1, l. 16; *c*, p. 16/2, l. 20; *h*, p. 42, No. 32, l. 27.
Ciuilitie, II. *o*, p. 23/1, l. 37.
Ciuillian, I. *s*, p. 8, st. 53.
Clap, *sb.* = stroke or blow, I. *a*, p. 8/1, l. 8.
Clapping handes, I. *u*, p. 12/1, l. 43.
Clapt, *vp.*, *v.*, II. *g*, p. 12/1, l. 37.
Clarke, II. *i*, p. 12/1, l. 13.
Claw, *v.*, I. *e*, p. 6/2, l. 45.
Claw a back, II. *k*, p. 8/1, l. 45; p. 8/2, l. 23.
Clawbacke, *sb.* = flatterer, II. *k*, p. 8/2, l. 1. 'A claw back parasite.' (Hall's Sat., VI. i. 43.) So Latimer, p. 120, and Fuller's Ch. Hist., iv. 197, margin and play on it, vi. 312: also St. State, p. 137.
Cleered, *adj.*, II. *d*, p. 22/1, l. 43.
Clerke = clerk (or Church) or Parish Clerk, II. *s*, p. 8/1, l. 9; *u*, p. 12/1, l. 39.
Cliffe (in music), II. *j*, p. 7/2, l. 3.

Clim of the clough, I. *g*, p. 5/2, l. 34. See the Ballad on.
Climing, *v.*, clime, I. *b*, 8/2, l. 42; *k*, p. 9/2, l. 40; *o*, p. 7/1, l. 40.
Climing Climate, born under the, II. *u*, p. 11/2, l. 20.
Clipping (of money), II. *b*, p. 18/1, l. 33.
Clish, clash, imitative word, II. *c*, p. 38/1, l. 50. Sir R. Fanshawe has, 'The slish slash of their swords.'
Cloathes, pronounced clōāthēs, I. *s*, p. 12, st. 104, 106.
Cloaths = cloths, II. *k*, p. 15, No. 35, ll. 8, 23.
Clocke-henne, I. *s*, p. 10, st. 81.
Clocking, *v.* = clucking, II. *j*, p. 9/1, l. 11.
Clogge of care, II. *c*, p. 10/1, l. 20 (from bottom).
Close-catchers = privy or secret catchers, II. *f*, p. 5/2, l. 32.
Clout, *sb.* = a bit, or rag, or piece, used for messful purposes, as 'dish-clout,' II. *c*, p. 43/1, l. 8.
Clouted shooe, clowted, I. *g*, p. 5/2, l. 30; II. *i*, p. 10/2, l. 24.
Clownifie, *v.*, II. *u*, p. 7/2, l. 32.
Clownifying, *adj.*, II. *u*, p. 8/2, l. 38.
Clowtes, *sb.*, I. *l*, p. 5/1, l. 38.
Cloy, *v.*, I. *d*, p. 4/1, l. 20.
Coale-house, I. *a*, p. 16/1, l. 15.
Coarse = corse, II. *g*, p. 8/2, ll. 16, 23.
Coate, *sb.*, one of your coate, profession (or trade), II. *k*, p. 10, No. 14, l. 23.
Coate, with four elboes, II. *k*, p. 33, No. 8, l. 9.
Coate armours, II. *c*, p. 26/2, l. 40.
Cobbled, II. *g*, p. 9/1, l. 26.
Cock, 'tis cock, I. *a*, p. 30/1, l. 38. See Note.
Cock horse (beggar on a), I. *e*, p. 7/2, l. 22.
Cock master, II. *s*, p. 12/2, l. 21.
Cockatrice, I. *c*, p. 3, st. 4; *d*, p. 6/1, l. 22; II. *f*, p. 7/2, l. 51; *j*, p. 14/1, l. 15; *r*, p. 12/2, l. 10.
Cock-boat, I. *q*, p. 5/2, l. 8.
Cocke (of hay), II. *c*, p. 59/1, l. 9.
Cockes of game, I. *b*, p. 8/2, l. 28; *g*, p. 10/2, l. 22; II. p. 8/2, l. 39.
Cockes bones, II. *g*, p. 7/2, l. 41. See Nares under 'Cock' for a good note.
Cockes my bones, II. *c*, p. 40/2, l. 49.
Cockes-combe, cocks-combe, I. *s*, p. 6, st. 13; II. *b*, p. 9/1, l. 1; *k*, p. 47, No. 49, l. 14; *k*, p. 10/1, l. 52; *s*, p. 12/2, l. 12.
Cocke shoote, II. *t*, p. 10/2, l. 20.
Cocke-stride, II. *t*, p. 7/2, l. 40—

> 'At New Year's tide,
> The days lengthen a cock's stride.'
> (Old Saying.)

Cockerell, I. *n*, p. 11/2, l. 40.
Codlings—apples, II. *u*, p. 6/2, l. 54.
Codshead = fool, I. *e*, p. 7/2, l. 6; II. *b*, p. 8/2, ll. 12, 50; p. 11/1, l. 21; *k*, p. 33, No. 7, l. 13; *m*, p. 9/2, l. 48. In 'Kenilworth' Raleigh calls Blount 'an all unutterable codshead.'
Coelis = Heavens, II. *b*, p. 20/2, l. 1. Cf. Meridianis, *i.e.* the Latin abl. after 'in.'
Cofers, cophers = coffers (and see Copher), II. *n*, p. 6/1, l. 44.
Cogge, *v.*, I. *a*, p. 29/1, l. 41; *f*, p. 21/1, l. 16.
Coggers, *sb.*, I. *a*, p. 29/1, ll. 44, 45.
Cogging, *adj.* = cheating, I. *a*, p. 32/1, ll. 3, 22; *f*, p. 19/2, l. 38; p. 20/2, l. 37; *g*, p. 7/1, l. 16. 'Flattering knaves that can cog and prate fastest speed best in the Court.' (Greene's James IV. Induction.) In ii. 2, of same Play a 'case of cogs' = set of false dice.
Cognizaunce, cognizance, I. *f*, p. 18/1, l. 17; p. 20/2, l. 7; II. *b*, p. 9/1, l. 42; p. 10/2, l. 41; *q*, p. 10/2, l. 9.
Coiffes, coifes, I. *a*, p. 15/1, l. 53; p. 30/1, l. 25.
Cole-fish, II. *k*, p. 24, No. 74, l. 15. Halliwell says 'a kind of Gadus.'
Coles, cole, I. *a*, p. 27/2, l. 24; II. *c*, p. 27/1, l. 5.
Colier, collier, collyer, I. *a*, p. 5/2, l. 19; p. 58/2, ll. 35, 37; *s*, p. 7, st. 36; II. *f*, p, 6/2, l. 40.
Coll, *v.*, colling, colled, I. *g*, p. 12/2, l. 42; II. *c*, p. 17/1, l. 33; p. 37/1, l. 15; *l*, p. 15/1, l. 12.
Collations = lectures or sermons, I. *e*, p. 6/2, l. 25. Fuller's Ch. Hist., x. 109: Cambridge, p. 101.
Colloging, *sb.*, I. *m*, p. 9/1, l. 12.
Cologue, *v.*, collogue = speak together, usually in a bad sense, I. *e*, p. 10/2, l. 16; II. *m*, p. 9/1, l. 49. See Adams, i. 32. In George Eliot's 'Silas Marner' = conspire (c. 9.) In Bp. Sanderson = flatter or coax. See Jacobson's note on iii. 254.
Comber, *v.*, combring, I. *a*, p. 55/2, l. 35; *s*, p. 5, st. 9; II. *a*, p. 6/1, l. 10.
Combersome, II. *a*, p. 6/1, l. 18.
Come liue with me, II. *k*, p. 34, No. 3, l. 19.
Come-to-it, *sb.*, II. *g*, p. 7/1, l. 12.
Comfit-makers, II. *f*, p. 7/1, l. 34; *l*, p. 6/1, l. 53; *t*, p. 10/2, l. 22.
Comfort, *v.* = to strengthen, II. *c*, p. 28/2, l. 20.
Comfortable = comforting: Ps. liv. 6, Pr.-bk. version, 'so divine and comfortable a thing.' (Notice of H. Communion.)
Comgligrande, II. *s*, p. 8/2, l. 7. See previous remark on 'Baldictum,' etc.
Comma, make a comma to, II. *k*, p. 16, No. 38, l. 11.
Commandements, II. *c*, p. 47/2, l. 51.
Commendacon, II. *v*, p. 7/2, l. 28.
Commoditie, II. *c*, p. 12/1, l. 28.
Common woe—play on Commonweale, II. *n*, p. 7/2, l. 51; p. 14/2, l. 10.
Commons = provisions used at a common meal where all pay alike, II. *p*, p. 11/2, l. 18; *t*, p. 15/1, l. 30.
Compagnions,—in contemptuous sense, II. *o*, p. 9/2, l. 49: *r* (Un. Lairy.). See Bib. Eng., p. 188.
Compasse, *sb.*, II. *i*, p. 9/2, l. 13; p. 12/1, l. 16, etc.
Compast, *adj.*, I. *k*, p. 7/2, l. 19. Compast bookes—qu. = books in which places are accurately marked out as with a compass, *i.e.* described (in the old sense). See 'map of the Indies' in New Shakespeare Society's last Transactions.
Compation, II. *m*, p. 6/2, l. 9. Qu.—misprint for com-

panion. This suits the passage, and Halliwell gives the meaning of 'a scurvy fellow.'

Compeeres, I. *a*, p. 17/2, ll. 1, 13, 19.

Compiled, I. *a*, title page—see our Memorial-Introduction.

Compiling, *sb.*, II. *d*, p. 22/2, l. 6.

Complement, *sb.*, II. *h*, p. 10, No. 17, l. 22; p. 33, No. 5, l. 8; p. 44, No. 43, l. 1.

Complementall, II. *h*, p. 6, No. 1.

Complexion, complection = dispositions, I. *m*, p. 9/2, l. 43; II. *c*, p. 57/2, l. 27; *m*, p. 9/2, l. 18; *r*, p. 10/2, l. 17. This word has changed its meaning. The four complexions = the four humours. See Nabbes' 'Microcosmus.' Ward says, 'A dull phlegmatic creature . . . may plead *complexion*; and yet grace is above nature.' (Coal from the Altar, p. 85.)

Composure, II. *h*, p. 6, No. 1, l. 1.

Comprehend, II. *h*, p. 51, No. 65, l. 17.

Conceaue, *v.*, II. *l*, p. 16/2, l. 12.

Conceauing, I. *n*, p. 9/1, l. 1.

Conceight, *sb.*, I. *a*, p. 32/1, l. 2; p. 33/1, l. 9; *f*, p. 24/2, l. 2; p. 25/1, l. 16.

Conceipt = conceive, II. *g*, p. 4 (Dedication), l. 3. Many of these noun-verbs and verb-nouns were no doubt mere slips.

Conceipt, *sb.*, conceipts, I. *d*, p. 13/2, l. 16; *f*, p. 19/2, l. 10; *h*, p. 10/2, l. 11; p. 13/1, l. 51, etc.

Conceipt, *v.*, II. *g*, p. 4/1, l. 3.

Conceipted, *adj.*, conceited, I. *f*, p. 21/1, l. 15; *h*, p. 16/1, l. 9; *k*, p. 7/1, l. 6; II. *b*, p. 8/2, l. 41, etc.

Conceit, *sb.*, conceite = imagination, I. *b*, p. 6/1, l. 33; p. 11/1, l. 37; p. 20/1, l. 26; *c*, p. 10, st. 104; II. *c*, p. 61/2, l. 6 (from bottom), etc.

Conceite, *v.*, conceited, I. *e*, p. 12/1, l. 51; *n*, p. 9/1, l. 9.

Conceitedly, II. *l*, p. 17/1, l. 28.

Conceiue, *v.*, conceiued, II. *c*, p. 23/2, l. 18; *h*, p. 25, No. 79, l. 4.

Conceiued, *adj.*, I. *l*, p. 7/2, l. 11; *o*, p. 7/1, l. 44.

Conceiued, *v.* (to be conceiued), II. *k*, p. 5/2, l. 9.

Conceived = conceited—by stress of rhyme, I. *f*, p. 23/1, l. 34.

Conceyte, *sb.*, conceyts, I. *a*, p. 32/2, ll. 3, 21; p. 33/1, l. 2.

Concord, II. *q*, p. 7/1, l. 44.

Concordance, I. *o*, p. 9/1, l. 32.

Condempned, *v.*, I. *p*, p. 5/2, l. 54; p. 6/1, l. 6.

Condit = conduit, *sb.*, I. *t*, p. 3/2, l. 21.

Condition = the Latin *mores*, II. *r*, p. 10/2, l. 18. Though frequent contemporaneously it only survives in the derivative 'ill-conditioned' and 'well-conditioned.'

Coneyes (and see Cony), II. *p*, p. 12/1, l. 33.

Conference, II. *b*, p. 14/1, l. 34; p. 15/2, l. 13; *g*, p. 9/1, l. 4; *r*, p. 8/1, l. 28.

Confining, *v.*, II. *d*, p. 5/2, l. 17.

Confiscate = confiscated, II. *c*, p. 46/2, l. 54.

Congee, congie, II. *d*, p. 25/1, l. 7; *u*, p. 12/2, l. 5.

Coniuration, II. *u*, p. 11/2, l. 30.

Coniure, *v.*, coniured, I. *r*, p. 3/2, l. 35; II. *h*, p. 22, No. 62, l. 20; *l*, p. 10/1, l. 25; *s*, p. 7/2, l. 50.

Coniure, *v.*, II. *r*, p. 13, No. 41, l. 8; *u*, p. 11/2, l. 32. The original and meaning of the phrase 'conjure the diuell into hell' is to be found in Boccaccio Decam. Giorn. Terza, Novella X 'Alibech diviene romita, a ciu Rustico monaco insegna rimettere il diavolo in inferno.'

Conne, *v.*, conning = to study, II. *t*, p. 14/1, l. 34; p. 14/2, l. 22.

Conny, connies, cony, conies, = a ferret that goes after conies? I. *h*, p. 13/1, l. 48; and the other references = 'the rabbit.' *g*, p. 11/1, l. 15; *i*, p. 4/2, l. 41; *m*, p. 5/2, l. 35, etc.

Conny-borough, coniborouh = burrow, I. *f*, p. 23/2, l. 50; II. *s*, p. 9/2, l. 7.

Conny-catcher, connie-catcher, II. *f*, p. 5/2, l. 34; *h*, p. 47, No. 50, l. 8.

Conny-catching, II. *b*, p. 13/2, l. 17.

Consaite, *sb.*, I. *d*, p. 14/2, l. 19.

Conscionable, II. *j*, p. 15/2, l. 13; *t*, p. 12/1, l. 40.

Conseale, *v.* = to conceal, I. *n*, p. 13/1, l. 31.

Consequents, *sb.*, I. *e*, p. 8/1, l. 36.

Consideracon, II. *v*, p. 7/2, l. 37.

Consistorie, I. *o*, p. 7/2, l. 27.

Consort, *sb.*, consorts, consortes, I. *c*, p. 10, st. 107; *h*, p. 9/1, l. 4; *l*, p. 4/1, l. 21; p. 6/2, l. 18, etc.

Constants, I. *t*, p. 8/2, l. 5.

Conster = construe, *v.*, I. *a*, p. 51/2, l. 27.

Consulted = agreed in league, II. *c*, p. 14/2, l. 13.

Consumer, II. *n*, p. 8/1, l. 22.

Conswaption = exchange; to swap or swop is still in (vulgar) use, II. *b*, p. 9/2, l. 39.

Conteine, *v.*, II. *k*, p. 11/1, l. 6.

Contentation, II. *b*, p. 15/2, l. 27.

Contentiue = satisfactory, contenting, I. *o*, p. 6/2, l. 49; p. 9/1, l. 32; p. 13/1, l. 15; II. *b*, p. 15/2, l. 33; *c*, p. 7/1, l. 28; p. 12/1, l. 43; *h*, p. 12/1, l. 11 (from bottom), etc. Cf. 'afflictive,' etc.

Contentment, II. *h*, p. 10, No. 17, l. 12; p. 17, No. 42, l. 5.

Continent, *sb.* = receptacle, I. *r*, p. 4/1, l. 11; p. 5/2, l. 18; *q*, p. 6/2, l. 28.

Continwed, *v.* = contained or continued, I. *c*, p. 7, st. 70.

Conueyance, II. *m*, p. 5/2, l. 41.

Cony-catch, *v.* = cheat—metaph. from arts used in snaring rabbits, I. *e*, p. 9/2, l. 2. 'Taming of Shrew,' IV. i. and v. i.

Cony-ferits, I. *e*, p. 13/2, l. 2. Probably a Bretonic word, *v.g.*, for rabbit warrens (see preceding words); but it may be merely = ferrets themselves as catchers of conies.

Cony-hole, I. *q*, p. 6/1, l. 30.

Cooke, II. *t*, p. 11/1, l. 21. 'If the Cooke do not lacke wit he will sweetly lick his fingers.'—Cf. Romeo and Juliet, IV. iii.

Cookerome = cook-room, *i.e.* cooking room, I. *b*, p. 16/2, l. 22.

Cookes, cruell cookes that were the rosters of men, II. *v*, p. 5/2, l. 7.
Cooling card, II. *e*, p. 60/2, l. 36. A card, such as a card of ten that cools the opponent's confidence.
Coope, *sb.*, I. *q*, p. 5/2, l. 40; II. *m*, p. 9/1, l. 33.
Coosening, *sb.*, coosoning, I. *e*, p. 11/2, l. 32.
Coosening, *adj.*, I. *f*, p. 19/2, l. 38; II. *m*, p. 7/1, l. 45.
Coozen, *v.* (and see Cosen), II. *g*, p. 8/2, l. 29; *k*, p. 16, No. 41, l. 2.
Copes-maté, copes mates, I. *m*, p. 9/2, l. 5; II. *s*, p. 6/2, l. 49.
Cophers = coffers (and see Cofers), I. *f*, 21/2, l. 1; II. *j*, 11/1, l. 23; *u*, p. 7/1, l. 41.
Coppy-hold, II. *u*, p. 7/2, l. 27.
Coppy, to hold in a coppy, II. *u*, p. 9/1, l. 1.
Copresse = copperas, II. *i*, p. 11/1, l. 52.
Copy-wit, I. *q*, p. 6/2, l. 1.
Cords = curds, II. *u*, p. 7/1, l. 26.
Cormorant, II. *c*, p. 58/2, ll. 32, 35.
Corne = grain, II. *n*, p. 13/2, l. 15 (from bottom). See Bib. Eng., p. 239—still in use applied to gunpowder.
Corne-cutter (cornes in the foot), II. *u*, p. 6/1, l. 41.
Corne-loft, II. *l*, p. 10/1, l. 31.
Corne-monger, II. *j*, p. 7/2, l. 50.
Cornericke = cornrick, or rick of corn, II. *i*, p. 8/2, l. 41. Perhaps the reference is to tardiness in paying tithes.
Corner-cap = square-cap, II. *i*, p. 8/2, l. 25.
Cornets = horn-shaped head-dress, I. *a*, p. 15/1, l. 53. So Surrey, Vanbrugh, etc.
Cornu copia, I. *b*, p. 8/1, l. 23.
Corps, corpes, I. *a*, p. 26/1, l. 12; p. 55/2, l. 35; *d*, p. 4/1, l. 4, etc.
Corpus Habeas, II. *d*, p. 25/1, l. 10.
Corrosiue, II. *k*, p. 38, No. 19, l. 41.
Corruptions, I. *n*, p. 10/2, l. 30.
Corse, I. *a*, p. 26/2, l. 31; *b*, p. 6, st. 56; *d*, p. 13/2, l. 34, etc.
Corsey, corsie = trouble, I. *a*, p. 40/1, l. 46; II. *c*, p. 13/1, l. 10. See Halliwell, *s.v.*, corsey—*not* 'corrosive' which would be 'corsive.'
Corsy = grievance, I. *t*, p. 21/1, l. 12.
Cosen, *sb.* = cousin, II. *a*, p. 7/2, l. 7.
Cosen, *v.*, coozen, cosin, coosen, cozen, cousoned, I. *b*, p. 10/2, l. 12; *e*, p. 9/2, l. 2; *f*, p. 21/1, l. 16; p. 23/2, l. 24; p. 24/1, l. 38; *g*, p. 5/2, l. 31; p. 9/1, l. 29; *j*, p. 10/1, l. 33, etc.
Cosener, *sb.*, cozener, II. *n*, p. 8/1, l. 22.
Cosmographer, I. *k*, p. 7/2, l. 15; p. 9/1, l. 36.
Cosmography, I. *m*, p. 7/1, l. 28.
Cosset-lamb, II. *t*, p. 8/2, l. 13. Spenser uses 'cosset' by itself for a lamb brought up by hand. (Shep. Cal. November.)
Cost = coast, I. *a*, p. 26/1, l. 24.
Costrell = probably a corruption of 'coistrel' (Fr. constillier) = in one sense, a groom, and so a low fellow. See Nares, *s.v.*, 'coistrel,' and I. *a*, p. 55/2, l. 36; II. *k*, p. 36, Letter 15, l. 29, and note.
Cote (Coat, in heraldry), II. *q*, p. 8/2, l. 6; p. 9/1, l. 7.
Cotes = coats, I. *a*, p. 34/1, l. 33.
Couentrie blew, II. *k*, p. 49, No. 59, l. 7.
Couerpaine, II. *b*, p. 9/2, l. 50.
Couetousnesse, II. *o*, p. 19/2, ll. 28, 33.
Coulde = cold, I. *t*, p. 14/2, . 1.
Coumpt, *v.*, I. *a*, p. 22/2, l. 25; p. 23/1, l. 1.
Counsell = council, II. *n*, p. 14/2, l. 8.
Count (no count), I. *d*, p. 11/2, l. 15.
Count taking, II. *i*, p. 13/1, l. 38.
Countenaunced (well-countenaunced) = looking—not as now = approved or supported, II. *g*, p. 5/2, l. 4; *n*, p. 8/2, l. 44.
Counter, I. *g*, p. 5/2, l. 13.
Counterfaite, *v.*, counterfet, counterfeit, I. *f*, 23/1, l. 37; *p*, p. 6/1, l. 27; II. *r*, p. 11/2, l. 23.
Counterfeit, *sb.*, counterfaite, counterfet, I. *e*, p. 9/1, l. 9; II. *l*, p. 13/2, l. 11; *s*, p. 6/1, l. 15.
Counterfeit, *adj.*, counterfet, counterfaite, I. *m*, p. 9/1, l. 55; II. *g*, p. 13/2, l. 19; *r*, p. 6/2, l. 12.
Counteruaile, *v.*, I. *a*, p. 36/1, l. 34; *k*, p. 7/2, l. 32; *o*, p. 8/2, l. 36; II. *d*, p. 23/1, l. 10; *k*, p. 11, No. 20, l. 19.
Counting, *adj.* = reckoning, I. *o*, p. 8/1, l. 11.
Counting-booke, I. *e*, p. 7/2, l. 37.
Counting house, I. *a*, p. 14/1, l. 53; p. 14/2, ll. 33, 43; II. *c*, p. 9/2, l. 35; p. 11/1, l. 9.
Course = coarse, courser, coursest, I. *i*, p. 6/2, l. 16; II. *b*, p. 9/2, l. 51; *c*, p. 43/1, l. 16, etc.
Courser (horse), II. *f*, p. 6/2, l. 20.
Court, *v.* (to court it), I. *m*, p. 6/1, l. 53; II. *u*, p. 11/2, l. 9.
Court de Garde = place where the guard muster, and therefore not = though equivalent to the now incorrect use of corps, etc., I. *b*, p. 19/2, l. 19; II. *t*, p. 13/1, l. 16. Cf. Greene's Orl. Furioso, p. 94.
Court holy-water, II. *u*, p. 13/2, l. 10. Milton (Eikonoklastes, c. 17) has 'court element.'
Court like, II. *b*, p. 18/2, l. 44.
Court of Wardes and liueries, II. *v*, p. 3, l. 3.
Court words, II. *d*, p. 17/1, l. 33.
Courtzy, *v.*, I. *b*, p. 11/1, l. 9.
Cousen, *v.*, cousoned, cousoning, couzen'd, I. *s*, p. 7, st. 36.
Cousin, *v.* (and see Cosen and Cousen), II. *i*, p. 4/1, l. 3.
Couye = covey, I. *n*, p. 6/2, l. 20.
Couzen. See Cosen, etc.
Couzen, *sb.*, I. *s*, p. 13, st. 127.
Coventry blue— the dyeing of blue thread was formerly an important part of the trade of Coventry. See Nares, *s.v.* for other examples.
Coward, *v.*, II. *o*, p. 9/1, l. 26.
Cow pastor, II. *l*, p. 10/1, l. 32.
Cow-path = beaten path, II. *p*, p. 7/2, l. 38.
Cow thistle, II. *m*, p. 6/1, l. 40.
Coxcombes (also 'cockes combe,' 'coxecombe'), I. *a*, p. 4/1, l. 14; II. *k*, p. 12, No. 24, l. 20; *r*, p. 11/1, l. 10. See Nares, *s.v.*, for a good note.
Coxe, *sb.* = cokes, a fool, I. *a*, p. 6/2, l. 16. 'Wilt thou

believe him, and he made a cokes'? (Jonson's Case is altered, v. 1.)
Coystrel, I. *a*, p. 55/2, l. 36. See 'Costrell.'
Cozen, *v.* (and see Cosen), II. *p*, p. 5/1, l. 34; *r*, p. 11/2, l. 23.
Cozener, II. *o*, p. 23/1, ll. 44, 49.
Cozoned, II. *c*, p. 44/2, l. 32.
Crabbed, I. *a*, p. 55/2, ll. 7, 26, 45; p. 58/2, l. 29; II. *c*, p. 40/2, l. 36, etc.
Crab-tree-staffe, I. *s*, p. 13, st. 122.
Crack, *sb.*, cracke, crackes, II. *k*, p. 39, No. 23, l. 1; *l*, p. 11/1, l. 33; *t*, p. 6/1, l. 2.
Crack, *v.* (cracke this friendly nut), I. *f*, p. 20/2, l. 34.
Crackes, *v.*, II. *m*, p. 9/2, l. 51.
Cracking, *adj.* = boasting, II. *k*, p. 11, No. 22, l. 3.
Cracks, *v.* = breakes, I. *a*, p. 56/1, l. 1.
Crackt, I. *a*, p. 13/1, l. 57.
Craftesman, craftsman, crafty, I. *e*, p. 11/2, l. 31; II. *l*, p. 7/2, l. 31; p. 12/2, l. 6. See Bib. Eng., p. 179.
Craier (not 'crier,') = a small sluggish unwieldy vessel, II. *t*, p. 14/1, l. 20. Cf. Nares in *v.* 'crare.' Cymbeline, iv. 2, 'crare.'
Cralinge = crawling, I. *c*, p. 9, st. 98.
Crambde, *v.* = crammed, I. *s*, p. 11, st. 94.
Cramme (old Cramme), II. *k*, p. 50, No. 59, l. 9.
Crauen, *adj.*, I. *g*, p. 9/2, l. 16; II. *s*, p. 12/2, l. 20.
Crauens, *sb.*, II. *s*, p. 12/2, l. 25.
Crave = want, and so go without, I. *g*, p. 12/1, l. 15.
Craze, *v.*, crazed, I. *c*, p. 5, st. 28; *j*, p. 10/1, l. 15.
Creeping climbing, II. *k*, p. 26, No. 81, l. 9.
Crest (in heraldry), II. *q*, p. 9/1, l. 14.
Crippins, crippin, I. *a*, p. 15/1, l. 53; *e*, p. 9/2, l. 53. See Halliwell, *s.v.*
Crocadile, II. *r*, p. 12/2, l. 10.
Crocodiles teares, II. *p*, p. 11/1, l. 52.
Croiden sanguine (and see 'Croyden'), I. *m*, p. 9/2, l. 44.
Crooke, *sb.*, crookes = turnings, windings, I. *k*, p. 7/2, l. 16; *q*, p. 5/2, l. 8.
Crookes, *v.*, I. *t*, p. 4/1, l. 4.
Crosnesse, crossnesse, II. *b*, p. 15/2, l. 50; *k*, p. 9, No. 12, l. 2.
Crosse whining, *sb.*, usually 'weeping cross,' II. *g*, p. 12/1, l. 10.
Crosse, *adj.*, I. *k*, p. 13/1, l. 30; *j*, p. 6/2, l. 35; II. *b*, p. 14/2, l. 4; p. 16/2, l. 1, etc.
Crosses—play on words, II. *m*, p. 4/2, l. 37.
Crosse-bow, I. *s*, p. 7, st. 33.
Crosse-row = Christ or Chris-crosse, II. *k*, p. 6/1, l. 25; *s*, p. 6/2, l. 42.
Crossest, *adj.* = diagonal moves of Bp. at chess, I. *t*, p. 5/2, l. 18.
Crowch, *v.*, I. *e*, p. 5/2, l. 35.
Crowch, *sb.*, I. *k*, p. 7/1, l. 13. There does not seem much antithesis between 'crutch' and 'crowne,' but perhaps it is intended here—qu. misprint for 'cratch'?
Crowde, *sb.* = a fiddle, I. *e*, p. 7/2, l. 55; II. *b*, p. 18/1, l. 6.
Crowding = crouching close, II. *c*, p. 26/1, l. 36—it *may* simply mean that constant shutting one's-self up at home which produces stuffiness.
Crownes, I. *b*, p. 16/1, l. 10; *e*, p. 9/2, l. 40.
Crowtrodden = with crow's feet under the eyes, and so aged, I. *g*, p. 9/2, l. 26.
Croyden sanguine (and 'Croiden') = blackaviced, I. *m*, p. 9, l. 44; II. *k*, p. 12, No. 24, l. 14. Croydon was noted for its colliers. So in Grimello's Fortunes (II. *k*, p. 9/2, l. 32), 'his complexion, sea-cole sanguine,' and the very same phrase, 'Croyden sanguine,' occurs in T. Peend's Hermaphroditus and Salmacis, 1565; and two other instances are given by Nares, *s.v.* A play called *Grim the Collier of Croydon* has been (in part) attributed to no less than Shakespeare. See Simpson's 'School of Shakspere,' vol. ii. 388, and 443/870.
Crucified, I. *g*, p. 9/2, l. 46.
Crucifing = crucifying, *sb.*, II. *o*, p. 21/2, l. 11.
Crue, cursed, II. *t*, p. 15/1, l. 18; so also II. *c*, p. 29/2, l. 3: so invariably in Breton 'crue' (crew) with evil signification. Spenser, on the contrary, uses it in a good sense, *e.g.*, in Sonnet lxi., 'with the crew of blessed Saynts upbrought.' So H. E. Cary in Talfourd's Memorials of Lamb, in imitation of Spenser:—

> 'Tis done, and thou hast joined a crew
> To whom thy soul was justly due.'

Now it has the deteriorated or bad sense, except in its technical use, as in 'a ship's crew.'
Cruel, *adj.* = crewell, crewel, made of cruel or worsted, I. *a*, p. 17/1, l. 6.
Cruell, *sb.*, a sort of worsted, II. *l*, p. 14/2, l. 41.
Crup shouldred, II. *c*, p. 49/2, l. 12. Misprint for 'crump' sh., which is used by Holland, L'Estrange, etc.
Cruse, II. *n*, p. 6/2, l. 9.
Crust, *sb.*, I. *a*, p. 55/2, l. 7.
Crust (old Crust), II. *k*, p. 50, No. 59, l. 26.
Crusty, I. *a*, p. 55/2, ll. 1, 37.
Cry, out of = beyond anything, hunting or hawking term = out of hearing and therefore of recalling or guidance, II. *g*, p. 12/1, l. 20.
Cryples, II. *c*, p. 8/2, l. 12.
Cub, II. *k*, p. 36, No. 15, l. 30.
Cubboord (and see 'cupboord'), II. *t*, p. 10/2, l. 30.
Cuchiniles, II. *k*, p. 15, No. 36, l. 17.
Cucking stoole, II. *b*, p. 17/1, l. 13.
Cuckoe, I. *f*, p. 21/1, l. 9; II. *k*, p. 10, No. 15, l. 9; *k*, p. 12/1, l. 16.
Cuckoes, I. *e*, p. 8/1, l. 46.
Cudde, to chew the, I. *n*, p. 10/2, l. 3.
Cuffe, *sb.*, I. *a*, p. 30/1, l. 9.
Cuffes, to goe to, I. *s*, p. 15, st. 152.
Culles, *sb.* = cullis, II. *b*, p. 12/1, l. 8. See Webster's 'The Duchess of Malfi,' II. iv.
Cunger = conger eel, I. *g*, p. 8/1, l. 30; II. *b*, p. 10/1, l. 29.

Cunning, *sb.*, I. *b*, p. 16/2, l. 3; *d*, p. 14/2, l. 22; *k*, p. 8/2, l. 21; *t*, p. 8/1, l. 11, etc.
Cunny, cunnies, I. *b*, p. 8/2, l. 23; II. *c*, p. 62/1, l. 20.
Cunny-catching—Greene, Rowland, etc., popularised the phrase, II. *g*, p. 12/1, l. 34; *m*, p. 8/2, l. 48.
Cupboard, cupboord, cubborde, cubbord, cubboord, II. *l*, p. 10/1, l. 31; *t*, p. 12/2, l. 36.
Cupid-blind, I. *h*, p. 12/2, l. 22.
Cureles, curelesse, I. *b*, p. 13/1, l. 16; *g*, p. 8/2, l. 2; *k*, p. 11/2, l. 50; II. *a*, p. 7/2, l. 40, etc.
Curiositie, I. *a*, p. 14/1, l. 36; p. 15/1, l. 26; p. 15/2, l. 2; II. *h*, p. 11, No. 20, l. 6.
Currant, *adj.*, II. *b*, p. 13/1, l. 39; *g*, p. 4/1, l. 5, to reader; *n*, p. 14/2, l. 21.
Currie-combe, II. *d*, p. 12/1, l. 52.
Currier, II. *t*, p. 7/2, l. 15.
Curriers oyle = candle-light by a square-shaped candle, II. *h*, p. 12, No. 23, l. 3.
Currish, I. *a*, p. 13/1, l. 5; *m*, p. 9/2, l. 44.
Cursed-dames, I. *s*, p. 13, st. 129.
Cursed, *adj.*, I. *d*, p. 11/1, l. 21; *i*, p. 6/2, l. 24.
Curst, *adj.*, I. *a*, p. 52/1, l. 3; II. *c*, p. 37/1, l. 31; p. 46/1, l. 54; *g*, p. 7/2, l. 43; *s*, p. 7/2, l. 35; *t*, p. 14/1, l. 13.
Curst-queane, I. *s*, p. 7, st. 27.
Curtall, *adj.*, I. *f*, p. 26/2, l. 1.
Curtall, curtalles, II. *g*, p. 6/2, l. 12; *u*, p. 9/1, l. 38.
Curtens, curteynes, I. *a*, p. 16/2, l. 26; p. 17/1, l. 4.
Curteous, I. *a*, p. 20/1, l. 10; p. 31/2, l. 46; p. 46/1, l. 10.
Curtesie, curtesies, I. *a*, p. 11/1, l. 19; *d*, p. 13/2, l. 20; II. *i*, p. 10/1, l. 1.
Curtesse, II. *k*, p. 8/2, l. 45.
Curtsie man, II. *j*, p. 5/2, l. 29.
Curtzy, *v.* See under 'Curtsie.'
Curtsie, *sb.*, I. *g*, p. 5/1, l. 30; p 7/2, l. 18; II. *b*, p. 17/1, l. 41.
Curtsey, I. *t*, p. 4/2, l. 5.
Curtsie, *v.*, II. *b*, p. 13/1, l. 20; p. 17/2, l. 2.
Cushin-stoole = a cushioned stool, I. *f*, p. 23/2, l. 39.
Cut, to keepe cut, keep within bounds? I. *b*, p. 8/2, l. 22; *m*, p. 9/2, l. 40; II. *j*, p. 11/1, l. 37. The phrase occurs in Sidney's Astrop., and Stella, st. 85. In Breton (first two references) it is = a licentious woman, sparrows being very amorous. The third reference is somewhat obscure, as sparrows were not domesticated. One would refer it naturally to cutting at cards but for the association with the 'sparrow.'
Cutberd, I. *s*, p. 7, st. 31—query, punning on 'Cuthbert' *quasi* Cut-beard?
Cutlers, *sb.*, II. *r*, p. 10/2, l. 13.
Cut-purses, II. *f*, p. 7/1, l. 8; *p*, p. 6/2, l. 17; p. 9/2, l. 3.
Cut-throates, I. *a*, p. 58/2, l. 30.
Cutters of a carde = those who cut cards, I. *a*, p. 29/1, l. 46.
Cutworks, I. *a*, p. 15/1, l. 49.
Cut-worke lace, II. *b*, p. 19/2, l. 51.
Cyphers (and see 'Ciphers'), II. *f*, p. 5/2, l. 14.

D

DADS, I. *a*, p. 4/1, l. 6.
Dads byrd, II. *c*, p. 37/1, l. 19.
Dagge, a pistol, II. *c*, p. 39/2, l. 33.
Daliaunce, I. *a*, p. 18/1, l. 31; p. 21/1, l. 49.
Dally, dallie, *v.*, II. *c*, p. 45/2, ll. 28, 29.
Dambes, *sb.*, dambe = dams, I. *n*, p. 10/1, l. 22; II. *n*, p. 12/1, l. 43.
Dambn'de, I. *s*, p. 11, st. 95.
Damosels, II. *c*, p. 57/2, l. 29.
Damped *v.* = checked, dejected; or qu.—cold, flaccid? I. *d*, p. 4/1, l. 2; II. *v*, p. 7/1, l. 5.
Dampned, = damned? II. *v*, p. 6/2, l. 40.
Dancing, sunnes day—as in Suckling's famous ballad, II. *t*, p. 12 (Easter).
Daplissis = Du Plessis, II. *b*, p. 15/2, l. 26.
Daunger, I. *a*, p. 48/2, l. 38; II. *c*, p. 44/1, l. 32; p. 45/2, l. 29.
Daw = a fool, dawe, dawes, I. *a*, p. 19/1, l. 7; *e*, p. 6/2, l. 53; *f*, p. 23/1, l. 34. In the Silent Woman one of the gulls is Sir John Daw, the other Sir Amorous.
Dawcockes, dawcocke, I. *g*, p. 11/2, l. 8; II. *h*, p. 12, No. 22, l. 25.
Day, to break day—see 'Breake.'
Day-note-booke, I. *s*, p. 8, st. 52.
Dayes, to take up upon dayes = promising payment on a certain date, II. *i*, p. 13/1, l. 35.
Deaf, as a door = deaf as a post, II. *c*, p. 49/1, l. 7. We say dead as a door-nail. Cf. opening of Dickens's Christmas Carol.
Deawe = dew, I. *f*, p. 20/1, l. 53.
Deawy = dewy, II. *g*, p. 7/1, l. 20.
Deceased = diseased, I. *s*, p. 14, st. 136.
Deceight, *sb.*, I. *a*, p. 9/2, l. 40; p. 32/1, l. 5; p. 36/2, l. 24.
Deceiptfull, I. *a*, p. 12/2, l. 33.
Deceipts, *sb.*, I. *r*, p. 4/1, l. 38.
Decorum, II. *h*, p. 11, No. 21, l. 16.
Deeme, I. *a*, p. 33/1, l. 38.
Deface, *sb.*, I. *o*, p. 16/2, l. 10.
Defamde, *v.*, defamed, I. *a*, p. 21/1, l. 11; II. *g*, p. 13/1, l. 26.
Defame, *sb.*, I. *a*, p. 4/2, l. 24, Pref.; p. 19/1, l. 34; II. *c*, p. 45/2, l. 35; p. 56/1, l. 28.
Defeat, *v.* = disposses, do her out of, II. *c*, p. 46/2, l. 26. Fr. *defaire*.
Defendauntes, I. *b*, p. 6/2, l. 10.
Defineth, *v.*, I. *o*, p. 9/1, l. 42.
Deinty, deintie = dainty, I. *g*, p. 11/1, l. 17; *t*, p. 18/1, l. 45.
Delite, *v.*, I. *a*, p. 10/2, l. 34.
Delues, *v.*, I. *k*, p. 8/1, l. 2.
Delycates, delicates, *sb.*, I. *a*, p. 40/2, l. 7; *b*, p. 11/2, l. 44.
Demaund, II. *c*, p. 41/1, l. 51.
Demaunders, I. *t*, p. 9/1, l. 40.

Demeane = (probably) domain. So in George Herbert :—

'The flow'rs in Spring,
To which, besides their own demean,
The late-past frosts tributes of pleasure bring,'
('The Flower': our Aldine edition.)

II. *r*, p. 6/2, No. 9, l. 6, and note. (An Vnnoble Man.)
Demeanure, II. *r*, p. 9/2, l. 42; p. 12/2, l. 8.
Demurres, *sb.*, demurrs, II. *k*, p. 24, No. 73, l. 12; *m*, p. 5/2, l. 38.
Demurres—law term, II. *k*, p. 12/2, l. 2.
Depart, *v.*, II. *k*, p. 50, No. 60, l. 27.
Depraue, I. *m*, p. 6/2, l. 51.
Depriue, *v.*, I. *c*, p. 4, st. 13.
Depts = debts, I. *b*, p. 26/2, l. 31; *e*, p. 9/2, l. 8.
Descry, *v.*, descried, I. *a*, p. 58/1, l. 25; II. *d*, p. 18/2, l. 32.
Deserning, *v.*, I. *q*, p. 5/1, l. 28.
Deskant, II. *c*, p. 27/2, ll. 11, 20.
Despaire, to despaire *in*, II. *a*, p. 5/2, l. 9.
Despight, dispight, I. *a*, p. 13/2, l. 38; p. 28/2, l. 17; *t*, p. 7/1, l. 37.
Detract, *v.* = delay, I. *k*, p. 14/1, l. 47; II. *i*, p. 14/2, l. 6; *n*, p. 14/1, l. 11.

'My zeal and ruth to see your grace's wrong
Make me lament I did detract so long.'
(Greene's James IV., i. 1.)

Deuided, *v.*, deuiding, I. *o*, p. 17/2, l. 20; II. *b*, p. 11/1, l. 46; *n*, p. 13/1, l. 50.
Deuided, *adj.*, II. *n*, p. 13/2, ll. 3, 5.
Deuine, *v.*, I. *a*, p. 39/2, l. 38.
Deuise, *v.*, deuising, deuice, I. *a*, p. 6/1, l. 2; p. 11/2, l. 2; *n*, p. 8/1, l. 34, etc.
Deuise, *sb.*, deuises, I. *a*, p. 14/1, l. 4; *g*, p. 9/1, l. 6.
Deuisions, deuision, I. *c*, p. 10, st. 106; II. *n*, p. 12/2, ll. 24, 26, etc.
Devize, *v. intr.*, I. *t*, p. 22/2, l. 45.
Diagolicall = dialogicall, *i.e.* in form of a dialogue, II. *l*, p. 4/1, l. 7.
Diamond wench, II. *g*, p. 12/2, l. 27.
Dice, *v.* = to play at dice, I. *a*, p. 7/1, l. 31.
Dicers, *sb.*, II. *c*, p. 9/2, l. 26.
Dicing, *sb.*, II. *c*, p. 8/2, l. 11.
Dicing-house, II. *i*, p. 10/1, l. 44.
Diddledomes, dish of = any pretty little tiny kickshaw, II. *c*, p. 17/2, l. 5.
Dide, *v.* = dyed, I. *b*, p. 10/1, l. 37.
Die, *sb.*, I. *f*, p. 24/1. l. 30.
Die doppers = pick-pockets (metaphorically) or sharpers, II. *s*, p. 6/2, l. 9. Shakspeare has 'dive-dapper' in Venus and Adonis = the Little Grebe. Fielding has 'Beau Didapper' in Joseph Andrews.
Diet, *v.*, I. *s*, p. 14, st. 142.
Dight, I. *b*, p. 8/1, l. 23; *e*, p. 9/1, l. 37.
Dilatation, II. *j*, p. 16/2, l. 30.
Dilicate, II. *c*, p. 16/2, l. 13.
Dinging, *v.*, II. *c*, p. 8/1, l. 51. So Milton, Areopag., 'ready to *ding* the book a coit's distance from him' (Arber, p. 57).
Dinte, *sb.*, I. *a*, p. 27/1, l. 26.
Disalated, I. *r*, p. 3/2, l. 40. Halliwell says under 'Alate' = let, in an old Glossary. If let = permit, allow, 'disalate' may be = disallow. This sense suits the text. It is possible, however, that it is a misprint for 'desolated' = forsaken, abandoned, ruined.
Discend, II. *j*, p. 13/2, l. 41; *v*, p. 6/2, l. 26.
Discent, II. *v*, p. 5/1, ll. 6, 13.
Discention, II. *o*, p. 16/1, l. 38.
Discipherd, disciphering, I. *k*, p. 5/1, l. 15; II. *u*, p. 7/2, l. 54; p, 11/2, l. 28.
Discontentiue = discontented (and see 'Contentive'), II. *d*, p. 17/1, l. 48; p. 19/1, l. 13; *k*, p. 38, No. 19, l. 45; *n*, p. 7/1, l. 10; p. 9/2, l. 54.
Discountenaunce, I. *a*, p. 39/1, ll. 38, 41; *b*, p. 13/1, l. 4.
Discrecon, I. *t*, p. 23/1, l. 17.
Discredit, *v.*, discredited, II. *c*, p. 56/2, l. 25; *k*, p. 17, No. 43, l. 17.
Discreet, *adj.*, II. *n*, p. 4/1, l. 4.
Discride, *v.*, I. *a*, p. 21/2, l. 30.
Discurtesie, discourtesie, discortesie, I. *a*, p. 21/1, l. 35; p. 39/1, l. 39; p. 39/1, l. 50.
Disease, *sb.*, diseases, I. *a*, p. 26/1, l. 36; p. 54/1, l. 26; *b*, p. 24/1, l. 2, etc.
Disease, *v.*, diseased, diseasing, I. *a*, p. 30/1, l. 33; p. 33/1, l. 3; *b*, p. 6/2, l. 22, etc.
Disfauouring, II. *d*, p. 14/2, l. 7.
Disfurnished, II. *i*, p. 7/1, l. 47; *j*, p. 7/2, l. 22.
Disfurnishment, II. *k*, p. 17, No. 43, l. 16; *j*, p. 10/1, l. 18.
Disgest, *v.*, disgeste, *i.e.* digest, I. *s*, p. 12, st. 103; II. *b*, p. 10/1, l. 32; *c*, p. 26/1, l. 25; *d*, p. 7/1, l. 8; *t*, p. 15/1, l. 31.
Disgestion, II. *b*, p. 10/1, l. 42; p. 10/2, l. 46.
Disgracing, *v.*, disgraceing, II. *c*, p. 56/1, l. 3; p. 57/1, l. 42; *d*, p. 14/2, l. 7.
Disgraciouslie, II. *v*, p. 5/1, l. 38.
Disgras't = despised, I. *b*, p. 8/1, l. 30.
Disgratious, disgrateous, II. *d*, p. 12/1, l. 21; p. 14/1, l. 48; *j*, p. 14/1, l. 8; p. 16/2, l. 23.
Dislike, *v.*, to displease, II. *c*, p. 23/1, l. 22; p. 48/2, l. 6; *d*, p. 18/1, l. 22; *k*, p. 10, No. 15, l. 10.
Disliking, *sb.*, II. *c*, p. 23/2, ll. 3, 14; p. 56/2, l. 25.
Dispeopler, II. *r*, p. 5/2, l. 6.
Dispight, (and see Despight), I. *a*, p. 17/2, l. 41; p. 19/2, l. 39.
Disportes, disport, I. *a*, p. 17/2, l. 42; p. 41/1, l. 13.
Disposicons = dispositions, II. *v*, p. 7/2, l. 38.
Dissignes, II. *r*, p. 6/1, l. 6.
Dissolute, II. *n*, p. 7/2, l. 28.
Distemper, *v.*, distempered, I. *j*, p. 10/1, l. 16; II. *k*, p. 21, No. 60, l. 9; *n*, p. 10/1, l. 9.
Distraught, *v.*, I. *d*, p. 12/1, l. 41.
Distruction, II. *n*. p. 13/2, l. 7.
Distrust in, II. *a*, p. 5/2, l. 9.

Dittie, *sb.*, ditty, I. *c*, p. 10, st. 108 ; *o*, p. 7/1, l. 39 ; II. *d*, p. 22/1, l. 24 ; p. 22/2, l. 6.
Diuell, diuels, I. *k*, p. 12/1, l. 9 ; *j*, p. 11/2, l. 15 ; II. *r*, p. 7/2, ll. 19, 22.
Diuide, *v.*, I. *t*, p. 16/2, l. 39 ; II. *j*, p. 6/2, l. 30.
Diuote, *v.*, II. *b*, p. 14/2, l. 35.
Diuourcement, II. *n*, p. 15/2, l. 15.
Dizard, I. *e*, p. 6/1, l. 15 ; II. *c*, p. 49/1, l. 48 ; *n*, p. 12/1, l. 43 ; *r*, p. 9/2, l. 20.
Dog, dogge, II. *d*, p. 11/2, l. 35 ; *i*, p. 12/2, l. 46 ; *j*, p. 7/2, l. 47 ; p. 16/2, l. 3 ; *n*, p. 9/2, l. 47.
Dogge, to be called dogge, II. *o*, p. 22/2, l. 31.
Dogged, doggedst, *adj.*—used as = currish ; I. *e*, p. 7/2, l. 41 ; *f*, p. 21/1, l. 42 ; *g*, p. 7/1, l. 39 ; *k*, p. 9/1, l. 13 ; *s*, p. 12, st. 110. The bad qualities of the inferior (perhaps ill-used) dogs, are always implied in the use of the word ; but why should we not speak of dogged affection, fidelity, sagacity, etc.
Doggednesse, II. *p*, p. 10/2, l. 6.
Dole, *sb.*, I. *a*, p. 25/1, l. 22 ; p. 26/2, l. 7 ; *b*, p. 11/1, l. 11, etc.
Doloures, dolloures, doller, dolor, I. *a*, p. 27/2, ll. 12, 25 ; *c*, p. 8, st. 76 ; *t*, p. 23/2, l. 8.
Dolphine, I. *c*, st. 99, l. 2 = Delphinus orca (Linnæus), *i.e.* the killer or grampus often called 'Dolphin,' —the whale's great enemy. Probably this was the orc or orque of Heywood and others of that time, who would take the name, etc., from Pliny (orca), now the orca gladiator (Bell).
Doltes, *sb.*, I. *a*, p. 19/1, l. 7 ; p. 55/1, l. 36.
Dombe = dumb, I. *t*, p. 9/1, l. 43.
Doo = doon or done, I. *t*, p. 9/2, l. 23.
Doo, doone, dooing, doon, dooth, dooest, I. *a*, p. 5/1, ll. 8, 32 ; p. 28/1, l. 8 ; p. 5/1, l. 35 ; p. 10/1, l. 43 ; *t*, p. 7/1, l. 33 ; p. 5/1, l. 13.
Doome, *sb.*, I. *a*, p. 14/2, l. 22 ; p. 27/1, l. 19 ; *d*, p. 13/1, l. 26 ; *o*, p. 8/2, l. 17 ; p. 14/2, l. 29 ; II. *b*, p. 14/1, l. 15 ; *k*, p. 43, No. 36, l. 19 ; *q*, p. 8/2, l. 44, etc.
Dopping, *v.*, II. *s*, p. 6/2, l. 9.
Dotards, II. *s*, p. 7/1, l. 31.
Doubt, *v.* = to suspect, I. *a*, p. 32/2, l. 7 ; 40/1, l. 4 ; II. *n*, p. 12/1, l. 45.
Doultes, and see doltes, I. *a*, p. 10/2, l. 21.
Doutie, *adj.* = doughty, I. *a*, p. 10/1, l. 55.
Dow, *sb.* = dough, her cake was = she was stumped, II. *b*, p. 12/1, l. 50 ; *c*, p. 17/2, l. 10. 'Our cakes dough on both sides,' (Taming of Shrew, I. 1), 'my cake is dough' (*ib.* v. 1.). Cf. Don Quixote, Pt. iii. Bk. III. cxx. (Jarvis).
Dowd, dowde, dowdes, I. *f*, p. 20/2, l. 35 ; p. 26/2, l. 19 ; *g*, p. 10/1, l. 22 ; *m*, p. 7/2, l. 54 ; II. *n*, p. 9/1, l. 25. 'Owle-faced dowdes.' (Udal's Erasmus Apoth. p. 344, 1542.)
Dowdy, II. *k*, p. 12, No. 23, title.
Downe the wind, winde (and see Up in the weather), I. *g*, p. 11/1, l. 58 ; II. *k*, p. 9, No. 12, l. 12 ; p. 45, No. 44, l. 16 ; *l*, p. 17/2, l. 29 ; *p*, p. 11/2, l. 10.
Drab, *v.*, II. *u*, p. 11/1, l. 6.
Drabbe, drab, *sb.*, I. *f*, p. 21/1, l. 14 ; II. *g*, p. 13/1, l. 6.
Dragon, I. *i*, p. 6/2, l. 22.
Draue, *v.* = drove, I. *a*, p. 18/1, l. 32 ; *j*, p. 10/2, l. 47 ; II. *d*, p. 9/2, l. 10.
Draw a hand, II. *k*, p. 5/2, l. 29.
Drawen, *v.*, II. *a*, p. 8/2, l. 43.
Drawing gloues, I. *n*, p. 12/1, l. 43. See our Herrick, *s.v.* It is mentioned so late as H. Brooke's Fool of Quality (1766) as 'draw-glove.'
Dresser, II. *t*, p. 15/1, l. 37.
Dreuill = to drivel, *v.*, I. *m*, p. 5/2, l. 7.
Drifts, I. *a*, p. 58/1, l. 24.
Dripping pan, I. *q*, p. 6/1, l. 53.
Driueled, I. *e*, p. 7/2, l. 2 ; II. *g*, p. 7/2, l. 26.
Dronke, droncken, droncke, I. *a*, p. 20/2, l. 28 ; *b*, p. 16/2, l. 33 ; II. *a*, p. 8/1, l. 3.
Drossie, II. *a*, p. 7/1, l. 43 ; *k*, p. 26, No. 82, l. 6.
Droyle, II. *c*, p. 43/1, l. 10. See Bp. Sanderson's use of it (ed. Jacobson, i. 468, with Jacobson's note).
Drumme, = Tom Drum's entertainment, II. *t*, p. 11/2, l. 2 = Jack Drum's. See All's Well, III. vi. and v. iii. See Henry Crosse's 'Vertues Commonwealth' in our edition.
Drummes, *sb.*, I. *a*, p. 14/2, l. 23.
Drye, *adj.* = thirsty, I. *b*, p. 12/1, l. 38.
Dudgeon hafte, II. *g*, p. 9/1, l. 24.
Duke = duck, II. *s*, p. 12/2, l. 23. 'Duke' the title of nobility and 'duke' = a duck, are pronounced alike in Dumfriesshire ; and a story runs of a certain Duke of Buccleuch, who, on being 'interviewed' by a precocious youth, was asked if he could swim ('soom') or fly ('flee') ; and on being answered in the negative, remarked, 'Oh what a great big useless duke you are, for my faither's [father's] dukes can baith soom an' flee' [= both swim and fly].
Duke Humphrey, II. *t*, p. 15/2, l. 6.
Dulled, *v.*, I. *a*, p. 52/1, l. 48 ; p. 52/2, l. 2.
Dulled, *adj.*, I. *a*, p. 25/2, l. 22.
Dumpes, dumpe, I. *a*, p, 26/2, l. 3 ; p. 35/2, title ; *d*, p. 13/2, l. 30 ; *k*, p. 5/1, l. 9 ; *t*, p. 20/2, l. 13.
Dunghill (cock), I. *q*, p. 6/1, l. 56 ; II. *s*, p. 12/2, l. 23.
Dunsicus, I. *a*, p. 52/1, l. 46.
Dunstable (plain Dunstable), II. *c*, p. 48/1, l. 43. 'There were some good walkers among them that walked in the King's highway ordinarily, uprightly, plain Dunstable way.' (Latimer's Serm. p. 113.)
During, *adj.*, II. *t*, p. 7/2, l. 9.
Dust, Northerne blacke = Dame Quickley's 'seacoale' (Henry IV.), II. *t*, p. 7/2, l. 9.
Dyce (and see Dice), I. *a*, p. 26/2, l. 5.
Dyce-play, I. *a*, p. 28/1, l. 41.
Dye (and see Die), I. *a*, p. 29/1, l. 7.

E

EASTER-BOOKES = account-books of the Easter-offerings, II. *i*, p. 12/2, l. 54.
Easely = easily, I. *k*, p. 7/1, ll. 6, 9.
Eath, easy, I. *t*, p. 5/1, l. 4.

Eawe = ewe, I. *f*, p. 20/1, l. 51.
Educacons = educations, II. *v*, p. 7/2, l. 39.
Eeke, I. *a*, p. 30/1, l. 26.
Eevenes, II. *o*, p. 12/2, l. 3.
Effectiue = effectual, II. *d*, p. 25/1, l. 37.
Efte, I. *a*, p. 37/1, l. 16.
Eios-hawke = Eyas hawk, II. *s*, p. 10/2, l. 37.
Eke, I. *a*, p. 13/1, l. 12; p. 24/2, l. 3, etc.
Ela, I. *e*, p. 7/2, l. 51; II. *g*, p. 7/2, l. 34.
Elfe, I. *f*, p. 22/1, l. 56; *g*, p. 8/2, l. 53; II. *c*, p. 36/2, l. 29; p. 43/1, l. 38.
Elfe, to play the elfe, I. *b*, p. 13/2, l. 34; p. 14/1, l. 28; *f*, p. 18/2, l. 27; *k*, p. 14/2, l. 51.
Elixers, I. *e*, p. 9/1, l. 2.
Ells = else, I. *t*, p. 22/2, l. 41.
Embase, Embased, I. *b*, p. 11/1, l. 7; *q*, p. 5/1, l. 1.
Embassadour, II. *d*, p. 18/1, l. 7; p. 18/2, ll. 5, 15, etc.
Embassage, II. *d*, p. 14/1, l. 46; p. 14/2, ll. 19, 49.
Embrodereth, II. *l*, p. 7/2, l. 54.
Emong = among, I. *f*, p. 23/2, l. 7; II. *a*, p. 8/2, l. 10; p. 9/1, l. 21.
Emparked, I. *t*, p. 14/1, ll. 5, 19.
Emperor, 'murmur not, O King, if thou be not an Emperor,' II. *n*, p. 11/2, l. 21. (Royal Titles Bill!!).
Emulation—in bad sense, II. *n*, p. 13/1, l. 3 from bottom. See Bib. Eng., p. 202.
Encline, enclined = to incline, I. *i*, p. 7/1, l. 40; II. *a*, p. 5/2, l. 20.
Encrease, encreaseth, I. *c*, p. 9, st. 88; *o*, p. 18/1, l. 24, etc.
Encrease, *sb.*, II. *d*, p. 12/1, l. 12.
Encroach = obtain possession of, I. *b*, p. 9/1, l. 2 from bottom.
Endight, *v.*, enditing, I. *a*, p. 20/1, l. 30; II. *u*, p. 12/1, l. 1.
Endightment, II. *c*, p. 46/1, l. 38.
Enflamde, enflam'd, I. *b*, p. 9/2, l. 4; p. 25/2, l. 12; *d*, p. 8/2, l. 4; *o*, p. 9/2, l. 1, etc.
Engines, II. *j*, p. 12/1, l. 20.
Ens = essence, being, I. *l*, p. 6/2, l. 22. See Milton's Vacation Exercise, l. 59.
Ensign = armorial bearing, insigne, II. *c*, p. 24/1, l. 9 (from bottom).
Enstalled, I. *o*, p. 18/1, l. 47.
Ensue, *v. intr.*, ensuth, ensueth, I. *b*, p. 25/1, l. 16; *j*, p. 12/2, l. 26; *t*, p. 19/2, l. 35.
Ensue, *v. tr.*, ensuth, I. *l*, p. 4/2, l. 4; *q*, p. 7/2, l. 7.
Entended, entending, II. *c*, p. 50/2, l. 49; *i*, p. 6/1, l. 37.
Enteries, I. *a*, p. 26/2, l. 21.
Enterlude, II. *b*, p. 9/1, l. 30.
Entitle, II. *d*, p. 11/1, l. 53; p. 16/1, l. 43.
Entituleth, I. *o*, p. 11/1, l. 26.
Entreat, entreate, to treat, II. *d*, p. 5/2, l. 16; *k*, p. 11/2, l. 50; p. 6/1, l. 14.
Enuie, *v.*, I. *d*, p. 8/2, l. 10.
Envie, *v.* = inveigh (though from different roots), to envie *against*, II. *c*, p. 56/1, l. 20.
Epicurean, I. *m*, p. 5/2, l. 6.
Epicures, followers of Epicurus—repetition of the old libel, I. *g*, p. 10/2, l. 41; *k*, p. 9/1, l. 30; *l*, p. 5/1, l. 35; II. *f*, p. 7/2, l. 25; *o*, p. 23/1, l. 46; *p*, p. 8/2, l. 31.
Ergo, II. *t*, p. 14/2, l. 4.
Eringoes—supposed to be very aphrodisiac, II. *c*, p. 28/2, l. 3.
Erne, *v.*, II. *c*, p. 36/2, l. 3.
Escocheon = escutcheon, II. *q*, p. 9/1, l. 9.
Essay, II. *q*, p. 4/2, lines by I. B. Cf. Bib. English, p. 16, as before. The word occurs in a sonnet by James I. in 1585. It is also found in Puttenham's Art of Eng. Poesie (1589). See also our edition of Sylvester's Du Bartas, etc., in Glossarial Index, *s.v.*
Eternize, II. *j*, p. 10/2, l. 34.
Ethiopian, *sb.*, I. *g*, p. 8/1, l. 43.
Euer-life, I. *c*, p. 7, st. 68.
Euer-liues, I. *c*, p. 7, st. 68.
Euer-liuing, I. *j*, p. 12/2, l. 39.
Euesdroppers, II. *u*, p. 6/2, l. 32.
Exceedings, *sb.*, II. *b*, p. 20/2, l. 15.
Experiment = experience, II. *g*, p. 51, No. 64, l. 1.
Extant, I. *d*, p. 13/2, l. 14.
Extasies, I. *f*, p. 19/2, l. 6; *o*, p. 13/2, l. 34; II. *g*, p. 6, No. 1, l. 5.
Exuberant, II. *g*, p. 51, No. 64, l. 10.

F

FACED = countenanced, II. *g*, p. 8/1, l. 45; p. 9/1, l. 16.
Fact, *sb.* = crime, as *frequenter* in Spenser, I. *r*, p. 3/1, ll. 16, 40; II. *k*, p. 40, No. 24, l. 8.
Fagarie—noticeable spelling, II. *c*, p. 27/1, l. 10 (from bottom). Cf. 'Lady Alimony' II. i. and 'Ram Alley,' v. i.
Faine, *adj.*, I. *a*, p. 40/1, l. 6; II. *u*, p. 13/2, l. 9.
Faine, fayne, *v.* = to feign, I. *a*, p. 5/2, l. 42; p. 27/2, l. 5; p. 37/1, l. 33; *g*, p. 10/2, l. 3; II. *c*, p. 25/1, l. 9.
Fained, *adj.*, II. *c*, p. 25/1, l. 9.
Faining, *adj.*, I. *i*, p. 5/2, l. 50.
Faining, *adj.*, fayning, I. *n*, p. 9/2, l. 27.
Faints, *sb.* = feints, I. *m*, p. 8/1, l. 2.
Faire, *sb.*, I. *d*, p. 12/2, l. 4; *k*, p. 15/2, l. 50; *i*, p. 6/1, l. 24; *o*, p. 5/1, l. 12.
Faire-handed, II. *i*, p. 8/1, l. 17.
Fall, *v. tr.*, I. *n*, p. 11/2, l. 11.
Fall, *sb.* = autumn, the fall of the year, II. *c*, p. 61/1, l. 26; *s*, p. 6/1, l. 48. An early word, which long dropped from English speech and writing, has renewed its life across the Atlantic. It seems a pity to disuse it: for it is a vivid and picturesque contrast to 'Spring.' 'The green verdure,' remarks Professor De Vere, 'which *springs* forth in the early season, *falls* to the ground again in autumn. Raleigh has it, *e.g.*:—

> 'A honey tongue and heart of gall
> Is fancy's spring but sorrow's *fall*.'

Dryden also employs it :—

> 'What crowd of patients the town doctor kills,
> Or how last *fall* he raised the weekly bills.'

Dr. Lowell quotes Middleton's playing on the word :—'May'st thou have a reasonable *spring*, for thou art like to have many dangerous foul *falls*.' See 'Old Friends with New Faces' in Professor De Vere's 'Americanisms ; the English of the New World' (New York, 1872). See our Memorial-Introduction on this fine word.

Falling-band, II. *i*, p. 9/1, l. 15.

Falling sicknesse, II. *s*, p. 8/2, l. 48.

Fancies, small dogs so called, II. *s*, p. 5/2, l. 25.

Fantasie, fantasye, I. *a*, p. 24/1, ll. 1, 6 ; II. *k*, p. 44, No. 41, l. 10.

Fantastickes, I. *e*, p. 10/2, l. 5 ; *t*, p. 14/1, l. 33.

Farcie, II. *f*, p. 6/2, l. 49.

Fardel, fardel = pack, I. *b*, p. 23/2, l. 50 ; *d*, p. 10/1, l. 48. 'We trussed up our fardels' (Acts xxi. 15, Geneva Version). Cf. my Herrick, *s.v.* Fuller has the verb 'fardled up' (Holy State, p. 164).

Fardingale, II. *k*, p. 47, No. 49, l. 8.

Farweell, II. *c*, p. 51/2, l. 21.

Fashion-deuisers, I. *s*, p. 5, st. 2.

Fast-handed, II. *k*, p. 38, No. 18, l. 21.

Fast and loose, play, I. *o*, p. 7/2, l. 12 (from bottom).

Fats, *sb.*, II. *k*, p. 15, No. 36, l. 15.

Faultlesse, I. *d*, p. 5/2, l. 8.

Fauncie, fauncy, I. *t*, p. 14/2, l. 4 ; p. 18/1, l. 14.

Fauorous, II. *b*, p. 9/2, l. 38.

Fay = faith, I. *a*, p. 10/1, l. 26.

Fayrie, II. *k*, p. 6/1, l. 47.

Feade = fed, I. *b*, p. 10/1, l. 39.

Feare, *sb.* = pheere, I. *a*, p. 35/2, l. 7.

Feare, *v.*, fear = to affright, I. *a*, p. 38/2, l. 27 ; p. 39/1, ll. 42, 46 ; *b*, p. 10/2, l. 20 ; II. *b*, p. 9/2, l. 48, etc. See Bib. Eng., p. 67, on the meaning to 'brighten,' as in other Breton references.

Fearfull, I. *b*, p. 27/1, l. 14.

Feast, no triumph to a = can be compared to a feast, I. *b*, p. 12/2, l. 23.

Feate, *sb.*, I. *a*, p. 58/1, l. 14.

Featenes, I. *b*, p. 19/1, l. 33.

Feebled, *adj.*, I. *a*, p. 25/2, l. 13 ; *o*, p. 7/1, l. 51.

Feede, *sb.*, I. *k*, p. 9/2, l. 10.

Feildes, I. *t*, p. 16/1, l. 1.

Fell, I. *b*, p. 9/1, l. 2.

Feltred = entangled, bound by meshes, I. *j*, p. 11/1, l. 24. See Diez, Etym. Wörterbuch der romanischen Sprachen, *s.v.* feltro.

Ferits = ferrets, I. *m*, p. 5/2, l. 35 ; p. 10/2, l. 36.

Ferretted, II. *k*, p. 49, No. 59, l. 13.

Fesant, I. *a*, p. 14/2, l. 25.

Fescue, fescew, I. *k*, p. 11/2, l. 19 ; II. *c*, p. 37/1, l. 44.

Festraw = stand for pointing out the letters in teaching children to read, II. *k*, p. 6/1, l. 26. This is an interesting example of the tendency to make foreign words take an English-looking form, festuca = festraw, just as chaussée has become causeway—what the Germans call folks-etymology.

Fet, *v.*, I. *a*, p. 49/2, l. 41 ; II. *c*, p. 8/1, l. 10.

Fetches, *sb.*, I. *a*, p. 58/1, l. 51.

Fiddle, *sb.* = a fool or worthless person, I. *e*, p. 9/1, l. 35. Cf. fiddle faddle, fiddle de dee, etc. 'We thus fiddle and fool with our own souls' (Barrow, i. 317). 'As his rank and station often find him in the best company, his easy humour, whenever he is called to it, can still make himself the *fiddle* of it.' (Cibber's Apology, c. i.

Fiddle faddle, I. *f*, p. 19/1, l. 18 ; II. *g*, p. 7/1, l. 33.

Fiddles, *v.*, fidling, II. *k*, p. 41, No. 28, l. 11 ; *i*, p. 8/1, l. 28.

Fiddling, *adj.*, fidling, I. *g*, p. 9/1, l. 12 ; II. *c*, p. 17/1, l. 9 ; p. 29/1, l. 6 ; *f*, p. 6/1, l. 29.

Fidling, II. *j*, p. 11/1, l. 8.

Fidling, *adj.*, a fidling amble, II. *u*, p. 9/1, l. 41.

Fier, fyer, I. *t*, p. 14/2, ll. 2, 3.

Fiery-faced, II. *g*, p. 7/2, l. 45.

Fifte, I. *b*, p. 10/1, l. 25.

Fifteenes, II. *k*, p. 37, No. 16, l. 30.

Figge, *sb.*, I. *m*, p. 7/1, l. 10 ; II. *m*, p. 7/2, l. 26.

Figurste out, I. *b*, p. 13/2, l. 49.

File, *v.*, to defile, II. *c*, p. 57/2, l. 17.

File, *v.*, to polish, I. *f*, p. 20/2, l. 43.

Filed, *adj.* = defiled, polluted, I. *u*, p. 9/2, l. 27 ; II. *k*, p. 43, No. 39, l. 1.

Fillie, II. *m*, p. 8/1, l. 31.

Fillop, I. *t*, p. 4/2, l. 4.

Filtching, I. *s*, p. 7, st. 28.

Finde, *sb.* = fiend, II. *o*, p. 21/2, l. 14.

Findefaults, I. *d*, p. 3/1, l. 11.

Fine, *adj.*, be not fine with your friendes, II. *i*, p. 7/1, l. 54.

Fine, *adj.*, II. *k*, p. 10, No. 18, l. 2 ; *u*, p. 8/2, l. 45.

Fine (in fine), I. *a*, p. 22/1, l. 42 ; p. 23/1, l. 15 ; *b*, p. 23/2, l. 35, etc.

Fine fingreed, II. *i*, p. 11/1, l. 39.

Fineliest, II. *u*, p. 11/2, l. 7.

Fingring, *sb.*, II. *t*, p. 10/2, l. 24.

Finical, finicall, II. *u*, p. 8/2, l. 41 ; *p*, p. 11/1, l. 9.

Fire-locke, fire-lock, II. *c*, p. 38/2, l. 27 ; p. 39/2, l. 33.

Fire-hooke = instrument used in pulling down burning houses, II. *c*, p. 51/1, l. 16—

> 'The engines thunder'd through the street,
> Firehook, pipe, bucket, all complete.'
> (Rejected Addresses : imitation of Scott.)

Fire-work = work wrought in the fire, now pyrotechnics, II. *u*, p. 10/1, l. 39.

Fist, brought to fist, I. *d*, p. 5/1, l. 5.

Fisticuffes, II. *u*, p. 7/2, l. 15.

Fiue-shares, I. *t*, p. 10, st. 74. See Memorial-Introduction.

Flagre—query is this a misprint for *glare* or *glair*? II. *c*, p. 40/2, l. 29. Cf. the recipe in Ben Jonson's 'The Case is altered,' II. (end), 'Go get the white of an egge and close the breach of the head ; it is the most conducible thing that can be.' See also Lear,

III. vii. 106, or is it a corruption of fleur de luce, the root of which was supposed very good for wounds, especially of the head.
Flaile, II. *k*, p. 36, No. 16, l. 16.
Flasket, I. *e*, p. 9/2, l. 52.
Flatts (music), I. *c*, p. 10, st. 106.
Flaunt, *sb.*, flaunte, to flaunt, a flaunt, I. *a*, p. 18/2, l. 43; p. 22/2, l. 35.
Flawes = sudden gusts of wind, I. *b*, p. 15/2, l. 5. 'Northern gust, or southern flaw' (Jonson's 'Case is altered,' III. i.) So Greene's Orl. Furioso, p. 90, and Marston's own 'Dutch Courtezan,' (IV. i.) 'What sodaine *flaw* is risen'? (metaph.) Admiral Smyth defines it 'fickle breezes in light weather.'
Flea, *v.* = to flay, II. *c*, p. 39/2, l. 30; *k*, p. 13/1, l. 40. Cf. Fuller's Ch. Hist., iii. p. 86, ¶ 43, and Hudibras, III. i. 262.
Flea-bite, *adj.*, I. *q*, p. 6/1, l. 4.
Flea-bites, *sb.*, I. *a*, p. 25/1, l. 30; II. *p*, p. 6/1, l. 39.
Flea-feeders, II. *p*, p. 7/1, l. 15.
Flead quicke = flayed alive, II. *o*, p. 21/2, l. 23.
Fleame, I. *g*, p. 9/1, l. 5; II. *b*, p. 11/2, l. 50; *c*, p. 43/2, l. 47.
Fleas, to fatten fleas, II. *u*, p. 7/2, l. 6.
Fleeces = hair, II. *k*, p. 43, No. 39, l. 7.
Fleere, *v.*, fleering, I. *e*, p. 9/2, l. 15; *f*, p. 21/2, l. 46; II. *f*, p. 6/2, l. 1.
Fleering, *adj.*, I. *a*, p. 32/1, ll. 1, 8; p. 33/1, l. 1; *g*, p. 7/2, l. 17; *m*, p. 9/1, l. 10. A term often applied to 'grinning like a dog': 'Those ... with their court dog-tricks that can fawn and fleer' (Jonson's Fox, iii. 1): 'what fleering ... there is in this age' (Burton's Anat. Dem. to Reader). So Latimer's Serm., p. 547: Adams's I. 8, etc. Palsgrave says, 'to make an yvell countenance with the mouthe by uncoverynge of the tethe,' *i.e.* to scoff, to sneer.
Fleete = skim, II. *c*, p. 59/1, l. 18.
Flesh-monger, II. *b*, p. 17/1, l. 16.
Flicker, *v.*, flycker = flutter, I. *k*, p. 14/1, l. 26; p. 14/2, l. 2; *t*, p. 16/1, l. 18; II. *s*, p. 10/1, l. 21. So Chaucer, Knight's Tale. 'How many larks for a penny, if every star in the elements were a flickering hobby' (Latimer, Remains, p. 339). See Peele's Arraignment of Paris, i. 7.
Flickt, *adj.* = painted, II. *f*, p. 5/1, l. 17. Query—misprint for 'slickt' = rubbed with. Cf. Puttenham's Arte of English Poesie, p. 293 (Arber).
Flight (of falcons), II. *k*, p. 21, No. 58, l. 11.
Flights shotte, flight = arrow, II. *c*, p. 10/1, l. 32.
Flincher, II. *c*, p. 14/2, l. 36.
Flirt, *sb.* = reproof, I. *a*, p. 19/1, l. 3; p. 19/2, l. 19.
Flirt, flyrt, I. *f*, p. 22/2, l. 5.
Flocke (bed), II. *k*, p. 11/1, l. 4.
Flonge, = flung, I. *a*, p. 18/1, l. 15.
Flooke = a flounder, I. *s*, p. 13, st. 122.
Floong, *v.*, I. *a*, p. 8/2, l. 11.
Flourd = flowred, I. *b*, p. 8/1, l. 12.
Floure, *sb.* = floor, I. *k*, p. 8/2, l. 23.
Flouted, *v.*, floute, flowted, I. *s*, p. 11, st. 89; *t*, p. 19/1, l. 36; II. *c*, p. 56/2, l. 2; *g*, p. 7/2, l. 25.
Flouts, *sb.*, flowt, I. *e*, p. 7/1, l. 2; p. 11/1, l. 3; *f*, p. 21/2, l. 26; II. *c*, p. 55/1, l. 7.
Flowen, I. *a*, p. 31/2, l. 7.
Flowting-jacke, I. *s*, p. 12, st. 105.
Flud = flood, I. *p*, p. 4/1, l. 11.
Fluent, II. *k*, p. 6, No. 2, l. 5.
Flyen, II. *c*, p. 39/1, l. 24.
Flyrt, *sb.*, I. *a*, p. 8/1, l. 19; p. 18/1, l. 29.
Foggy, II. *f*, p. 7/1, l. 19. Fuller (Pisgah Sight, bk. III. pt. iii. : c. xii. § 2,) distinguishes between foggy and fat. 'Those who on a sudden grow rather foggy than fat by feeding on sacrilegious morsels, do pine away by degrees,' etc. Here 'foggy' is = bloated, and 'fat' = well-nourished. Thomas Adams (i. 42) speaks of 'the foggy epicure in his soft chair after a full meal, fast asleep.'—filthily soft.
Foile, *v.*, I. *o*, p. 12/2, l. 29.
Foile, *sb.*—the 'foil' of a diamond is the leaf or composition (feuille) used to enhance its brightness: probably the 'foil' of a crown' is = disgrace or tawdry counterfeit: then there is 'foyle' = technical term in wrestling answering to a 'foul' in boating, something which ends a match in an imperfect manner, I. *l*, p. 5/2, l. 13; II. *d*, p. 12/1, ll. 19, 35; *o*, p. 6/2, l. 40; *r*, p. 5/2, l. 15; *s*, p. 6/1, l. 6.
Folly-gaye, I. *n*, p. 9/2, l. 20. Cf. Shakespeare's 'Childhood innocence.' (Mids. N. Dr. iii. 2.)
Fond, *adj.*, fonde, I. *a*, p. 10/2, l. 34; p. 11/1, l. 34; *d*, p. 9/1, l. 42, etc.
Fondlie, fondly, II. *k*, p. 45, No. 45, l. 11; *n*, p. 8/2, l. 35.
Fondnesse, II. *d*, p. 6/1, l. 31.
Foole, the, II. *k*, p. 33, No. 7, l. 6; p. 44, No. 43, l. 15, etc.
Foole-catcher, II. *f*, p. 5/2, l. 33.
Fooles-head, I. *a*, p. 24/2, l. 6.
Fooles holiday, I. *g*, p. 10/2, l. 25; p. 12/2, l. 8.
Fooles Paradies, paradice, I. *m*, p. 7/2, l. 30; II. *k*, p. 47, No. 50, l. 15; *l*, p. 14/1, l. 41. 'A foole's Paradise is a wise man's Hell.' (Fuller, H. St. p. 329.
Foolifying, *v.*, II. *u*, p. 8/2, l. 38.
Foorthwith, I. *a*, p. 11/1, l. 39.
Foorth = forth, I. *a*, p. 13/2, l. 28; p. 31/2, l. 14, etc.
Foote, *v.* = to dance, I. *a*, p. 51/2, l. 4.
Foote, *sb.* (to know the devil by his foot), I. *b*, p. 10/2, l. 30.
Foot-ball, II. *t*, p. 8/1, l. 44.
Foote-cloth = mule or horse ornamented with, II. *d*, p. 7/1, l. 50; *u*, p. 9/1, l. 40. See Nares, *s.v.*
Foot-man, II. *t*, p. 9/1, l. 44; p. 11/1, l. 15; *u*, p. 16/2, l. 10.
Foot-pace = manner of walking, II, *k*, p. 41, No. 28, l. 6.
Forborbod? II. *c*, p. 5/1, l. 27. Is it = forbearance? or forbidding? *i.e.* falsehood = forborbood.
For = so as to prevent—used by Beaumont and Fletcher and other contemporaries *frequenter*. I. *a*, p. 38/1, l. 24; *b*, p. 11/2, l. 14.

Force (of force) I. *a*, p. 55/1, l. 33; p. 55/2, l. 55.
Forced, beautie, II. *s*, p. 9/1, l. 29. Cf. 'Feebled Age in forced tricks of youth,' So elsewhere in Breton. As 'Beauty' was so generally adorned, one can understand 'forced beauty.'
Foretop, sorrel = sorrel (front lock of) hair, *i.e.* chestnut colour (see 'Sorrel'), I. *m*, p. 9/2, l. 47, and note.
Fore-ages, II. *p*, p. 4/1, l. 3.
Fore-front, I. *b*, p. 18/1, l. 33.
Fore-horse, I. *e*, p. 8/2, l. 12; II. *u*, p. 7/2, l. 34; p. 9/1, l. 36.
Fore-speakers, II. *k*, p. 10/1, l. 31.
Forks, II. *b*, p. 17/2, l. 2; *u*, p. 13/1, l. 44.
Forlorne, *v.*, I. *n*, p. 12/2, l. 31; *t*, p. 14/2, l. 14; p. 19/1, l. 3; p. 22/2, l. 10.
Forma pauperie,—by stress of rhyme: forma pauperis is a legal phrase. I. *s*, p. 5, st. 5.
Forme, *sb.*, I, *a*, p. 17/1, l. 59.
Fornace, II. *k*, p. 11/2, l. 44.
Fornish, *v.*, II. *b*, p. 18/1, l. 28.
Forraine, forrain, II. *n*, p. 5/1, l. 24; p. 12/2, l. 19.
Forsooke = forsaken, I. *b*, p. 7/2, l. 52.
Forwardnes, I. *o*, p. 15/1, l. 1.
Foure-ear'd Asse = a double ass, I. *s*, p. 10, st. 82.
Fourmes = forms, II. *t*, p. 14/1, l. 9.
Fowle = foul, I. *b*, p. 12/1, l. 49; II. *j*, p. 8/1, ll. 39, 41.
Fox-furd, I. *e*, p. 7/2, l. 1.
Foyne, *sb.*, I. *e*, p. 12/1, l. 1; *g*, p. 10/1, l. 5 here = either a thrust, or the weapon with which the thrust is made, the foil 'foining sometimes, sometimes striking,' (Hall, Im. World, bk. i. p. 2.) So Shakespeare. Fr. 'foigne.'
Foysted, II, *g*, p. 10/2, l. 43.
Francis-handed, II. *i*, p. 8/1, l. 32.
Franke-hearted, II. *c*, p. 58/1, l. 1.
Franzie, franzy, I. *e*, p. 5/1, l. 17; *f*, p. 18/2, l. 19; *g*, p. 8/1, l. 8; *k*, p. 11/2, l. 8; *i*, p. 5/2, l. 31; *k*, p. 7/2, l. 3, etc.
Fraught, *sb.*, II. *i*, p. 7/1, l. 27.
Fray, *v.*, fraying, fraies, fraide, I. *e*, p. 13/2, l. 6; II. *c*, p. 39/2, l. 26; p. 40/2, l. 13; p. 47/2, l. 7; *t*, p. 12/2, l. 41.
Fraye, *sb.*, fray, I. *a*, p. 28/2, l. 49; *g*, p. 12/1, l. 9; p. 12/2, l. 19.
Freat, *v.*, freate = to fret, I. *a*, p. 27/1, l. 15; p. 29/2, l. 14.
Freatting, *sb.*, II. *c*, p. 18/2, l. 28.
Free-hearted, II. *i*, p. 8/1, l. 32.
Freend, I. *a*, p. 11/1, l. 40; II. *c*, p. 11/2, l. 6; p. 15/1, l. 21, etc.
Freendly, II. *c*, p. 9/2, l. 18; p. 11/2, l. 17, etc.
Freenship, I. *a*, p. 58/1, l. 16.
French hoods, I. *a*, p. 30/1, l. 26.
Fresh, *sb.*, II. *t*, p. 7/1, l. 11.
Frets, *sb.*, II. *g*, p. 7/1, l. 28.
Frie, *v.*, frye, I. *a*, p. 35/1, l. 9; *j*, p. 8/1, l. 49; p. 9/2, l. 16; *m*, p. 10/2, l. 28.
Frigot = frigate, II. *s*, p. 7/1, l. 30—not as in our Royal Navy, but a swift vessel propelled with sails and oars; here = a vessel generally.
Frinde, I. *b*, p. 12/2, l. 2.
Frindely, I. *b*, p. 12/2, l. 40.
Friskall = Friscol, a curvet, II. *g*, p. 8/2, l. 3. (Nares, *s.v.*)
Frize, II. *t*, p. 7/1, l. 15.
Froogges = frogs, I. *a*, p. 26/2, l. 15.
Fruict, *sb.*, fruictes, transition form Lat. *fructus*, I. *a*, p. 12/2, l. 25; p. 32/2, l. 42; *r*, p. 4/2, l. 36; p. 5/1, l. 53; p. 6/1, l. 18, etc.
Frump, *v.*, frumpe, I. *g*, p. 10/2, l. 3.
Frumpe, *sb.*, II. *c*, p. 56/2, l. 5; p. 60/1, l. 17; *m*. p. 6/1, l. 18: 'our payment is a frown, a scoff, a frump' (Greene's James IV., ii. 2) = contemptuous speech or behaviour.
Frustrate, *adj.*, II. *l*, p. 11/2, l. 35.
Frying-panne, II. *m*, p. 8/1, l. 12.
Fubs = cheat, deceiver, II. *g*, p. 11/2, l. 11; *k*, p. 11, No. 21, l. 1.
Fulnesse = foulnesse, II. *c*, p. 43/2, l. 2 (from bottom).
Fume, *v.*, I. *a*, p. 6/2, l. 27; p. 7/1, l. 45; *b*, p. 10/1, l. 36; p. 15/1, l. 7, etc.
Fume, *sb.* = smoke, II. *r*, p. 14/2, l. 17.
Fumes, *v.* = rages, I. *a*. p. 13/1, l. 25; II. *s*, p. 14/2, l. 8.
Fumkins, Mistris Fumkins, I. *e*, p. 8/1, l. 1.
Funerals, I. *k*, p. 8/1, l. 25. This word was frequently in plural, as 'nuptials' now is (but there must be two parties to nuptials).' Craik (Engl. of Shakespeare) says that Shakespeare always has 'nuptial,' the only two exceptions being in Pericles v. 3, the text of which is very corrupt, not to speak of the doubtful authorship, and Othello, II. 2, in the 4to, where all the folio copies have 'nuptial.' Cf. Lat. funera: French, funeraillea.
Furmenty, II. *t*, p. 9/2, l. 41.
Furnish, *v.*, furnishing, II. *d*, p. 8/1, l. 5; *k*, p. 23, No. 70, l. 2.
Furniture, trappings of horse, II. *v*, p. 6/1, l. 28.
Furres, *sb.* = furze, I. *t*, p. 23/2, l. 16.
Furst = first, I. *a*, p. 27/2, ll. 3, 24.
Fustian, *adj.* = gibberish talking—intended to impress, II. *r*, p. 9/2, l. 10. Cf. II. Henry IV. II. iv, 'fustian rascal.'
Fusty, fustie, I. *b*, p. 16/2, l. 11; II. *b*, p. 18/2, l. 21; *k*, p. 26, No. 82, l. 8; *k*, p. 8/1, l. 15.
Fyelde = field, I. *a*, p. 42/1, l. 12.
Fylberds = filberts, I. *a*, p. 12/2, l. 31.
Fysting, *adj.*, II. *f*. p. 6/1, l. 29. Cf. German fisten and English fyyst in Prompt. Parv.
Fytte, *sb.*, I. *a*, p. 26/1, l. 17; p. 27/2, l. 7.

G

GADDE, *v.*, gad, I. *a*, p. 28/2, l. 55; *s*, p. 8/1, st. 51.
Galde, *adj.*, gall'd, I. *g*, p. 10/2, l. 36; II. *d*, p. 12/1, l. 52; *p*, p. 10/2, l. 22; *s*, p. 8/2, l. 14.

Galiard, galliard, II. *b*, p. 9/1, l. 20; p. 20/1, l. 11; *h*, p. 9/1, l. 48; *u*, p. 12/2, l. 6.
Galimawfry, II. *b*, p. 20/1, l. 1.
Gall, *v.*, galled, I. *s*, p. 10/1, st. 75; II. *f*, p. 4/1, l. 6.
Gallde, *adj.*, a gallde hackney will winch, I. *e*, p. 4/1, l. 7, to reader.
Gallant, gallaunt, I. *a*, p. 34/1, ll. 35, 37, 40.
Gallantlie, I. *a*, p. 17/1, l. 38.
Gallowes mind, I. *r*, p. 5/2, l. 1.
Gan, *v.*, I. *a*, p. 42/1, l. 60; p. 48/2, l. 34.
Ganders wooll, I. *f*, p. 23/1, l. 47. Cf. 'feather-headed.'
Garbidge, II. *s*, p. 9/1, l. 47.
Gard, *sb.*, gards = guards, I. *a*, p. 10/2, l. 17; p. 9/1, l. 40; *b*, p. 19/1, l. 52.
Garde, *v.*, I. *b*, p. 19/1, l. 6; *e*, p. 6/1, l. 40.
Garded, *adj.*, guarded, I. *e*, p. 5/1, l. 10.
Gardes, *sb.* = facings or trimmings or bands of dress, I. *a*, p. 15/1, l. 15; II. *r*, p. 11/1, l. 17.
Gascoyne wines, II. *h*, p. 15, No. 36, l. 11.
Gate, *sb.*, I. *a*, p. 25/1, l. 34; *f*, p. 24/1, l. 16.
Gaudes, gauds, I. *a*, p. 6/1, l. 45; p. 14/1, l. 15; II. *h*, p. 41, No. 28, l. 8; *s*, p. 12/2, l. 4.
Gaunlet, I. *m*, p. 5/2, l. 28.
Gay = gaiety.
"O how I grieve, dear Earth, that (giuen to gays),
Most of best wits contemn thee now a days."
(Sylvester's Du Bartas, Third Day, First Week.)
Gaye, *sb.*, I. *a*, p. 28/1, l. 20.
Gayle, II. *c*, p. 45/1, l. 26.
Gaze, stood at gaze = staring, I. *t*, p. 13/2, l. 8.
Gazetta, II. *s*, p. 9/2, l. 33.
Geare, geere, *sb.*, I. *a*, p. 6/2, l. 40; II. *c*, p. 7/2, l. 20; p. 42/2, l. 14; p. 43/1, l. 37.
Gearing, *sb.*, I. *t*, p. 23/2, l. 36.
Gentill, of gentill birth, II. *l*, p. 7/2, l. 12.
Gentill = gentile, II. *l*, p, 12/1, l. 14.
Gentlewoman, *v.*, II. *c*, p. 42/2, l. 41.
Gesse, *sb.* = guests, I. *a*, p. 9/1, l. 10; *b*, p. 17/1, ll. 19, 35.
Gesse, *v.* = to guess, I. *a*, p. 14/1, l. 45; p. 33/2, l. 4, to p. 5/1, l. 4, etc.
Geste, *sb.*, I. *a*, p. 34, title.
Ghesse, II. *h*, p. 33, No. 8, l. 3.
Ghests, II, *t*, p. 10/1, l. 12; p. 11/1, l. 42, etc.
Gibberish, II. *h*, p. 44, No. 43, l. 18.
Giddie headed, I, *f*, p. 20/2, l. 48.
Gig—correct note *in loco*: used *frequenter* as = a top. See Beaumont and Fletcher's Humorous Lieut. IV. v., II. *r*, No. 39, p. 13/1, l. 13.
Giglet, I. *a*, p. 37/2, l. 17.
Gill = a wanton woman, or women generally, I. *g*, p. 7/2, l. 3. Hudibras II. ii. 709, where Dr. Grey curiously explains gills to mean 'gill hooters or owls.'
Ginne, *v.*, I. *a*, p. 39/1, l. 56.
Ginnes, *sb.*, I. *g*, p. 12/2, l. 28; *j*, p. 15/1, l. 23.
Gis (by Gis), I. *a*, p. 30/2, l. 3.
Gladdes, *v.*, glad, I. *s*, p. 13, st. 119; *t*, p. 5/1, l. 34; p. 19/2, l. 4; *t*, p. 6/2, l. 44.
Glasse = gloss, II. *l*, p. 10/2, l. 30.
Glibbe, glib, I. *f*, p. 19/2, l. 16; II. *h*, p. 13, No. 27, l.
Gloire—noticeable form, II. *q*, p. 9, Resolution, l. 13. 10; *l*, p. 15/1, l. 17; *u*, p. 16/1, l. 22.
Glorous = glorious, II. *d*, p. 7/1, l. 9.
Glosing, *adj.*, II. *c*, p. 48/1, l. 40.
Glotouny, glotony, II. *l*. p. 6/1, l, 47; p. 6/2, l. 54.
Goddesse-being, I. *d*, p. 12/2, l. 18.
Godes = God's, II. *v*, p. 5/2, l. 39; p. 6/1, l. 7.
Godsons, I. *f*, p. 23/2, l. 34.
Gogge, *sb.*, II. *g*, p. 11/2, *l.* 22.
Golden crosse, I. *q*, p. 5/1, l. 38.
Golden hony-bees, I. *e*, p. 8/1, l. 12.
Golden hooke, to fish with, II. *b*, p. 8/2, l. 19.
Gondolo, II. *l*, p. 12/2, l. 41.
Good being; so St. Matthew xvii. 4, in place of the Authorised Version, 'it is good for us to be here,' Tyndale, Cranmer, Geneva, and Rheims have 'good being.'
Good cheape, I. *k*, p. 8/1, l. 6; II. *c*, p. 37/1, l. 37; p. 50/1, l. 26; *h*, p. 15, No. 36, l. 13; *i*, p. 7/2, l. 51.
Good-man, II. *k*, p. 13/1, l. 52; p. 13/2, l. 47.
Good man goose, II. *i*, p. 7/2, l. 44.
Good wife, I. *f*, p. 26/1, l. 11; II. *f*. p. 6/2, l. 43.
Goose-cappe, goos-cappe, I. *f*, p. 20/2, l. 54; *s*, p. 10, st. 75.
Goose faire, II. *s*, p. 7/1, l. 27.
Gooseman, II, *g*, p. 7/2, l. 33; *k*, p. 13/1, l. 21.
Goose-rest, II. *b*, p. 18/2, l. 6.
Goose, shooing the, II. *k*, p. 5/1, l. 10. Puttenham (Arte, etc., p. 297, Arber) speaks of a woman who wept for pity to see a gosling go barefoot. The more common form of the proverb is, 'It is as little pity to see a woman weep as to see a gosling,' etc. This came to be a proverbial saying for vain labour:—
'As fit a sight it were to see a goose shodde or a saddled ewe
As to hear the prattling of any soche Iack Strawe.'
(New Custom, I. i. 1573.)
'According to the old proverbe, I have bin shooing of goslings; I have spent my labour and breath to little purpose.' (Howell's Parly of Beasts, p. 132, 1660.) Puttenham does not speak of a particular woman. 'By the common proverbe, a woman will weepe for pitie to see a gosling goe barefoote.' (Art of Eng. Poesie, bk. III. c. 24.) In Whalley Church (Lancashire) one of the seats in the fine old oak stalls has a carving of a blacksmith shoeing a goose. Halliwell says = to be tipsy, but not applicable here.
Gorgets, I. *a*, p. 15/1, l. 51.
Goshawke, II. *t*, p. 10/1, l. 31.
Gossips, II. *b*, p. 19/2, l. 40; *e*, p. 6/1, l. 31; *g*, p. 12/1, l. 46; *h*, p. 10, No. 15, l. 21; *k*, p. 13/1, l. 17; *p*, p. 8/1, l. 27; p. 10/1, l. 9; *s*, p. 10/2, ll. 39, 49.
Gossips cake, II. *t*, p. 9/2, l. 40.
Gould = gold, I. *c*, p. 8, st. 85; *r*, p. 5/1, l. 1.
Goulden, gowlden, I. *r*, p. 4/1, l. 32; *t*, p. 14/2, l. 41.
Goutria = Land of Gout, II. *s*, p. 8/2, l. 9.
Gouernesse, I. *o*, p. 14/1, l. 32.

Gracefull = full of grace, II. *e*, p. 14/2, l. 17.
Graceth, I. *r*, p. 3/2, l. 41.
Graffes, *sb.*, I. *a*, p. 6/2, l. 39.
Graine, knaue in graine = dyed in scarlet, or thorough knave, I. *a*, p. 9/1, l. 8.
Gramercie, gramercy, I. *t*, p. 5/1, l. 11; II. *c*, p. 9/2, l. 48; p. 11/1, ll. 24, 32, etc.; *j*, p. 9/2 l. 6, etc.
Grannam = grand-dame or grand-mother, I. *u*. p. 10/2, l. 37.
Grandam, II. *i*, p. 11/2, l. 5.
Grast = graced, I. *b*. p. 22/1, l. 55.
Gratting, *v.* = grating, gnashing, I. *b*, p. 14/2, l. 31.
Gratuitie, I. *p*, p. 5/1, l. 47.
Gratulation = an offering, II. *k*, p. 13/1, l. 4. Cf. 'compliment.' In Dickens's 'Hard Times,' Mrs. Sparlet insists on her salary being called 'an annual compliment.'
Graues-end barge, I. *f*, p. 18/2, l. 37.
Graunt, *v.*, II. *c*, p. 27/1, l. 4; p. 37/2, l. 37, etc.
Graueide, *adj.*, I. *b*, p. 6/2, l. 30.
Grauelled, *v.*, grauelleth, II. *k*, p. 13, No. 28, l. 12; *s*, p. 5/1, l. 26.
Gray-headed, I. *a*, p. 52/1, l. 1.
Great—by great = wholesale, II. *t*, p. 13/1, l. 45.
Grease the bullock's rib = to be able to give her wooer money, I. *e*, p. 8/1, l. 26. To 'grease the fist' is still = to bribe.
Gree, *v.* = to agree, I. *g*, p. 12/1, l. 36; *o*, p. 8/1, l. 8; II. p. 30/1, l. 29.
Greene, *adj.*, I. *a*, p. 12/1, l. 21; p. 16/1, l. 3; *d*, p. 8/1, l. 39; II. *k*, p. 44, No. 40, l. 3.
Greenest, I. *o*, p. 8/2, l. 40.
Greene-fish, II. *b*, p. 10/2, l. 41.
Greene rushes, II. *g*, p. 5/1, l. 1. This may be an opening salutation from the custom of strewing the floor with fresh rushes when guests were expected.
Green-sickneese, II. *f*, p. 6/2, l. 49.
Greete, *sb.* = grit, I. *a*, p. 58/2, l. 19.
Greetings, II. *i*, p. 11/2, l. 11.
Grevid, *v.*, I. *c*, p. 3, st. 7.
Griest, *sb.* = grist, I. *a*, p. 16/2, l. 2.
Grieves, *sb.* = griefs, I. *t*, p. 20/1, l. 20.
Griesy, gresie, I. *b*, p. 23/2, l. 38. So Spenser F. Q. I. ix. 35. 'His griesie locks,' where folio of 1611 reads, 'griesly,' and II. vi. 18, 'that great griesy lake,' where similarly 1611 reads 'griesly'—early form from Fr. gris. But qu. = greasy, *i.e.* humid?
Grifte = graft, I. *b*, p. 14/2, l. 10.
Grigge, II. *k*, p. 33, No. 6, l. 1. *Not* the fish (originally) but a corruption of Greek. See Nares, *s.v.* Greek.
Griping, *adj.*, I. *o*, p. 8/2, l. 6.
Grisile, I. *d*, p. 10/1, l. 36.
Griue, *v.*, I. *b*, p. 27/1, l. 45; II. *j*, p. 9/1, l. 39; *u*. p. 8/2, l. 40.
Grisell, patient, II. *l*, p. 15/1, l. 1.
Groate, I. *a*, p. 30/1, l. 16; p. 58/1, l. 8; *d*, p. 10/1, l. 27; II. *k*, p. 23, No. 68, l. 14; p. 36, No. 15, l. 31, etc.
Grocer, II. *p*, p. 6/2, l. 27.
Grode, *v.* = grew, I. *a*, p. 11/2, l. 20. Mätzner quotes the form from Mandeville, Piers Ploughman, etc.
Groe = grow, I. *t*, p. 5/1, l. 31.
Grogeram, II. *i*, p. 13/1, l. 30.
Groome, I. *g*, p. 12/2, l. 44; *t*, p. 5/2, l. 46; II. *u*, p. 7/2, l. 50.
Grue, *v.* = grew, I. *b*, p. 17/1, l. 51; p. 26/2, l. 34; *f*, p. 19/1, l. 24.
Gruntle, *v.*, I. *e*, p. 6/1, l. 20. It is used of pigs in the 'Rehearsal.'
Grutch, *v.* = grudge, grumble, II. *k*, p. 37, No. 16, l. 50.
Grutch, *sb.* = grudge, I. *a*, p. 37/1, l. 21; p. 37/2, l. 8; p. 59/1, l. 58.
Gryves = griefs, I. *t*, p. 14/1, l. 2.
Guarded, *v.*, II. *u*, p. 12/1, l. 14.
Guardes, *sb.*, II. *u*, p. 12/1, ll. 9, 18. See 'gards.'
Guards = facings: 'The place was proper not for the plain but guarded gown' (Fuller's Ch. Hist. x. p. 89, ¶ 24) *i.e.* for a lawyer not a divine. So in Jonson's Magnetic Lady, I. i., and Ward's Balm of Gilead, near end. Cf. welt and gard, *s.v.*
Gudgeons, gaping after, II. *u*, p. 11/2, l. 5.
Gudgin, gudgeons, I. *e*, p. 12/2, l. 6; p. 13/1, l. 24; II. *b*, p. 8/2, l. 10; *k*, p. 23, No. 67, l. 10; *l*, p. 13/1, l. 17; *s*, p. 5/1, l. 35. Cf. Merchant of Venice. Along with 'gulls,' II. *s*, p. 5/1, last line.
Gue-gaw, I. *s*, p. 13, st. 121.
Gugin = gudgeon, I. *f*, p. 18/2, l. 31.
Guift, *sb.*, guifte, II. *a*, p. 7/2, l. 18; *o*, p. 12/1, l. 19.
Guineuer, Queene, II. *l*, p. 7/2, l. 14.
Gull, guls, I. *f*, p. 18/2, l. 31; p. 19/2, l. 22: p. 23/1, l. 46; p. 24/2, l. 35; *g*, p. 6/1, l. 7; II. *k*, p. 9, No. 11, l. 22; *p*, p. 8/2, l. 31.
Gulles, II. *s*, p. 5/1, l. 35.
Gulls, *v.* = swallow greedily, *i.e.* a swallow and then a sudden stop, I. *s*, p. 12, st. 102; II. *u*, p. 6/2, l. 20. Cf. a Game at Chess (Dyce's Middleton, iv. 380).

'The swallow of my conscience
Hath but a narrow passage...
If I had got seven thousand pounds by offices,
And *gulled down* that, the bore would have been bigger.'

See Nares also, *s.v.*, where the word is derived from the Latin *gula*. I. *s*, st. 102, l. 3, and note.
Gynne, II. *t*, p. 11/1, l. 47.

H

HAB or nab, I. *a*, p. 29/2, l. 11.
Haberdine, II. *k*, p. 24, No. 74, l. 7—*not* 'salt cod' simply, but an 'Island' (qu. Iceland?) or foreign cod (of course therefore 'salted' as it appeared in England).
Habit, habite, I. *h*, p. 5, l. 1, 16 (note); *o*, p. 8/2, l. 19.
Habit = dress, *not* = 'constitution' as in note *in loco*, I. *k*, In Auth., p. 5, l. 1.
Hackeling, *adj.* = cutting or chopping, I. *a*, p. 34/2, l. 27.

Hackling, I. *a*, p. 27/2. l. 3.
Hackney, *adj.*, I. *f*, p. 26/2, l. 1 ; *g*, p. 7/2, l. 3.
Hackney, hackny, hackneys, II. *f*, p. 6/2, l. 20 ; *k*, p. 41, No. 20, l. 11 ; *m*, p. 6/2, l. 43 ; II. *r*, p. 6/2, l. 31 ; p. 13/1, l. 11 ; *s*, p. 5/2, l. 17 ; p. 8/2, l. 15.
Hackney-iade = a hired horse, in modern language a *hack*, I. *m*, p. 8/1, l. 45 ; II. *k*, p. 44, No. 43, l. 10. Nares, *s.v.*, quotes authorities to show that there were no hackney-coaches in London till 1625. The word in that sense is not in Johnson's Dictionary though it was inserted by Todd. Haydn says, in 1625 a Captain Bailey started four hackney coaches in London ; the number soon increased, etc.
Hackney saddle, I. *s*, p. 6, st. 17.
Had I wist, I. *a*, p. 28/2, l. 46 ; p. 55/2, l. 31 ; p. 57/2, l. 50 ; *b*, p. 16/1, l. 16 ; *e*, p. 9/1, l. 14 ; *f*, p. 19/1, l. 4 ; p. 19/2, l. 7 ; p. 20/1, l. 35 ; p. 23/2, l. 7 ; *g*, p. 11/1, l. 32 ; p. 11/2, l. 48 ; *k*, p. 11/2, l. 16 ; *m*, p. 6/2, l. 7 ; *o*, p. 12/1, l. 39 ; *p*, p. 4/1, l. 10 ; *s*, p. 9, st. 58 ; p. 13, st. 127 ; *t*, p. 6/1, l. 14 ; II. *c*, p. 60/2, l. 29 ; *k*, p. 10, No. 16, l. 5 ; p. 12, No. 24, l. 25 ; p. 13, No. 28, l. 29 ; p. 49, No. 58, l. 6 ; *k*, p. 11/1, l. 41 ; pp. 11/2, l. 2.
Hainous = heinous, II. *c*, p. 45/2, l. 31.
Haire (against the haire), I. *s*, p. 5, st. 7 ; II. *d*. p. 12/1, l. 37.
Haire braine, I. *a*, p. 5/2, l. 22 ; p. 9/1, l. 18 ; p. 9/2, l. 19.
Halfemewed = half-cast, sloughed, II. *t*, p. 11/2, l. 11 (from bottom).
Halbert, know a halbert from a hedging bill, I, *m*. p. 8/1, l. 7.
Haled, *v.*, II. *m*, p. 8/2, l. 8.
Halfe cans, II. *s*, p. 5/2, l. 12. Cf. Measure for Measure, IV. iii.
Halfes = shares, II. *c*, p. 45/2, l. 2 (from bottom).
Half horn mad = viciously or outrageously mad, II. *s*, p. 11/1.
Halke, *v.* = to hawk, I. *e*, p. 5/2, l. 27.
Hallow, I. *d*, p. 13/1, l. 27.
Halter blest, I. *f*, p. 22/2, l. 10.
Hammering, *adj.*. I. *f*, p. 19/1, l. 5.
Hammers of his head, I. *b*, p, 11/1, l. 39 ; *m*, p. 7/2, l. 17 ; *n*, p. 9/2, l. 36.
Handfast, II. *c*, p. 57/2, l. 53.
Hand-fasted, II. *i*, p. 8/2, l. 14.
Handsome = in sense of handsome is as handsome does, and also = handy? I. *q*, p. 6/1, l. 20 ; II. *c*, p. 37/2, l. 12.
Handsomely, hansomely, II. *c*, p. 38/2, l. 49 ; *l*, p. 8/1, l. 48.
Hanging clothes, I. *a*, p. 11/1, l. 47.
Hangmans monky, II. *k*, p. 12, No. 22, l. 14.
Hangmans wardrobe, II. *r*, p. 11/2, l. 12.
Hant, *v.* = to haunt, I. *d*, p. 5/1, l. 43.
Happen, *v.*, to happen *on*, II. *l*, p. 16/1, l. 3.
Happieth, *v.*, I. *e*, p. 11/1, l. 18.
Harde, hard, *v.* = heard, I. *b*, p. 9/1, l. 35 ; p. 14/2, ll. 3, 15, etc.
Hardines, II. *k*, p. 7/1, l. 39.
Hare brain. See 'Haire braine.'
Harkened after, II. *s*, p. 4/1, l. 3.
Harmeful (hameful), I. *b*, p. 13/2, l. 9.
Hart, hearte, *sb.* = heart, I. *b*, p. 9/1, l. 31 ; *e*, p. 4, st. 13, etc.
Hart of grace = heart of grace, II. *d*, p. 24/2, l. 25.
Hart-side, *sb.*, I. *a*, p. 13/1, l. 3.
Hastie pudding, II. *b*, p. 12/1, l. 7.
Hauty, I. *d*, p. 4/1, l. 13.
Hay, a ranked or ringed dance, I. *t*, p. 9/2, l. 5.
Hayre, knew the world to a hayre, II. *u*, p. 9/2, l. 10.
Heard, *v.* = to herd, II. *t*, p. 12/1, l. 39.
Heard, *sb.*, II. *t*, p. 13/2, l. 37.
Heard-man, I. *m*, p. 6/1, l. 10.
Heare, *sb.* = hair, I. *a*, p. 13/2, l. 36 ; *b*, p. 13/2, l. 26 ; p. 14/1, l. 20, etc.
Heart-sicke, I. *g*, p. 10/2, l. 12.
Hearte of oak, II. *p*, p, 8/2, l. 15 (from bottom).
Heaue, *v.*, I. *d*, p. 4/1, l. 13.
Heauen = haven, I. *b*, p. 15/2, l. 24.
Hedborough, II. *k*, p. 12/2, l. 47.
Hedd, I. *t*, p. 13/1, l. 21.
Hedges, *v.*, I. *k*, p. 8/1, l. 2.
Hedge wines, II. *g*, p. 10/1, l. 7.
Hedging-bill, know a halbert from a hedging-bill, I. *m*, p. 8/1, l. 7.
Hedging gloue, I. *m*, p. 5/2, l. 28.
Hedside—misprint for 'Bedside,' I. *a*, p. 13/1, l. 15.
Heeles = till he have been put in the stocks, I. *f*, p. 22/1, l. 3.
Heels, turn up = die—'toes up' is the modern slang, II. *c*, p. 42/2, l. 16 :—

'Here lies the body of Deborah Dent,
She kicked up her heels, and away she went.'
(Old Epitaph that has 'a name' but query about the 'local habitation?'

Heiffer, II. *k*, p. 8/1, l. 17.
Heigh ho wele, I. *a*, p. 31/1, l. 34.
Hell-hound, II. *o*, p. 22/2, l. 32.
Hell-wide, II. *g*, p. 6/2, l. 28.
Hent, *v.* = seize, I. *a*, p. 25/1, l. 14.
Herauldry (of heaven), II. *q*, p. 9/1, l. 6.
Her, *her* beames (speaking of the Sun), II. *t*, p. 13/2, l. 2 —following the oldest English and Teutonic usage. Cf. Grimm's Deutsche Grammatik, III. 349.
Here, *v.* = to hear, I, *t*, p. 20/2, l. 24.
Hey-cock, II. *k*, p. 12/1, l. 45.
Hey-de-gey, heidegy, I. *e*, p. 7/2, l. 52 ; *s*, p. 6, st. 16. See Nares under 'Haydigyes' for a full note.
Heynous, I. *r*, p. 3/1, l. 40.
Hey vp Holborne, II. *k*, p. 41, No. 29, l. 10.
Hide, *sb.*, I. *f*, p. 19/2, l. 31.
High, *v.*, = betake, hie, I. *b*, p. 16/2, l. 35.
High Exchange (and see Low Exchange), I. *a*, p. 15/1, l. 46.
High flying, I. *q*, p. 5/1, l. 1.
Highnesse, *sb.* = height, I. *o*, p. 14/1, l. 34.
High shooes, II. *k*, p. 49, No. 59, l. 17. 'Ignoble

sectaries and high-shone Clowns' (Hacket's *Life of* Archbp. Williams, II. 165).

Hight, *v.*, I. *t*, p. 20/1, l. 34; p. 20/2, l. 6.

Hildings, heilding, I. *e*, p. 10/1, l. 1; *f*, p. 21/2, l. 14; II. *c*, p. 43/1, l. 49. In Greene's Friar Bacon (p. 157) is applied to a worthless horse.

Hiltes, II. *e*, p. 8/2, l. 32.

Hill, I. *a*, p. 25/2, l. 42, and note—our note is wrong, Gascoigne (Hazlitt's edition, I. 401), has 'Why striue I with the streame, or hoppe against the hill' = an ungraceful phrase meaning to try to go up hill with a lame leg—figuratively of course.

His, Dedalus his heire, I. *k*, p. 6/1, l. 8. Cf. *ibid.*, p. 7/2, l. 4. 'Death his' *et frequenter*.

Hitst of *v.* = hittest on? I. *e*, p. 12/2, l. 19.

Historiographie, II. *b*, p. 13/2, l. 2.

Hobgoblin, II. *s*, p. 10/2, l. 22.

Hobbies, II. *s*, p. 5/2, l. 15. In Peele's Jests a light woman is called 'a she hobby.'

Hobby horse, hobbi, hobbie, I. *e*, p. 8/1, l. 39; II. *d*, p. 11/2, l. 44; *f*, p. 6/2, l. 21; *g*, p. 7/2, l. 28; *k*, p. 33, No. 7, l. 5; p. 33, No. 8, l. 11; p. 44, No. 43, l. 14. With reference to 'Hobbie horse and Maid Marian' cf. Massinger's 'A Very Woman' (iii. 1.)

> 'How like an everlasting Morris dance it looks
> Nothing but hobby horse and Maid Marian.'

Hodge, II. *r*, p. 11/1, l. 6.

Hodge podge, II. *r*, p. 11/1, l. 6.

Hog minions, II. *g*, p. 8/1, l. 50.

Hogshead, II. *s*, p. 8/2, l. 19.

Hoh! II. *t*, p. 14/1, l. 17.

Hoice, hoise, hoised, hoyse, hoissed, I. *b*, p. 15/2, l. 23; p. 16/1, l. 50; *k*, p. 8/1, l. 9; II. *d*, p. 23/2, l. 43; *k*, p. 34, No. 11, l. 7; *i*, p. 5/2, l. 23; *t*, p. 7/1, l. 28.

Holiday face, II. *k*, p. 11, No. 21, l. 7.

Holly = holy, I. *b*, p. 10/1, l. 47; p. 19/1, l. 42; II. *a*, p. 6/2, l. 49.

Holsom, holsome = wholesome, I. *b*, p. 8/1, l. 11; II. *o*, p. 4/1, l. 9.

Holsomely, II. *l*, p. 14/2, l. 34.

Holsommest, holsomest, I. *a*, p. 41/1, l. 56; p. 41/2, ll. 35, 53; II. *k*, p. 5/2, l. 7.

Home-made, I. *k*, p. 7/1, l. 19.

Home-spun, spunne, I. *s*, p. 12, st. 106; II. *g*, p. 8/1, l. 31; *i*, p. 9/1, l. 13; *s*, p. 4/1, l. 2; *u*, p. 8/2, l. 39.

Hony-dewes, II. *t*, p. 6/2, l. 34.

Hongerly = hungrily, I. *a*, p. 41/2, l. 19. So angerly = angrily, Macbeth, III. vi. etc.

Hoodwinke, *v.*, II. *u*, p. 11/2, l. 41.

Hood (to go in her hood), II. *g*, p. 11/2, l. 28.

Hooke or crooke, II. *c*, p. 11/2, l. 47. Cf. Faery Queen v. 2. 27, *et alibi*—not unfrequent in Elizabethan writers. The two following are from plays of Greene's published a little earlier than this work of Breton's. 'By hook or crook I must and will have both' (Orl. Furioso, p. 92, 1594); 'By hook or crook promotion now is sought' (James IV. iv. 5, 1598).

Cf. later example in Hudibras, III. 1, 1091, = in one way or another. See Mr. Robert Roberts of Boston's 'Apophthegmes of Erasmus translated by Nicolas Udall,' 1564 (1877), in which the saying occurs. I gladly spare room for this—'An allusion to the custom of gathering such wood in forests as could be got with a *hook* or a *crook*: that is, the dry and withered branches which might be broken off with a long hooked stick, somewhat like a shepherd's crook; and such branches and underwood as might be cut with a hook, somewhat like a reaper's sickle, but broader in the blade and stronger; it is yet as common as the sickle, and nothing is more usual in rural districts than to hear a man told to "go and hook out" such a bank or corner.'

> 'Nor will suffer this boke,
> By *hooke or by crooke*,
> Prynted for to be.'
>
> Dyce's Skelton's *Colin Clout*.

Cf. Raphe Robynson's trans. of More's Utopia 1551 (also admirably reproduced by Mr. Roberts).

Hoorders, I. *d*, p. 10/1, l. 26.

Hoong = hung, II. *b*, p. 20/1, l. 21.

Hop-gardens, hopp-gardens, II. *k*, p. 24, No. 76, l. 3; p. 25, No. 77, l. 3.

Hoppe, *v.*, I. *a*, p. 25/2, l. 42.

Hops, *sb.*, I. *m*, p. 9/1, l. 7.

Hoppy horse = hobby horse, I. *q*, p. 6/1, l. 54.

Horne, booke of horne, I. *k*, p. 11/2, l. 17.

Horne-booke, II. *b*, p. 17/2, l. 39; *s*, p. 6/2, l. 31; *u*, p. 9/1. l. 6.

Horne-griefe, II. *m*, p. 6/2, l. 10.

Horn-mad, II. *s*, p. 11/1, l. 33.

Horner, *sb.*, one who works in horn, II. *t*, p. 9/2, l. 5.

Hornes = cuckold taunt, to make horns at, II. *m*, p. 7/2, l. 29.

Horse = hoarse, I. *e*, p. 12/1, l. 17.

Horse wooden = ship. Cf. Plautus Rud. I. v, 10 'equo-ligneo,' and Homer Odyss. 4. dλὸς ἵππος; Nashe (Lenten Stuffe) says, 'men post after the herring' on a wooden horse, II. *r*, p. 9, (Worthie Merch).

Horse, *v.*, horsed, II. *s*, p. 9/2, l. 47.

Horse-courser, II. *f*, p. 5/1, l. 33; *p*, p. 5/2, l. 17.

Horse-flesh, II. *g*, p. 7/2, l. 18.

Horseleach, leech, II. *d*, p. 13/2, l. 26; *i*, p. 12/2, l. 41.

Horse leachers, II. *p*, p. 9/2, l. 53.

Horse lipped, II. *g*, p. 7/2, l. 45.

Horse-loafe, II. *b*, p. 12/1, l. 54.

Horse nest = troublesome repetition of an old tale = our mare's nest. See Halliwell, *s.v*, I. *a*, p. 6/2, l. 5.

Horse of pride, I. *s*, p. 15, st. 149.

Horse of seruice, I. *f*, p. 25/2, l. 24.

Hose, *sb.*, II. *e*, p. 12/2, l. 6.

Hose-garters, II. *b*, p. 9/2, l. 13.

Hose, heart in his—we speak of having our heart in our boots, or being ready to sink into our boots, II. *r*, p. 9/1, (Vn. Sold).

Howldes, = hould, = hold, I. *a*, p. 23/1, l. 12; *t*, p. 14/1, l. 32; p. 14/2, l. 11.

Howlate, II. *g*, p. 13/2, l. 14.
Howletes, I. *b*, p 6/1, l. 22.
Houghes, I. *a*, p. 26/2, l. 15.
Hoyseth, II. *t*, p. 7/1, l. 18 (from bottom).
Huddle (old Huddle), II. *k*, p. 45, No. 44, l. 18.
Hue and cry, II. *k*, p. 33, No. 7, l. 14.
Huffe-cappe, 'graced with huff cap terms and thundering threats' (Hall's Sat. I. iii. 17), I. *f*, p. 20/1, l. 15.
Huftie tuftie, II. *k*, p. 11, No. 22, l. 1.
Hugger up, I. *e*, p. 11/1, l. 2.
Huggle, *v.*, II. *t*, p. 13/1, l. 7.
Humme and haw, I. *e*, p. 6/1, l. 28.
Humblenes, humblenesse, I. *c*, p. 7, st. 70; *o*, p. 19/1, l. 24; II. *d*, p. 7/2, l. 17; p. 16/1, l. 53.
Humour, II. *k*, p. 22, No. 66, l. 9. See our Memorial Introduction (II. Critical) on this word.
Humor'd, *adj.*, I. *n*, p. 7/2, l. 47.
Humorous = angry, II. *k*, p. 19, No. 50, l. 1.
Hundreth, II. *d*, p. 17/2, l. 23; *g*, p. 7/1, l. 51; p. 9/1, l. 49; *r*, p. 9/2, l. 5.
Hunney = honey, I. *e*, p. 11/2, l. 30.
Hurlie burlie, II. *c*, p. 62/1, l. 46. Arber's Transcript of Stat. Reg. (II. 781. A.D. 1583) furnishes a fresh illustration:—'fearing some hurly burly to follow, departed away.'
Husband, *sb.* = husbandman, II. *e*, p. 5/2, l. 3; *k*, p. 7/2, l. 43.
Huswife, huswives, I. *g*, p. 7/2, l. 3; *m*, p. 9/2, l. 39; *q*, p. 6/1, l. 26; II. *c*, p. 44, l. 24; *f*, p. 6/1, l. 51; *k*, p. 10, No. 15, l. 21; *m*, p. 6/2, l. 36; *p*, p. 6/2, l. 25; *p*, p. 12/1, l. 17; *s*, p. 12/1, l. 22.
Huswiferie, huswifery, II. *c*, p. 59/1, l. 43; *l*, p. 14/2, l. 47; *r*, p. 12/2, l. 39.
Huswifeth, *v.*, II. *j*, p. 11/2, l. 10.
Hutch, *sb.*, II. *i*, p. 10/1, l. 39.
Hylding (and see hilding), I. *a*, p. 39/2, l. 2; II. *t*, p. 14/1, l. 14.

I

Ice, to break the ice, II. *q*, p. 4/1, l. 5.
Idle-headed, I. *e*, p. 6/2, l. 22; *o*, p. 5/1, l. 8; *s*, p. 6, st. 11.
Idle-humour'd, I. *g*, p. 9/2, l. 39.
Idle-times, II. *i*, p. 11/2, l. 27.
Idlely, II. *r*, p. 13/1, l. 1.
Ideot, *sb.*, I. *g*, p. 5/2, l. 33.
Idole—query = *εἴδωλον*, image, figure? I. *k*, p. 13/1, l. 7. Chapman (Bussy d'Ambois, IV. i.) says that women 'are the most perfect idols of the moon,' = images or likenesses.
Ignorant, *sb.*, an ignorant, II. *i*, p. 5/1, l. 29.
Ill-conceited, I. *k*, p. 6/1, l. 2.
Ilfauouredlie, II. *c*, p. 42/2, l. 41.
Ilfavored, II. *e*, p. 12/2, l. 27.
Ilfauoredly, II. *b*, p. 9/1, l. 41; *s*, p. 8/1, l. 7.
Illuding, *adj.*, II. *u*, p. 16/2, l. 21.
Imbasing, *sb.*, II. *o*, p. 22/2, l. 18.
Imbrace, *v.*, II. *n*, p. 6/1, l. 33.
Imbracement, II. *q*, p. 8/1, l. 7.
Imbrasings, I. *a*, p. 11/1, l. 18.
Imbrodery, II. *m*, p. 6/1, l. 43.
Imbroydred, *adj.*, I. *e*, p. 8, st. 85.
Impaire, *v. intr.* = decay, verb neuter, I. *a*, p. 28/2, l. 24; *k*, p. 15/1, l. 5.
Impeach, *v.*, I. *m*, p. 8/2, l. 14.
Impes, *sb.*, I. *j*, p. 11/2, l. 18.
Imployment, II. *b*, p. 20/2, l. 21; *k*, p. 23, No. 66, l. 12; p. 25, No. 78, l. 11; *r*, p. 11/1, l. 40.
Impostume, II. *n*, p. 10/1, l. 37.
Impresse, in heraldry, II. *q*, p. 9/1, l. 15.
In capite, II. *k*, p. 44, No. 43, l. 22; *u*, p. 7/2, l. 27.
Inch of seruice, II. *c*, p. 26/2, l. 3.
Inchantment, II. *k*, p. 25, No. 79, l. 2.
Inchaunt, *v.*, I. *b*, p. 19/2, l. 32; *n*, p. 9/2, l. 31.
Inchaunted, II. *c*, p. 16/2, l. 3.
Incomprehensible = immeasurable, I. *o*, p. 18/2, l. 20; *o*, p. 7/2, l. 2; p. 9/2, l. 1; II. *a*, p. 5/2, l. 7; *q*, p. 5/2, l. 30; p. 7/1, l. 19. See Bib. Eng., p. 105.
Incomprehension = inclusion, I. *k*, p. 15/2, l. 2.
Indeuours, *sb.*, II. *k*, p. 25, No. 78, l. 16.
Indifferencie = in good sense, II. *j*, p. 9/1, l. 7.
Indifferent, good = equally good, II. *c*, p. 42/1, l. 35; *j*, p. 7/2, l. 7.
Indifferentlie, and ly, I. *k*, p. 16/1 (note); II. *d*, p. 13/1, l. 47.
Indignitie, II. *j*, p. 4/1, l. 7; p. 7/1, l. 21; p. 7/2, l. 5, etc.
Indiscretion = want of discernment, II. *n*, p. 8/2, l. 34.
Indure, *v.*, II. *k*, p. 25, No. 79, l. 12; *w*, p. 6/1, l. 43.
Infamous, I. *e*, p. 13/1, l. 25.
Infect, *sb.*, I. *s*, p. 15, st. 148.
Infinitenes, I. *e*, p. 19/2, l. 12.
Infortunities, II. *k*, p. 9. No. 14, l. 2.
Infragible, II. *k*, p. 34, No. 11, l. 18.
Infringeable, infringeible, II. *k*, p. 52, No. 67, l. 14; *l*, p. 13/2, l. 37.
Inexpected, II. *k*, p. 11/1, l. 30.
Ingredience = entrance, I. *o*, p. 15/1, l. 16.
Ingression, II. *d*, p. 12/1, l. 11.
Inheritant = inherent? II. *o*, p. 8/1, l. 3.
Inioy, *v.*, I. *a*, p. 32/2, l. 42; p. 34/1, l. 5, etc.
Inkeeping, II. *b*, p. 18/2, l. 10.
Inkhorne, I. *a*, p. 13/2, l. 10.
In-liers, II. *f*, p. 7/1, l. 20.
Innocent, *sb.* = a fool, idiot, I. *s*, p. 6, st. 13.
Inough = enough, I. *a*, p. 4/1, l. 26, Pref. p. 13/1, l. 13; p. 36/1, l. 33; *o*, p. 3/2, l. 13; II. *c*, p. 12/2, l. 14, etc.
Inquest, I. *d*, p. 8/2, l. 33.
Inricht, *v.*, enriched, II. *d*, p. 7/2, l. 22; *n*, p. 12/2, l. 28.
Inroules, *v.*, I. *i*, p. 8/2, l. 33.
Insensible, II. *u*, p. 11/2, ll. 29, 46.
Insight, II. *l*, p. 11/1, l. 1; *p*, p. 12/2, l. 27.
In some = in sum, I. *b*, p. 17/1, l. 36; *e*, p. 13/2, l. 4.
Instance=motive—a Shakespearean use, I. *k*, p. 13/2, l. 7.
Instant, *adj.* = present, II. *c*, p. 57/2, l. 3.

Insteede, I. *a*, p. 41/1, l. 39.
Insue, *v.*, I. *a*, p. 33/2, l. 36; p. 49/1, l. 21.
Intemperancie, II. *j*, p. 14/2, l. 30.
Intend, *v.* = to be intent upon, I. *m*, p. 5/2, l. 22.
Intitled, intituled, II. *o*, p. 23/1, l. 33; *s*, p. 8/2, l. 4.
Intrapt, *v.*, I. *a*, p. 7/1, l. 14.
Intreat, *v.* = to treat, I. *i*, p. 7/2, l. 49; II. *k*, p. 35, No. 14, l. 7; *v*. p. 5/1, l. 10. Intreat with = entreat or beseech. Cf. Bib. Eng., p. 122. II. *c*, p. 15/2, l. 5; *s*, p. 37/1, l. 7
Inuited *at*, II. *b*, p. 18/2, l. 31.
Inward = intimate, I. *g*, p. 8/2, l. 3; II. *k*, p. 13, No. 27, l. 3; *s*, p. 7/2, l. 7. Job xix. 19: 'David was *inward* with God.' (Adams, i. 135.) Pepys, under date Aug. 23, 1668, relates how the Duke of York 'did with much inwardness tell me what was doing.' Dr. Henry More speaks of Cudworth and others as his 'inward friends.' See also Fuller's H. War, bk. II. c. 36.
Inward-blushing, I. *i*, p. 8/2, l. 15.
Ipse-quse, I. *d*, p. 13/1, l. 9.
I. O. V., to write I. O. U., II. *u*, p. 9/1, l. 13.
Irremoueable, II. *k*, p. 44, No. 41, l. 10; *q*, p. 8/2, l. 42.
Isop, isope, I. *a*, p. 11/2, l. 31; *t*, p. 3/1, l. 23; II. *c*, p. 39/2, l. 10.
Item, I. *d*, p. 13/1, l. 39.
Iuie-bush, tavern sign, and see Bush, I. *d*, p. 9/1, l. 4.

J

Jack (in music), I. *a*, p. 13/1, l. 59.
Jacke, Jack = coxcomb, I. *e*, p. 7/1, l. 3; p. 10/1, l. 15; *g*, p. 7/1, l. 15; II. *b*, p. 18/1, l. 57. 'I have not seen a dapper Jack so brisk,' Marlowe, Edward, II. i. 4.
Jacke, at iacke, II. *s*, p. 10/2, l. 38. Qu.—variant for 'juke' and = sleeping, *v.* juke.
Jacke a Lent, I. *q*, p. 6/1, l. 52.
Jacke a Lute, I. *s*, p. 6, st. 16.
Jacke and Gill, I. *s*, p. 9, st. 67.
Jacke of both sides, II. *b*, p. 8/2, l. 33; *k*, p. 8/2, l. 6.
Jacke of Lent, II. *t*, p. 12/1, l. 23.
Jacke will be a gentleman, II. *c*, p. 42/2, l. 38. Cf. Richard III., I. iii. 72.
Jacke-an-Apes, I. *a*, p. 10/1, l. 49; p. 10/2, ll. 3, 54; p. 17/2, l. 29; p. 18/1, l. 23; p. 19/1, l. 15; p. 21/1, l. 41; *e*, p. 8/1, l. 8; *g*, p. 10/1, l. 23.
Jackeanapeses, II. *c*, p. 57/2, l. 34; *d*, p. 13/1, l. 21; p. 16/1, l. 21; *k*, p. 34, No. 9, l. 7, No. 10, l. 9; *r*, p. 13/1, l. 23; *s*, p. 7/1, l. 7; p. 12/1, ll. 8, 13.
Jade, *sb.*, hagge—not usually applied to males, I. *b*, p. 10/1, l. 3; *f*, p. 19/1, l. 32; p. 23/1, l. 15; p. 25/2, l. 25; p. 26/2, l. 1; *g*, p. 7/1, l. 40; p. 11/2, l. 30; *m*, p. 8/1, l. 45; *s*, p. 13, st. 129; II. *d*, p. 12/1, ll. 20, 35; *f*, p. 7/1, l. 24; p. 11/2, l. 52.
Jagges, *sb.* (article of dress), I. *a*, p. 15/1, l. 15.
Jarre, at = at variance, II. *n*, p. 12/2, l. 33. 'Rule and sovereignty set us at jar.' (Peele's 'Edward I.,' p. 403.)
Jelosy, I. *a*, p. 40/1, l. 51; p. 55/2, l. 27.
Jelousnesse, II. *o*, p. 18/1, l. 32.
Jelouzie, II. *n*, p. 13/2, l. 9.
Jentle, *adj.*, I. *a*, p. 18/2, l. 23.
Jennet, I. *f*, p. 23/1, l. 15.
Jerke, *v.*, I. *e*, p. 9/2, l. 10.
Jerkes, *sb.*, ierke = devices: usually beatings, I. *a*, p. 7/2, l. 46; *b*, p. 17/2, l. 12; II. *s*, p. 13/2, l. 21.
Jerkins, *sb.*, ierken, I. *s*, p. 9, st. 62; II. *b*. p. 9/1, l. 47; p. 18/1, l. 47; *i*, p. 7/1, l. 13; II. *r*, p. 8/1, l. 34; *t*, p. 7/1, l. 15.
Jet, *v.*, ietting = strut, to strut rather than walk wantonly, I. *a*, p. 6/1, l. 13; p. 22/2, l. 32; *e*, p. 9/2, l. 10; *g*, p. 10/1, l. 23:—

> 'He wears a lord's reverence on his back,
> And Midas-like he *jets* at the court.'
> (Marlowe's Edw. II., i. 4.)

In Greene's James IV., iii. 3, the Queen being advised to assume male disguise says, 'What shall I jet in breeches like a squire?'
Jew (reproachfully), II. *k*, p. 23, No. 71, l. 6. 'I were a Jew if I should deceive him.'
Jewes trumpe, II. *s*, p. 5/1, l. 33.
Jigge, *sb.*, I. *m*, p. 7/1, l. 12; II. *l*, p. 10/1, l. 34.
Joane, I. *f*, p. 21/2, l. 40.
John a Sules, II. *g*, p. 9/1, l. 34. Qu.—error for Stiles, or = John-a-plough from sull a plough, or it may be from Suls, Fr. for elder-tree.
John hold my staffe = parasite, II. *m*, p. 7/2, l. 22.
John Sir = ignorant priest. 'Instead of a faithful and painful teacher, they have a poor Sir John, which hath better skill in playing at tables, or in keeping of a garden, than in God's word.' (Latimer's Sermon, p. 317.) Cf. this with Macaulay's 'young Levite,' who 'might not only be always ready in fine weather for bowls and in rainy weather for shovelboard, but might also save the expense of a gardener or of a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach horses.' (Hist. of Eng. c. 3.) I. *g*, p. 5/2, l. 28.
John-a-nods, noddes, I. *e*, p. 8/1, l. 1; *g*, p. 11/1, l. 1; II. *s*, p. 8/1, l. 5.
Joice, *sb.* = juice, I. *a*, p. 17/2, l. 45.
Jone (his old Jone), II. *c*, p. 48/2, l. 41.
Jone Juggle, II. *k*, p. 12, No. 23, l. 1.
Joy = give joy to, verb active, usually verb neuter. I. *j*, p. 7/2, l. 43.
Joyants, *sb.* = joints, II. *s*, p. 9/2, l. 11.
Joye = ornament, nick-nack, II. *c*, p. 41/2, l. 11.
Joynctes, *id.*, I. *a*, p. 28/1, l. 27.
Joynd stoole, I. *e*, p. 6/1, l. 9.
Joyning up, *v.*, = reconciling, II. *m*, p. 7/1, l. 40.
Joynt stoole, I. *f*, p. 23/1, l. 29.
Judicious, II. *q*, p. 4/2, ll. 23, 35; p. 6/1, l. 22; *r*, p. 7/2, l. 14.
Juke, at iuke = hawking term = obdormire, *i.e.* the birds go to sleep. II. *t*, p. 15/2, l. 13.
Jumpe, *v.*, II. *g*, p. 13/1, l. 13.

Junckets, iunkets, I. *b*, p. 13/1, l. 3; II. *c*, p. 16/2, l. 14.
Jurymen, II. *u*, p. 10/1, l. 22.
Jylliflowers, I. *a*, p. 11/2, l. 36.

K

Kât, II. *b*, p. 11/2, l. 15.
Kay = key, II. *b*, p. 17/1, l. 13.
Keake, *v.*, keaking, I. *e*, p. 6/1, l. 13; *f*, p. 26/1, l. 22; II. *k*, p. 49, No. 58, l. 2; *s*, p. 11/2, l. 14; p. 13/1, l. 3.
Keaking, *sb.*, II. *s*, p. 13/2, l. 8.
Kecke, keckt, *v.*, II. *s*, p. 13/1, l. 17; p. 13/2, l. 4.
Keep cut = keep within bounds, I. *m*, p. 9/2, l. 40.
Keisar, II. *c*, p. 13/1, l. 20.
Kenning, *sb.*, I. *k*, p. 14/1, l. 52.
Kertle, kertile, kertell, I. *e*, p. 8/1, ll. 4, 32; II. *l*. p. 8/1, l. 1.
Kerzies, II. *k*, p. 15, No. 35, l. 8; No. 36, l. 8.
Kestrell, I. *f*, p. 26/2, l. 4.
Kibes = a cut or chap on the heel, I. *g*, p. 8/2, l. 32. 'It is not the velvet slipper that can heal the kibe-heel.' (Brooke's Serm. iii. 179.)
Kie, *sb.*, II. *k*, p. 12/1, l. 41.
Kill, *sb.* = kiln, II. *b*, p. 19/2, l. 52.
King of Portugal, II. *f*, p. 7/1, l. 52.
King Pippin, I. *e*, p. 9/2, l. 50.
King or Keisar, II. *c*, p. 13/1, l. 21. So Spenser *frequenter*.
Kinde, *sb.*, I. *a*, p. 10/1, ll. 45, 50; *f*, p. 26/2, l. 4; *o*, p. 8/1, l. 46; p. 11/1, l. 3, etc.
Kind = kin, I. *j*, p. 7/2, l. 19.
Kindly choaked = with the same thing that he had chosen: the instrument of his death was after the 'kind' of his wish. See Bib. Eng., p. 161. I. *k*, p. 10/1, l. 25.
Kindely, *adv.*, kindly, I. *k*, p. 10/2, l. 25; *o*, p. 12/1, l. 8; p. 13/1, l. 4; *s*, p. 13/2, l. 2.
Kinred, I. *s*, p. 5, st. 2; II. *o*, p. 21/2, l. 41.
Kirtle, I, *a*, p. 30/1, l. 20.
Kitlings, II. *s*, p. 6/1, l. 36.
Kittes, I. *f*, p. 21/2, l. 27.
Knackes, *sb.*, I. *a*, p. 15/1, l. 12; p. 58/2, l. 39; II. *u*, p. 9/1, l. 20.
Knagges, I. *u*, p. 10/2, l. 37.
Knapping, *v.* = snapping at, as in the Psalm, '*Knappeth* the spear in sunder,' II. *m*, p. 6/1, l. 39. See Nares, *s.v.*
Knaue, I. *a*, p. 13/1, l. 5; II. *f*, p. 8/1, l. 2.
Knaue, *v.*, I. *e*, p. 7/2, l. 11.
Knaue of Clubbes, I. *f*. p. 25/2, l. 28.
Knauish, I. *a*, p. 15/1, l. 11.
Knees, of my soule and heart, II. *a*, p. 5/1, l. 5, *et alibi*. Cf. Prayer of Manasses, Bib. Eng., p. 263,
Knick-knackers, II. *s*, p. 6/2, l. 28.
Knitting—qu. knitted? I. *b*, p. 14/2, l. 31.
Knoule, *v.*,—by stress of rhyme, I. *a*, p. 30/2, l. 28.
Knowen, I. *a*, p. 29/1, l. 38; p. 35/1, l. 8; *b*, p. 14/2, l. 49; p. 24/1, l. 51, etc.
Koope, *v.*, II. *c*, p. 41/1, l. 51. Query—if this does not mean, chaffer away so that she may not have the use of it? Or is it a misprint for 'keepe' or = coop, *v.*, to shut up.
Kow, I. *g*, p. 9/2, l. 10.

L

LABORINTHE, laborinth, I. *n*, p. 9/1, l. 35; II. *j*, p. 6/2, l. 52; p. 11/2, l. 49; *l*, p. 17/2, l. 51.
Labourous, I. *m*, p. 9/2, l. 11.
Laboursome, II. *e*, p. 11/1, l. 18.
Laced, *v.*, II. *k*, p. 42, No. 32, l. 28.
Laced mutton, II. *c*, p. 62/1, l. 18; *g*, p. 11/1, l. 45.
Lack-latine, Sir John, I. *e*, p. 6/2, l. 24. 'Some will say our curate is naught, an ass-head, a dodipole, a lack-latin' (Latimer's Serm. p. 304).
Lady, *v.*, to lady it = to affect the manners of a lady, I. *e*, p. 10/1, l. 16.
Laiemen = lay-men, I. *b*, p. 17/1, l. 48; *o*, p. 15/2, l. 18.
Laier, *sb.*, rabbits of one laier, II. *g*, p. 8/1, l. 49. See Hacket's Life of Williams, II. 166.
Laire, at laire, II. *s*, p. 6/1, l. 9.
Lampe, tasted the, II. *q*, p. 4/1, l. 3, in authorem.
Landresse, see launderesse, I. *s*, p, 9, st. 61.
Lang debiete, II. *s*, p. 9/1, l. 15.
Languisoing, *v.*, II. *d*, p. 15/1, l. 31.
Lanthorne, I. *j*, p. 7/2, l. 33.
Lapidaries = jewellers, II. *b*, p. 9/1, l. 29.
Larum, I, *b*, p. 19/2, l. 14; II. *d*, b. 26/1, l. 53.
Lash, *v.*, (to lash it out), I. *a*, p. 57/2, l. 51.
Lattice, red = alehouse, II. *p*. p. 11/2, l. 4, and note. See Nares, *s.v.*
Launcing, *v.*, II. *r*, p. 7/1, l. 15.
Launderesse, II. *e*, p. 8/2, l. 33.
Laundrer, launderers, launders, II. *c*, p. 59/1, l. 30; *t*, p. 12/1, l. 10; p. 11/1, l. 22.
Lawde, *sb.*, I. *b*, p. 28/1, l. 36.
Lawne, *sb.*, I. *a*, p. 11/1, ll. 53, 57; p. 15/1, l. 49.
Lawnde = lawn, glade or park, I. *g*, p. 11/2, l. 11.
'Alate we ran the deer, and through the *lawnds*
Stripped with our nags the lofty frolic bucks.'
(Greene's Friar Bacon, opening): Venus and Adonis, l. 813.
Layman, see Laiemen.
Layre = lair, II. *t*, p. 6/2, l. 28.
Lazie bones, I. *e*, p. 12/1, l. 31.
Leace, *sb.*, I. *b*, p. 15/1, l. 21.
Lead, *v.* = led, I. *d*, p. 10/1, l. 13; II. *c*, p. 9/1, l. 32.
Leapes, *sb.* = wicker baskets, II. *t*, p. 10/1, l. 33.
Learne, *v.* = to teach, I. *a*, p. 57/2, l. 58; *d*, p. 5/2, l. 41; *o*, p. 11/1, l. 24; p. 15/1, l. 9; II. *a*, p. 12/2, l. 23, etc.
Learned, is learned = has, II. *t*, p. 8/2, l. 14.
Leas, I. *e*, p. 7/2, l. 32.
Least = lest, II. *c*, p. 15/2, l. 32.
Leaud = lewd, II. *j*, p. 14/1, l. 16.
Leauell stakes, II. *k*, p. 41, No. 29, l. 9.
Led, *sb.* = lead (metal), I. *g*, p. 12/1, l. 33.

Leeke = like, I. *a*, p. 50/1, l. 52.
Leeke, *v.* = to like, *i.e.*, to please, I. *b*, p. 21/2, l. 28.
Leere, *v.*, leerde, I. *b*, p. 10/1, l. 19; *f*, p. 21/1, l. 46; *n*, p. 6/2, l. 45; I. *o*, p. 7/2, l. 7; II. *g*, p. 7/1, l. 26, etc.
Leeres, *sb.*, II. *k*, p. 47, No. 50, l. 10.
Leering, *adj.*, I. *m*, p. 9/2, l. 5; II. *f*, p. 6/2, l. 1; *l*, p. 15/1, l. 17.
Leering, *v.*, II. *f*, p. 7/2, l. 24.
Leese, *v.* = to lose, I. *a*, p. 35/1, l. 17; *d*, p. 14/1, l. 36; *n*, p. 5/2, l. 26; p. 8/2, l. 46; *o*, p. 7/1, l. 21, etc.
Leeve = lief, II. *i*, p. 5/1, l. 29.
Legerdemaine, II. *g*, p. 8/2, l. 29; *k*, p. 18, No. 45. l. 20.
Legge, to make a legge = to bend the leg or knee in obeisance, II. *c*, p. 42/2, l. 40; *u*, p. 12/2, l. 1. Of frequent occurrence, *e.g.*, Jonson's Tale of a Tub, iv. 1; Hudibras, iii., l. 352; Cowper's Yearly Distress, 'So in they come, each makes a leg.' Earlier (Fox, iii. 1), 'inferior parasites . . . who make their revenue out of legs and faces.'
Legged, *v.*, II. *g*, p. 6/2, l. 33.
Let, *v.*, I. *a*, p. 35/2, title.
Let, *sb.*, I. *b*, p. 8/1, l. 18.
Lettys, I. *a*, p. 54/2, ll. 39, 43, etc.
Leude, *adj.*, I. *b*, p. 27/1, l. 29.
Leuying, *v.* = aiming, II. *u*, p. 6/1, l. 43.
Level, taking = taking taxes or dues, I. *g*, p. 8/2, l. 40. Halliwell says to 'level' is to tax (*s.v.*)
Lewd = ignorant, I. *o*, p. 6/1, l. 20.
Lewdly, I. *t*, p. 21/2, l. 33.
Licoris, *adj.*, II. *l*, p. 14/2, l. 35.
Lief = life, II. *v*, p. 3, ll. 12, 22.
Light = lit, II. *i*, p. 9/2, l. 35.
Light of = light on: 'of' = on four lines later, *et freq.*, I. *k*, p. 9/2, l. 35. Cf. Bib. Eng. p. 85.
Lightsome, I. *i*, p. 7/2, l. 11.
Like, *v.*, likte, I. *a*, p. 7/1, l. 54; p. 31/2, ll. 2, 43; *t*, p. 4/1, l. 9; II. *k*, p. 21, No. 59, l. 13.
Like, *v.*, to like of, I. *a*, p. 17/1, l. 2; II. *c*, p. 60/2, l. 23.
Limed, *v.* (and see 'Lyme'), II. *e*, p. 5/1, l. 32; *r*, p. 13/1, l. 22.
Lime-rod, II. *t*, p. 7/2, l. 15.
Limmes—qu. misprint for 'limmers' = vagabonds? II. *t*, Haruest, p. 7, l. 5. Or is it = limbs, as we say 'lazy bones'?
Limons, II. *c*, p. 28/2, l. 1.
Linage, *sb.* = lineage, II. *k*, p. 12, No. 22, l. 14; *m*, p. 5/1, l. 52; *n*, p. 7/1, l. 16, etc.
Ling, *sb.*, II. *b*, p. 10/2, l. 40; *k*, p. 24, No. 74, l. 6; No. 75, l. 7.
Linguist, *v.*, II. *n*, p. 7/1, l. 23.
Lins, *v.* = to cease—misprinted 'liu,' I. *a*, p. 13/1, l. 26; II. *e*, p. 6/2, l. 17.
Liquorish, II. *p*, p. 6/2, l. 27.
List, *v.*, I. *a*, p. 9/1, l. 27; p. 39/2, l. 29; *t*, p. 22/1, l. 39, etc.
List, *sb.*, II. *b*, p. 19/1, l. 13.
Lite, *sb.*, I. *j*, p. 7/2, l. 36.
Lither, *adj.*, II. *b*, p. 9/1, l. 16.
Little world, II. *b*, p. 18/2, l. 48.
Liuely = living, II. *j*, p. 7/1, l. 17.
Liuelyhood, I. *k*, p. 8/2, l. 2.
Livinge-dyinge, I. *c*, p. 3, st. 7.
Livlye, *adj.* = living, I. *c*, p. 4, st. 23; p. 7, st. 59; p. 8, st. 74.
Liu—qu. misprint for 'lin?' II. *e*, p. 6/2, l. 17.
Loadstane, II. *r*, p. 6/2, l. 35.
Loath, *v.*, II. *a*, p. 7/2, l. 25.
Lobbe, I. *e*, p. 10/1, l. 12.
Lobcoke, lobcocke, I. *a*, p. 15/2, l. 37; p. 16/1, l. 56; *s*, p. 9, st. 67.
Lobkin, II. *g*, p. 8/2, l. 2; *s*, p. 10/2, l. 27.
Lobligatorie—play on word obligatorie, II. *s*, p. 8/1, l. 11.
Lob-lollie, loblollies, II. *k*, p. 9/2, l. 38; *s*, p. 11/1, l. 30.
Lobstart, II. *s*, p. 8/2, l. 43.
Lockt gates, II. *t*, p. 15/1, l. 11 (from bottom). See Scott's Old Mortality, ch. viii.: 'It was a universal custom in Scotland that, when the family was at dinner, the outer gate of the Court-yard, if there was one, and if not, the door of the house itself, was always shut and locked, and only guests of importance or persons upon urgent business, sought or received admittance at that time.' Notice also the capital story in the note at foot of the page: and cf. Comedy of Errors, III. 1. So also in Breton's A Mad World (II. *i*, p. 6/2, l. 4), 'finding the dore shut, I did imagine that the servants were all at dinner.'
Lode-horse, loade-horse, II. *t*, p. 7/2, l. 32; p. 10/1, l. 33.
Logger-headed, I. *e*, p. 6/1, l. 8; *f*, 24/2, l. 25; *g*, p. 7/1, l. 1.
Loll, *sb.*, I. *e*, p. 10/1, l. 12.
Lombarde Streete, I. *a*, p. 14/1, l. 46.
Longed, *adj.*, I. *k*, p. 10/2, l. 14.
Looking labour, II. *b*, p. 7/2, l. 25.
Loose, *v.* = to lose, loosing, I. *a*, p. 22/1, l. 27; *b*, p. 11/1, l. 11; p. 18/1, l. 2, etc. etc.
Loosing, *sb.* = losing, I. *o*, p. 15/2, l. 8.
Looue, *v.* = love, I. *a*, p. 5/1, l. 34; p. 6/1, l. 11, etc.
Lothebury, 'Hee that will Brase his face at Lothebury, I. *f*, p. 24/2, l. 25.
Loue and labour lost, I. *d*, p. 10/2, l. 1.
Loue-roome, II. *k*, p. 11/2, l. 41.
Louely, *adj.* = loving, I. *o*, p. 11/2, l. 12.
Loute, *sb.*, lowte, lout, I. *a*, p. 4/1, l. 12, Pref.; p. 10/2, l. 25; p. 17/1, l. 46; p. 33/1, l. 9; *e*, p. 10/1, l. 12; *f*, 24/2, l. 25; *m*, p. 7/1, l. 13.
Lovlie, I. *c*, p. 8, st. 74.
Low exchange, and see High exchange, I. *a*, p. 14/1, l. 6.
Lowre, *v.*, II. *l*, p. 15/1, l. 15.
Lowse, I. *m*, p. 8/1, l. 50.
Lowsie bush, II. *s*, p. 9/1, l. 5.
Lowtishnesse, I. *a*, p. 16/1, l. 45.

Lubber, II. *d*, p. 13/1, l. 29; *j*, p. 7/2, l. 53; *u*, p. 8/2, l. 2.
Lubberly, II. *m*, p. 6/2, l. 7.
Lud-gate, II. *i*, p. 13/1, l. 37.
Luld, I. *a*, p. 60/2, l. 3.
Lurch, give the, = cheat; linch = steal, I. *e*, p. 6/2, l. 27. Fuller's H. War: Hudibras, P. III. i. 646, and in Gay's Trivia, III. 64.
Lurch-men, II. *i*, p. 12/2, l. 50.
Lure, *sb.*, II, *c*, p. 18/1, l. 12; p. 56/2, l. 47; *j*, p. 8/1, l. 22; p. 11/1, l. 20.
Luring, *v.*, hawking term, II. *j*, p. 7/1, l. 5.
Luripups, II. *k*, p. 34, No. 10, l. 4: Liripoop, II. *k*, Letter 10, l. 4, and note. See Nares, *s.v.* This example is analogous to that which he quotes from Fletcher's Pilgrim, where a girl at her pranks is called 'a young lirry-poope.' As the word of old meant a doctor's scarf, to 'play one's liripups' may be compared to the fencer's phrase 'playing one's prize;' meaning at first going through the exercises necessary to obtain a degree, and coming later to mean something very like playing the fool: perhaps from the contempt into which the over-subtleties of Scholasticism fell. Cf. dunce from Duns Scotus.
Lustie-guts, II. *k*, p. 33, No. 7, l. 12.
Lustlesse, I. *t*, p. 3/1, l. 5.
Luxurious, II. *j*, p. 14/2, l. 36.
Lycquor, II. *c*, p. 9/1, l. 40.
Lymed, *v.*, II. *k*, p. 10/1, l. 13.
Lyme-hound = hound led in a leash or line, II. *g*, p. 9/1, l. 18.
Lyn, *v.*, and see Lins, II. *t*, p. 14/1, l. 21.
Lytes = lungs, I. *o*, p. 11/1, l. 9.

M

MAADST, I. *a*, p. 22/2, ll. 23, 27, 31, etc.
Machauile, machauell, machiuile, machiauil, I. *b*, p. 17/1, l. 53; *e*, p. 8/1, l. 52; *f*, p. 25/1, l. 8; *m*, p. 8/1, l. 7; II. *b*, p. 12/2, l. 47; *t*, p. 7/1, l. 40.
Machiuilian, machauilian, I. *p*, p. 4/2, l. 6; *r*, p. 3/1, l. 11; II. *j*, p. 4/1, l. 8; *k*, p. 6/2, l. 23.
Madding, I. *d*, p. 12/2, l. 25; *e*, p. 13/1, l. 30; *f*, p. 18/2, l. 18; *g*, p. 8/2, l. 33; *i*, p. 5/2, l. 50; *j*, p. 8/2, l. 19; II. *c*, p. 25/1, l. 17.
Madge Howlet, I. *s*, p. 13, st. 123.
Mad-head, *adj.*, I. *f*, p. 22/1, l. 28.
Mad-head, *sb.*, II. *g*, p. 4/1, l. 12, To Reader.
Mad-headed, I. *f*, p. 23/2, l. 11; II. *c*, p. 56/1, l. 6.
Magnifico, II. *l*, p. 13/1, l. 48.
Magot-a-pie, II. *k*, p. 13/1, ll. 13, 49.
Maide-Marian, marion, I. *e*, p. 8/1, l. 39; *f*, p. 23/1, l. 37; *g*, p. 8/1, l. 9; *q*, p. 6/1, l. 54; *s*, p. 10, st. 82;
Maid Marian, II. *b*, p. 17/1, l. 18; *g*, p. 7/1, l. 32; *k*, p. 33, No. 7, l. 5, No. 8, l. 9; *k*, p. 41, No. 28, l. 9; p. 44, No. 43, l. 13.
Maiden-blush, *adj.*, I. *o*, p. 7/2, l. 1.
Maiden hear, I. *t*, p. 3/2, l. 20.
Maister workeman, II. *u*, p. 14/2, ll. 47, 48.
Makers, *sb.*, II. *t*, p. 7/2, l. 44.
Make, *sb.* = mate, I. *t*, p. 13/2, l. 24; p. 19/1, l. 14.
Mal-content, *sb.* = discontent, II. *b*, p. 20/2, l. 12.
Male, shirt of, II. *u*, p. 12/1, l. 33.
Maliced, *v.*, II. *o*, p. 20/2, l. 28.
Malkins old mare, II. *g*, p. 8/1, l. 35.
Malipart, Sir Morris, II. *k*, p. 12, No. 24, l. 1.
Mallard, II. *t*, p. 10/1, l. 32.
Malligo, II. *s*, p. 8/2, l. 28.
Malt above the wheate, II. *t*, Haw. l. 13.
Maltman, I. *a*, p. 58/2, l. 49.
Mammaday Pudding (and see 'mummada') II. *u*, p. 14/2, l. 21. Stowe (quoted by Nares, *s.v.*) mentions one Mother Mam-pudding, no doubt so called from her resemblance to the delicacy here alluded to.
Mams, I. *a*, p. 4/1, l. 6.
Manages, II. *j*, p. 15/1, l. 11.
Manchet, II. *b*, p. 9/2, l. 51.
Mane-combe, II. *g*, p. 8/1, l. 31.
Manerly, I. *s*, p. 6, st. 17.
Man-childe, II. *r*, p. 13/1, l. 15.
Manish Dogge, II. *u*, p. 14/2, l. 38.
Man of Gotham, II. *r*, p. 8/1, l. 1.
Manie way = in many ways, II. *u*, p. 10/1, l. 9.
Manned, but with a poore boye: 'The gates were shut and partly man'd, partly boy'd against him' (Fuller's Cambr. p. 96, ¶ 16), II. *c*, p. 38/2, l. 11.
Mansion house, I. *b*, p. 22/2, l. 38.
Many a one, I. *b*, p. 9/2, l. 14; II. *g*, p. 4/1, l. 6, To Reader.
Many, a many, I. *s*, p. 11. st. 87.
Man'd = tamed, as 'un-manned' is = untamed. See Nares on the latter word. Cf. Churchyard's verses in his Jane Shore, 'Compell the hawke to sit that is un-mande,' etc.
Manning, *v.*, mand, I. *b*, p. 10/2, l. 3; II. *r*, p. 15/1, l. 10.
Map of miserie, II. *k*, p. 38, No. 19, l. 24.
Marchant, I. *g*, p. 7/1, l. 16; *k*, p. 7/2, l. 29; p. 9/2, l. 1; *j*, p. 8/2, l. 37, etc.
Margerian, II. *s*, p. 9/2, l. 19.
Marish, I. *e*, p. 7/1, l. 20; p. 8/1, l. 6,
Market matches, II. *l*, p. 7/1, l. 48.
Marrie, marry, II. *c*, p. 15/1, l. 54; p. 45/1, l. 20.
Maskers, II. *t*, p. 11/2, l. 1.
Masking, *adj.*, I. *b*, p. 23/1, l. 16.
Master print, I. *k*, p. 60/1, In Authorem, l. 5. Cf. 'master spirit,' etc. etc.
Mastership, II. *s*, p. 11/1, l. 35.
Mate, I. *f*, p. 19/2, l. 15, and p. 20/2, l. 37. See Bib. Eng. p. 50, 'a mighty power of struggling mates' Greene's Alphonsus, p. 228), 'that usurping mate' (*ib.* p. 234)—disparagingly used.
Mate, *v.*, I. *g*, p. 5/1, l. 10.
Mate (chess), I. *t*, p. 6/1, ll. 10, 13.
Mate, *sb.* = companion, II. *k*, p. 12, No, 22, l. 9.
Mattocke, I. *m*, p. 8/1, l. 47.
Maudelina, II. *s*, p. 9/2, l. 20.
Maugre, I. *e*, p. 8/2, l. 51.

Maulkin, II. *k*, p. 19, No. 53, l. 19; *l*, p. 9/2, l. 12.
Mault, I. *a*. p. 58/2, l. 21.
Maund, I. *g*, p. 11/1, l. 12.
Maurice daunce, II. *g*, p. 7/1, l. 32.
Mawdlen, I. *c*, p. 5, st. 38.
Mawe = an old game at cards, I. *f*, p. 25/2, l. 29.
Mawkin = wench or girl—still used in the Eastern counties, I. *e*, p. 6/1, l. 2.
May-painting, *sb.*, II. *u*, p. 6/2, l. 51.
May-game, maie-game, II. *k*, p. 33, No. 7, l. 8; *k*, p. 11/2, l. 30; p. 12/1, ll. 3, 22.
Maynteyneth, *v.*, II. *v*, p. 8/1, l. 11.
Maze = labyrinth, I. *l*, p. 21/1, l. 2.
Mazed, *v.*, maze, I. *d*, p. 12/2. l. 25; *t*, p. 14/2, l. 43; II. *c*, p. 15/1, l. 1.
Mealehouse, I. *a*, p. 16/1, ll. 13, 19.
Meale-woman, II. *f*, p. 6/2, l. 26.
Meane, *sb.*, I. *n*, p. 9/2, l. 26; II. *d*, p. 5/2, l. 7; *j*, p. 6/2, l. 4.
Meane, *adj.*, I. *s*, p. 8, st. 46; II. *c*, p. 14/1, l. 30; *e*, p. 10/2, l. 25, etc.
Measure, tread a measure, I. *f*, p. 23/1, l. 36.
Meate—applied to milk, I. *f*, p. 23/2, l. 29. See Bib. Eng., p. 159.
Meating = measuring, as in St. Matthew, VII. 2, II. *g*, p. 9/2, l. 34.
Mediocritie = moderation—a Latinism, II. *k*, letter 33, (1603, text), l. 32.
Medow-plot, II. *k*, p. 34, No. 8, l. 16.
Mee thinketh, II. *k*, p. 18, No. 47, l. 7.
Meere, I. *a*, p. 49/1, l. 14.
Meete, *v.*, II. *p*, p. 11/2, l. 10.
Meigrum, II. *k*, p. 9/2, l. 2.
Melancholike, melancholicke, melancolike, I. *a*, p. 45/1, l. 35; II. *b*, p. 20/2, l. 35; *c*, p. 62/1, l. 45; *s*, p. 6/1, l. 38; *t*, p. 5/1, l. 20.
Melch-cow, II. *k*, p. 7/1, l. 45.
Meloncholie, II. *c*, p. 61/1, l. 38.
Melowne, II. *t*, p. 9/2, l. 29.
Mencon, II. *v*, p. 7/2, l. 25.
Mendment, II. *g*, p. 13/1, l. 16.
Menion = minion, I. *e*, p. 10/1, l. 10.
Ment, *v.*, I. *a*, p. 18/1, l. 37.
Merceir, II. *r*, p. 7/2, l. 43.
Merely = merrily, I. *a*, p. 16/2, l. 10.
Meridianis, II. *b*, p. 20/1, l. 40.
Merline, II. *t*, p. 6/1, l. 33. Gascoigne has a poem (edition Hazlitt I. p. 356), 'written to be sent with a ryng, wherein are engraved a Partrich on a Merline's foot.'
Merrie go sorrie, Merry goe sorry = mixture of joy and sorrow, II. *c*, p. 49/2, l. 14 (from bottom); *d*, p. 25/1, l. 17; *h*, p. 14, No. 30, l. 18; *m*, p. 8/2, l. 27. 'Go' has a similar place in our expression, 'happy-go-lucky.'
Merueile, *v.* = marvel, Fr. merveille, I. *a*. p. 49/1, l. 8.
Met, *v.*, query = mete, I. *a*, p. 14/1, l. 44.
Mettel, II. *k*, p. 11/2, l. 44.
Mew, *v.*, II. *f*, p. 6/1, l. 15.
Mew, *sb.*, II. *t*, p. 8/2, l. 34.
Mewed, *adj.*, halfe mewed head of deer, II. *t*, p. 11/2, l. 34.
Mezled, *adj.*, I. *a*, p. 26/2, l. 15.
Mezill, II. *k*, p. 53/1, l. 22.
Miching, I. *a*, p. 55/2, l. 13.
Mickle, I. *a*, p. 35/1, ll. 34, 52; II. *c*, p. 7/1, l. 2.
Middest, II. *c*, p. 62/2, l. 40; *n*, p. 13/1, ll. 24, 27; *u*, p. 12/1, l. 35.
Middle humord, I. *q*, p. 6/2, l. 23.
Miery, I. *a*, p. 26/2, l. 19.
Miers = mires, I. *b*, p. 8/2, l. 16.
Milk-soppe, *adj.*, I. *f*, p. 23/2, l. 35.
Milch cowes, II. *m*, p. 7/2, l. 43.
Millers mare, II. *g*, p. 7/1, l. 25.
Milstones, to see into, I. *a*, p. 24/2, l. 4.
Minceth = walk deliberately, Isaiah, iii. 16, I. *e*, p. 9/1, l. 31. Cf. Herrick, Glossarial Index, *s.v.*
Minikin, II. *g*, p. 7/1, l. 11. Does this shed any light on the word 'mimock or mimick' of Midsummer Night's Dream (4to.) changed to 'mimmic k' in the folio? See also Lear, III. 6, 45.
Minkes, minks, I. *e*, p. 10/1, l. 10; II. *c*, p. 43/2, l. 1; p. 44/2, l. 46—nothing satisfactory on this word is to be found in our Dictionaries. Richardson derives it from 'miniken.'
Minions, minion, I. *b*, p. 18/2, l. 3; *e*, p. 9/1, l. 42; *k*, p. 15/2, l. 29; *m*, p. 7/2, l. 51; II. *c*, p. 43/1, l. 44; *g*, p. 12/1, l. 50; *j*, p. 8/2, l. 51; *k*, p. 10/2, l. 42.
Minister = curate in charge; pastor = rector, often an absentee, II. *n*, p. 14/1, l. 31.
Minsing, *adj.*, I. *b*, p. 13/2, l. 14.
Misconceipted, I. *k*, p. 10/2, l. 5.
Misconceived, *v.*, II. *k*, p. 19, No. 52, l. 3.
Misdeede, I. *r*, p. 6/2, l. 2.
Misdemeanures, I. *o*, p. 9/2, l. 18.
Mise = mice, II. *k*, p. 11/1, l. 25.
Miser, *adj.*, I. *b*, p. 12/1, l. 4; *e*, p. 11/2, l. 35.
Miser, *sb.* = wretch, II. *c*, p. 45/2, l. 16; p. 51/2, l. 8.
Miserable = miserly, I. *m*, p. 7/2, l. 1; *s*, st. 94, l. 1: 'miserable Laban' (Adams i. 26), 'he that is miserable to himself will never be liberal to others' (*ib.* p. 195).
Miser-minded, I. *m*, p. 10/2, l. 27.
Misery = covetousness, miserliness, I. *b*, p. 17/1, l. 45; II. *i*, p. 8/2, l. 13; *r*, An Unworthy Gentleman, p. 8, l. 4.
Mislike, *v.*, II. *c*, p. 60/2, l. 20; *t*, p. 7/2, l. 44.
Misliking, misliking of, I. *a*, p. 32/2, l. 1.
Misrule, Lord of, II. *t*, p. 11/1, l. 41.
Misse, *sb.*, II. *k*, p. 33, No. 7, l. 18.
Mistaken, *adj.*, II. *m*, p. 6/1, l. 20; *o*, p. 20/1, l. 12.
Mistell, II. *s*, p. 5/1, l. 29.
Mistermed, II. *a*, p. 5/2, l. 27.
Misused = misled (see 'misword'), No. 69, l. 2.
Mis-word, put into mouth of a clown, II. *k*, p. 23, No. 68, l. 3. See Sylvester's Du Bartas—The Captaines, l. 1015.
Moale-eie, I. *e*, p. 5/1, l. 24.
Moane, *sb.*, I. *t*, p. 20/2, l. 9.

Moate = mote, I. *q*, p. 7/1, l. 2 ; *s*, p. 13, st. 120.
Moath, I. *g*, p. 9/1, l. 50.
Moe, mo = more, I. *a*, 11/2, l. 52 ; p. 12/2, l. 39 ; p. 16/1, l. 44, etc. etc.
Moes, *v.*, II. *m*, p. 7/2, l. 29.
Moiled, *v.*, moyled, II. *i*, p. 6/1, l. 5 ; *t*, p. 10/2, l. 17.
Moity, II. *k*, p. 6, No. 1, l. 13.
Mole-like, I. *q*, p. 5/1, l. 36.
Molt, *v.* = to moult, II. *f*, p. 6/1, l. 13.
Mome, *sb.*, I. *a*, p. 19/1, l. 39 ; p. 26/2, l. 3 ; *s*, p. 7, st. 36.
Monarch, *v.*, I. *e*, p. 9/2, l. 30.
Monckish, I. *b*, p. 10/2, l. 26.
Mone, *sb.*, I. *b*, p. 27/1, l. 7 ; *d*, p. 13/1, l. 26 ; II. *c*, p. 6/2, l. 11 ; p. 23/1, l. 29.
Monefull = grievous, calling forth moans, I. *j*, p. 12/1, l. 38.
Moneths mind, II. *m*, p. 9/1, l. 22.
Money-master, II. *l*, p. 6/2, l. 31.
Moneyed = bribed, or rewarded with money, II. *o*, p. 19/1, l. 51.
Mony-men, II. *s*, p. 6/1, l. 31.
Monkie, pretty monkie, term of endearment, II. *b*, p. 16/1, l. 25.
Monkie, to play the monkie, I. *m*, p. 7/2, l. 5.
Moore, *sb.*, II. *f*, p. 6/2, l. 40.
Moorish, *adj.* = moorland, I. *g*, p. 7/2, l. 12 ; II. *g*, p. 6/2, l. 35.
Moorning, I. *t*, p. 13/2, l. 24.
Mooue, *v.*, moouing, I. *a*, p. 21/2, l. 21 ; *d*, p. 11/1, l. 6, etc.
Moouer, II. *o*, p. 8/1, l. 18 ; *q*, p. 9/2, l. 2.
Mopping, I. *b*, p. 18/1, l. 10.
Mopt, *v.*, II. *s*. p. 11/1, l. 34.
More halfe asunder, I. *a*, p. 13/1, l. 45.
Morice, II. *b*, p. 14/1, l. 24 ; *k*, p. 11/2, l. 31.
Morice, five pennie morice, II. *d*, p. 25/2, l. 22.
Morne, *v.* = mourn, I. *b*, p. 7/1, l. 28 ; *c*, p. 3, st. 12.
Morris, moris daunce, I. *f*, p. 20/2, l. 6 ; p. 22/2, l. 42 ; *g*, p. 8/1, l. 9 ; *m*, p. 7/1, l. 13 ; *s*, p. 6, st. 16 ; II. *d*, p. 16/1, l. 21 ; *f*, p. 6/2, l. 22 ; *g*, p. 7/1, l. 7 ; *k*, p. 33, No. 7, l. 8 : p. 41, No. 28, l. 10 ; *k*, p. 12/1, l. 3 ; *t*, p. 8/2, l. 16.
Morrice-dancers, I. *g*, p. 12/2, l. 4 ; II. *k*, p. 33, No. 7, l. 17 ; p. 41, No. 29, l. 10.
Morrowing, *sb.*, = putting off till to-morrow ; Greek *αὐριζω*, I. *m*, p. 9/1, l. 39.
Mother (the), II. *k*, p. 13/2, l. 16.
Mouse, a man or a, II. *t*, p. 15 (Jen) : this also occurs in Appius and Virginia by R. B., 1575 (Hazlitt's Dodsley, IV. 128). 'It is but haphazard, a man or a mouse.'
Moule-catcher, II. *f*, p. 5/2, *l.* 33.
Moules, II. *f*, p. 6/2, l. 8.
Mought, moughst, *v.*, I. *a*, p. 7/1, ll. 9, 11 ; p. 12/1, l. 33 ; p. 21/1, l. 19, etc.
Mount Noddy, II. *g*, p. 6/2, l. 28.
Mouse, mowse, sweet mouse, a term of endearment, I. *t*, p. 18/2, l. 17 ; II. *c*, p. 37/1, l. 18 ; p. 43/1, l. 34.
Mowd, *v.*, *s*, II. p. 11/1, l. 34.
Mowing, *v.*, I. *b*, p. 18/1, l. 10 ; II. *b*, p. 16/1, l. 11.
Mowles, *sb.* = moles, I. *g*, p. 12/2, l. 34 ; *s*, p. 13, st. 120.
Mownte, *sb.*, I. *t*, p. 23/1, l. 22.
Moyled = dirtied, *not* toiled, II. *t*, p. 10 (October).
Moyses, II. *o*, p. 15/2, ll. 13, 14.
Muce, *sb.*, I. *f*, p. 23/2, l. 53. See Fuller's H. State, p. 162.
Much = not at all, expression of contempt—as in Shakespeare, II. *c*, p. 47/2, l. 32. '(Vint.) Come, give it me again. (Rob.) Ah much ! when, can you tell?' (Marlowe's Faustus, III. 3). See Nares, *s.v.*
Much adoe about nothing, I. *k*, p. 5/2, l. 7 ; II. *u*, p. 7/2, l. 22 ; p. 12/1, l. 1.
Much-appawled, II. *d*, p. 28/2, l. 16.
Mues = wretch. Cf. Fuller's Ch. Hist. v. p. 233, ¶ 26.
Muffe, *sb.*, I. *f*, p. 24/1, l. 52 ; *n*, p. 13/1, l. 29.
Mumbled, *v.*, mumbles, I. *b*, p. 18/1, l. 23 ; II. *l*, p. 14/2, l. 12.
Mumnada pudding, and see mammaday, II. *s*, p. 10/2, l. 29.
Mummers, II. *t*, p. 11/2, l. 1.
Mump = grimace, *v.*, I. *e*, p. 9/2, l. 10.
Mungrell, II. *b*, p. 12/1, l. 37 ; *r*, p. 8/1, l. 42.
Murrian = morion, II. *r*, p. 9/1, l. 20.
Muskadine, II. *g*, p. 11/1, l. 24.
Muscle-boat, II. *b*, p. 8/2, l. 5.
Muscouia, II. *t*, p. 7/2, l. 30.
Muses, *sb.*, muse, II. *d*, p. 11/2, l. 12 ; p. 13/1, l. 4 ; *t*, p. 15/2, l. 16.
Muses, in the muses, II. *b*, p. 15/2, l. 12.
Muses, standing in the, II. *d*, p. 11/2, l. 41 ; p. 17/1, l. 12.
Mustachios, II. *c*, p. 57/2, l. 47.
Mustriship, II. *c*, p. 41/1, l. 15.
Mutiners, mutiner = mutineer, 'Mutine' as verb was then common, II. *f*, p. 6/1, l. 2 ; *n*, p. 8/1, l. 6.
Muttons, II. *b*, p. 17/1, l. 16.
Muze, *sb.*, standing in a muze, I. *a*, p. 4/1, l. 10.

N

Nailes ! II. *c*, p. 41/1, l. 10.
Nannicocke, I. *f*, p. 23/1, l. 3.
Napkin, I. *a*, p. 40/1, l. 59 ; p. 40/2, l. 18.
Nappy ale, II. *g*, p. 7/2, l. 16 ; *t*. p. 14/2, l. 7 ; *u*, p. 7/1, l. 27.
Naturall, *sb.*, naturals, I. *a*, p. 6/1, l. 36 ; p. 17/2, l. 28 ; II. *s*, p. 6/2, l. 40.
Naught = nought, I. *a*, p. 14/1, l. 60 ; p. 22/2, l. 30.
Naught = evil, I. *a*, p. 29/2, l. 3 ; *s*, p. 10, st. 86 ; II. *c*, p. 29/2, l. 39 ; p. 60/1, l. 31 ; *l*, p. 15/1, l. 17 ; *p*, p. 10/1, l. 19.
Naughtie, I. *s*, p. 10, st. 81.
Neare the neere = ne'er the nearer, I. *a*, p. 44/2, l. 4.
Neate, I. *s*, p. 11, st. 98 ; II. *e*, p. 9/1, ll. 6, 7 ; *i*, p. 12/1, l. 36.

Neck, to give the neck, I. *t*, p. 5/2, l. 4; p. 6/1, l. 12.
Necked, II. *g*, p. 6/2, l. 32.
Needens, *sb.*, I. *e*, p. 10/1, l. 15.
Neere = niggardly, I. *f*, p. 24/1, l. 24.
Neere = near, II. *n*, p. 12/2, l. 20.
Neere = nearer, II. *e*, p. 5/2, l. 22.
Neighbour borne, II. *n*, p. 13/1, l. 43.
Neither = nether, II. *m*, p. 7/2, l. 24.
Newes-carriers, I. *f*, p. 20/2, l. 42.
Ney, *v.* = neigh, II. *v*, p. 6/1, l. 27.
Nice = squeamish, II. *t*, p. 15/1, l. 38.
Nicely, II. *k*, p. 41, No. 28, l. 7; *r*, p. 13/1, l. 2.
Nicked, II. *k*, p. 10, No. 16, l. 21.
Niggard, *adj.*, I. *f*, p. 24/1, l. 28.
Night-eaters = fleas, II. *t*, p. 10/1, l. 13.
Night-raven, II. *o*, p. 22/2, l. 10.
Nifle, nifles, I. *f*, p. 23/2, l. 24; *k*, p. 7/2, ll. 16, 45; p. 13/2, l. 39. Cf. Chaucer, Sompnoures Ta'e, l. 52. 'with nyfles and with fables.'
Nigh, enough unto himselfe = a sportive expression of near, *i.e.* miserly, II. *k*, p. 12/1, l. 11 (from bottom).
Nill, *v.*, I. *a*, p. 28/2, l. 16.
Ninny, II. *s*, p. 8/2, l. 22.
Niniute = Ninivite, I. *o*, p. 16/2, l. 20.
Ninnihammers, II. *s*, p. 7/2, l. 48.
Nip, *sb.*, I. *b*, p. 18/1, l. 21.
Nittes = lice (see under 'Nittie'), I. *e*, p. 13/1, l. 18.
Nittie = lousy, I. *g*, p. 8/2, l. 24; II. *k*, p. 41, No. 29, l. 2.
Noate, *sb.*, I. *a*, p. 27/1, l. 5; *g*, p. 11/1, l. 4; *t*, p. 7/2, l. 38; II. *v*, p. 6/2, l. 24.
Nobles, *sb.*—play on word, II. *u*, p. 13/2, ll. 21, 22.
Nocke, *v.* = fit the nock or notch of arrow to string, II. *t*, p. 6/2, l. 2.
Nodcocke, nodcoke, I. *a*, p. 17/2, l. 28; p. 22/1, l. 13. Nares has 'nodge cock.'
Noddle, nodle, II. *b*, p. 17/1, l. 20; p. 18/2, l. 19; *c*, p. 9/2, l. 4.
Noddy, noddie, I. *f*, p. 23/2, l. 40; *g*, p. 8/2, l. 3; *s*, p. 11, st. 98; II. *k*, p. 34, No. 10, l. 6; p. 39, No. 9, l. 5; *m*, p. 8/1, l. 36; *p*, p. 6/1, l. 2; *t*, p. 15/2, l. 42.
Noddy, poore noddy, II. *m*, p. 6/2, l. 49.
Noddied, *v.*—the verb uncommon, I. *f*, p. 24/1, l. 5.
Noddle-pate, II. *s*, p. 11/1, l. 28.
Nome, *adj.* = numb, I. *a*, p. 25/2, l. 16.
Nonce, I. *a*, p. 38/2, l. 28; p. 43/1, l. 24; *f*, p. 22/2, l. 45; p. 24/1, l. 5.
None-childe = corruption of 'own child,' nonsuch, none like it, a darling, II. *r*, p. 13/1, l. 4.
Nones = nonce, I. *a*, p. 54/2, l. 18.
Noll = head (not as in note), II. *t*, p. 14/2, l. 8.
Nose, to wipe the nose for their knauery, II. *k*, p. 23, No. 69, l. 9.
Nosed, *v.*, II. *g*, p. 6/2, l. 31.
Nose-gaie, II. *k*, p. 9/2, l. 45.
Nose-gay makers, II. *f*, p. 7/1, l. 35.
Notary, II. *q*, p. 6/1, l. 46.
Note-booke, I. *s*, p. 5, st. 4; p. 8, st. 52; II. *r*, p. 6/2, l. 25.
Notes, *sb.*, I. *q*, p. 6/2, l. 14; II. *q*, p. 5/2, l. 30.
Norremberge, II. *l*, p. 9/2, l. 46.
Nought = naught, evil, I. *k*, p. 6/2, l. 16; II. *e*, p. 5/2, l. 27.
Nouriture, I. *s*, p. 11, st. 101; II. *b*, p. 12/1, l. 48.
Novice, II. *i*, p. 13/2, l. 12.
Nowne-childe, II. *s*, p. 7/2, l. 44.
Nowne-loue, II. *k*, p. 50, No. 60, l. 1.
Nowne adjective, feeble like a, II. *o*, p. 18/1, l. 22.
Noysome, II. *i*, p. 13/2, l. 12.
Nullibi, II. *s*, p. 10/1, l. 49.
Nuzzle, *v.*, I. *f*, p. 23/2, l. 53.
Number, a number players, I. *i*, p. 5/1, l. 43. See Bib. Eng., p. 85.
Number, a no matter for them, I. *m*, p. 4, l. 6 (To the Reader). Cf. the Latin *numerus* in Horace's Nos numerus sumus fruges consumere nati, etc. = among a number who have no care for them [*i.e.* reason and virtue] I doubt not but there are some will give them their right. I matter not what he says = I care not what he says, and similar expressions, are not uncommon.

O

O, 'more O then wit can comprehend' = circular, perfect? II. *o*, p. 5/2, l. 7 of Diuine Poem.
Obscurenesse, II. *k*, p. 32, No. 3, l. 9.
Obserue, *v.* = respect (a Latinism), I. *e*, p. 4/1, l. 14, To Reader. See Jonson's Fox, I. 1; and Heylin's Life of Laud, p. 180. So our A. V. St. Mark vi. 20, though the Greek does not bear it out, or the Geneva Version's, or Cranmer's 'gave him reverence.'
Occurrents, *sb.*, II. *d*, p. 4/1, l. 10; *k*, p. 34, No. 12, l. 14; *u*, p. 7/2, l. 54; p. 11/2, l. 24.
Odde = at variance, I. *k*, p. 12/1, penult. l.
Odde shauers, II. *s*, p. 6/2, l. 8.
'Of'—omission of 'of' in 'a number plague,' I. *i*, p. 5/1, l. 43. See Bib. Eng., p. 85.
Offend = cause to stumble, I. *b*, p. 15/1, l. 14 (from bottom).
Offendant, II. *k*, p. 43, No. 36, l. 40; *j*, p. 10/2, l. 13.
Offensible = offensive, and so in this case overwhelming, I. *j*, p. 7/1, l. 31. If we used the word now it would rather signify capable of being offended. Cf. 'persuasible' for 'persuasive' (1 Corinthians ii. 4, in margin), 'deceivable' for 'deceptive' (Eccl. x. 19). etc.
Oke, *sb.* = oak, I. *a*, p. 39/2, l. 50; II. *t*, p. 8/2, l. 39; p. 9/1, l. 16.
Old leather, II. *m*, p. 6/2, l. 54.
One where, I. *b*, p. 17/1, l. 13.
Open-eyed, II. *b*, p. 9/2, l. 54.
Orators, II. *k*, p. 6, No. 3, l. 10.
Orders, *sb.*, or rank or precedence, II. *u*, p. 12/2, l. 41; p. 13/1, l. 1.

Ordinance = ordnance, II. *k*, p. 10/2, l. 41; p. 11/2, l. 44; *q*, p. 8/2, l. 24; *s*, p. 5/2, l. 11. Cf. Shakespeare, 'In second accent of our ordinance,' where Globe edition misreads 'ordnance.'
Ordinaries, *sb.*, ordinary, II. *l*, p. 12/1, l. 49; *m*, p. 5/1, l. 11.
Orenges = oranges, II. *c*, p. 28/2, l. 1.
Organes—plural though a single instrument, I. *a*, p. 13/2, l. 1.
Orient, I. *b*, p. 21/1, l. 31; *n*, p. 10/2, l. 40; II. *k*, p. 27, No. 86, l. 8; *q*, p. 5/2, l. 24; *r*, p. 5/2, l. 8; p. 6/2, No. 8, l. 3.
Orientall, II. *g*, p. 10/2, l. 40.
Orphants, II. *m*, p. 6/1, l. 7.
Osteler, II. *t*, p. 14/2, l. 14.
Othersome, I. *b*, p. 18/2, l. 26.
Otherwayes, II. *c*, p. 24/1, l. 25.
Otherwhere, I. *b*, p. 17/1, l. 14.
Otherwhile, I. *b*, p. 16/2, l. 3.
Ouerfoggy flesh, I. *b*, p. 12/2, l. 6.
Ouer foggy = bloated, I. *b*, p. 12/2, l. 6 (from bottom). 'The foggy epicure' (Adams, I. 42). Cf. Fuller's Pisgah, III. 437.
Ought, *v.* = owed, I. *d*, p. 5/2, l. 38.
Ougly = ugly, I. *b*, p. 9/1, l. 8; p. 9/2, l. 20; p. 10/1, l. 16; *l*, p. 5/2, l. 23, etc.
Outlandish, II. *b*, p. 19/2, l. 49; *l*, p. 6/2, l. 9; p. 8/2, l. 1.
Outlookers, II. *k*, p. 43, No. 39, l. 8.
Out-match, II. *j*, p. 14/2, l. 14.
Out of hande, I. *a*, p. 59/2, l. 69.
Out-scolde, I. *q*, p. 6/1, l. 16.
Out-sight, II. *l*, p. 11/1, l. 2.
Out-sing, II. *j*, p. 14/2, l. 12.
Outspurne, *v.*, I. *j*, p. 11/1, l. 34.
Outswimm, II. *j*, p. 14/2, l. 11.
Out-toile, II. *j*, p. 14/2, l. 13.
Outward men, II. *o*, p. 10/1, l. 40.
Ouer catch, II. *s*, p. 13/1, l. 10.
Ouer fawnd, I. *m*, p. 7/2, l. 49.
Ouer gazed, I. *h*, p. 13/2, l. 47; *n*, p. 7/1, l. 28.
Ouer-go-goe, ouer-goeth, I. *g*, p. 9/1, l. 4; *k*, p. 11/1, l. 47; p. 14/1, l. 28; *o*, p. 16/1, l. 30.
Ouer-gon, gone, gonne = absorbed, I. *b*, p. 7/2, l. 46; *k*, p. 11/1, last line but three; *m*, p. 9/1, l. 50; *n*, p. 7/1, l. 24, etc.
Ouer gorge, II. *s*, p. 9/1, l. 53.
Ouer glut = over-fed, I. *k*, p. 9/1, l. 30.
Ouer head and eares, II. *k*, p. 10/1, l. 35.
Ouerlooker, I. *t*, p. 23/1, l. 1.
Ouer-lookes, *v.*, I. *e*, p. 9/1, l. 51; p. 9/2, l. 50; *t*, p. 14/1, l. 6.
Ouerlovde, I. *t*, p. 21/1, l. 35.
Ouer matcht, II. *s*, p. 13/1, l. 4.
Ouer-reach, II. *p*, p. 10/1, l. 51.
Ouer-runne, I. *d*, p. 5/2, l. 19.
Ouersee, *v.*, ouerseene = overlooked or left to themselves, I. *b*, p. 19/1, l. 6; II. *c*, p. 38/1, l. 32; *k*, p. 9/1, l. 24. The double meaning is well brought out in Fuller's Holy State, p. 49: 'Lest his Apothecary should oversee, he oversees his Apothecary.' Cf. also his Hist. of Cambr., p. 63, ¶ 23. Correct note *in loco*.
Ouer shooes, II. *k*, p. 13, No. 27, l. 41; *k*, p. 10/1, l. 35.
Ouer shute, *v.*, I. *m*, p. 8/1, l. 14.
Ouershroude, I. *b*, p. 23/1, l. 15.
Ouersight, *sb.*, I. *m*, p. 10/2, l. 43.
Ouerthrowen, I. *b*, p. 24/1, l. 49; *d*, p. 9/2, l. 43, etc.
Ouerthwart, I. *a*, p. 42/1, l. 43; p. 44/2, l. 27.
Ouer-toyle, I. *n*, p. 7/1, l. 25.
Ouer-troade, I. *b*, p. 27/2, l. 41.
Ouer-trod, trode, I. *g*, p. 12/1, l. 26; *k*, p. 13/2, l. 36; *m*, p. 8/2, l. 5; p. 11/1, l. 3; *s*, p. 15, st. 153.
Ouer-watch, II. *p*, p. 5/2, l. 35.
Owes, *v.*, I. *t*, p. 8/2, l. 16.
Owlie, I. *c*, p. 3, st. 4; II. *k*, p. 26, No. 81, l. 12.
Owle light, II. *k*, p. 16, No. 40, l. 10.
Ox-iawed, II. *g*, p. 7/2, l. 46.
Oyle of gold, II. *u*, p. 13/1, l. 37.
Oziers, II. *b*, p. 20/2, l. 38.

P

Pacience, II. *v*, p. 5/2, l. 21.
Packe, *v*, I. *a*, p. 21/1, l. 48.
Paddocke, II. *t*, p. 7/2, l. 43.
Padling, *v.*, II. *c*, p. 43/1, l. 50.
Pagent, *sb.*, I. *k*, p. 12/1, ll. 14, 17.
Pagged, *adj.*, II. *t*, p. 8/2, l. 33. Cf. Greene's Friar Bacon (p. 171):—

'And forty Kine with fair and fournished heads,
With strouting dugs that *paggle* to the ground.'

Paid in poste, II. *r*, p. 10/1, l. 2. Here there is probably an adaptation of the Italian *posta* a bet, or stake in gaming. The meaning then will be that the dishonourable merchant consents to be paid a share of the winnings, alluding to some agreement. Many of our present commercial terms have been taken from Italian, and it is pathetic to think of this as declarative of Italy's decay from her ancient commercial glory. May a greater future await her! Query—should we read '*to* be paide.' See Nares, *s.v.* = in haste, promptly.
Painefull, I. *a*, p. 30/1, ll. 5, 17; *b*, p. 16/2, l. 5; II. *c*, p. 46/2, l. 6; *f*, p. 6/1, l. 46, etc.
Pair of cards = pack. 'Have you not good tippling houses there? may not a man have a lusty fire there, a pot of good ale, a pair of cards?' (Greene's Friar Bacon, p. 178.) 'Pair' was used in several phrases that are now obsolete, *e.g.* 'send me half-a-dozen pair of knives.' (Howell, Lett. 14, B. 1, § 1 and § 2, letter 20), 'pair of gallows' (heading of Esther v.). We still call a single flight 'a pair of stairs.' II. *t*, p. 10 (October).
Paire, *v.* = to impair, I. *e*, p. 9/1, l. 42; p. 9/2, l. 5.
Pale, *sb.* = boundary, I. *q*, p. 6/1, l. 24; *s*, p. 4, to reader; p. 7, st. 35; *t*, p. 14/1, l. 6; II. *d*, p. 13/1, l. 25, etc.

Paled, *v.*, I. *t*, p. 3/1, l. 17.
Palsey-shaking, II. *k*, p. 11/1, l. 52.
Pamphlets = slight poetical essays rather than prose, II. *t*, p. 6/2, l. 5.
Pandarisme, I. *s*, p. 13, st. 129; II. *p*, p. 6/1, l. 26; *u*, p. 15/1, l. 43.
Pangues, *sb.* = pangs, I. *a*, p. 25/1, ll. 8, 30, etc.
Panneld, *v.*, pannell, I. *d*, p. 8/2, l. 33; II. *s*, p. 11,1, l. 9.
Pannel = a riding pad or saddle (without any equivoque). See Halliwell. The story is very old, and is in the French of Des Periers. II. *s*, p. 11/1, l. 9.
Pantable (oathe on), = a sort of engagement sworn between pages not to betray one another's escapades, II. *k*, p. 9/2, l. 17. It is alluded to elsewhere, *e.g.* 'By all the tricks that pages pass in time of Parliament, as swearing to the pantable, crowning with custards, paper-whiffs to the sleepers' noses, cutting of tags, stealing of torches, *cum multis aliis.* (A Pleasant Commedie called Looke about You, 1600; Hazlitt's Dodsley, vol. vii. p. 409.) Cf. Massinger's H. Combat, III. 2, where a page says, 'Ere I was sworn to the pantable' = before I became a page; so New Way, etc., I. i.: Bash. Lov. v. i.
Pantoffles, II. *c*, p. 63/1, l. 16.
Pantler, II. *t*, p. 7/2, l. 12.
Pap, *sb.*, I. *a*, p. 7/1, l. 4; p. 7/2, l. 24; p. 21/1, l. 24.
Paper-booke, II. *b*, p. 20/2, l. 33.
Papers on their heads, II. *r*, p. 8/2, l. 26.
Paradise foole's,—'a fool's paradise is a wise man's hell' (Fuller's H. State, p. 329), I. *e*, p. 9/2, l. 39.
Paragon, I. *n*, p. 5/1, l. 25.
Paramour, I. *o*, p. 5/2, l. 15.
Parce, *v.*, II. *k*, p. 9/1, l, 47; *t*, p. 15/1, l. 10.
Parce = per se, I. *t*, p. 24/1, l. 2 from bottom.
Parcels = parts, parcell, I. *o*, p. 8/1, l. 8; II. *t*, p. 13/1, l. 45.
Parets, parrett, I. *b*, p. 8/2, l. 24; *e*, p. 9/1, l. 37.
'Parret... almond,' II. *c*, p. 64/2. Mr. Arber promises a history of the whole Mar-prelate and related books.
Paris-garden, II. *h*, p. 12, No. 24, l. 13.
Parlee, parly, II. *d*, p. 10/1, l. 47; *k*, p. 11/2, ll. 53, 54; *n*, p. 13/1, l. 29. See Nares, *s.v.* 'parle.'
Parler, II. *c*, p. 37/1, l. 21; p. 49/1, l. 44, etc.
Participation, unto others = the Latin sense of participare, *i.e.* to give a share, not take a share, as our participate, II. *h*, Letter 65, l. 12.
Parting stakes, II. *d*, p. 25/2, l. 34.
Partlets, I. *a*, p. 15/1, l. 49; p. 30/1, l. 26.
Passa measure, II. *b*, p. 15/1, l. 6; *v*, p. 6/1, l. 25.
Passage = conduct, an unusual sense apparently; and no doubt the word is used for the sake of the alliteration. II. *r*, p. 8, l. 18. Cf. 'An Honest Man' *infra* (l. 13), and elsewhere *passim*. Comparing these places with Packet of Letters (II. *h*), Letter 8, l. 4, it would seem that Breton means by 'passage' exactly what the Translators of the Bible in Auth. Version mean by 'conversation.' II. *r*, p. 8, A Worthy Gentleman, p. 8, l. 18. But in Courtier and Countryman (II. *u*) 'passage,' by the analogy of its use elsewhere in Breton (see on II. *r*), ought to mean 'the country life,' otherwise it would be more naturally here explained = landscape [paysage].
Passing, *adj.*, I. *a*, p. 5/1, l. 23.
Passion = suffering, trial, I. *k*, p. 14/2, l. 12; II. *k*, p. 46, No. 46, l. 23.
Passionated, I. *n*, p. 9, title.
Passport, II. *c*, p. 9/1, l. 6 (from bottom).
Pastrie, pastry, I. *a*, p. 16/1, ll. 13, 17; II. *c*, p. 59/1, l. 27; *t*, p. 12/1, l. 26.
Pastor = pasture, I. *n*, p. 12/1, l. 36.
Patch, *sb.*, patches, said to be derived from a famous fool of Cardinal Wolsey's bearing that name. I. *a*, p. 10/1, l. 19; p. 22/1, l. 10; p. 30/1, l. 47; p. 32/2, l. 41; *b*, p. 14/2, l. 33; *e*, p. 8/2, l. 40; II. *c*, p. 17/2, l. 3; *k*, p. 53/2, l. 14.
Patcht, II. *f*, p. 5/1, l. 15.
Patcherie = foolery, from patch, a fool, I. *a*, p. 16/1, ll. 18, 30; also = dishonesty, *i.e.* that which is not of a piece. See Timon of Athens, v. i.
Pate, *sb.*, I. *a*, p. 12/2, l. 15; II. *i*, p. 10/1, l. 24.
Patience, pagent = sorrow, is so called doubtless, as offering a stage for display of Patience. I. *k*, p. 12/1, l. 15.
Patronage, *v.*, II. *d*, p. 4/1, l. 12.
Paunseies, I. *a*, p. 11/2, l. 41.
Paunting, *adj.*, I. *t*, p. 20/2, l. 10.
Paules-steeple height, II. *m*, p. 9/2, l. 21.
Pauen, *sb.*, a kind of dance, II. *l*, p. 10/1, l. 35.
Pawde, *v.*, I. *p*, p. 6/1, l. 12.
Pawnes, I. *s*, p. 9, st. 60.
Peace, his. We should say now either 'has' or 'its.' So in the Pilgrim's Progress (Pt. I.), 'You must also own Religion in his rags as well as when in his silver slippers.' II. *n*, p. 12/2, l. 28.
Peece-meales—a rare form, II. *o*, p. 8/1, l. 19.
Peake = peck? Woodcock being a synonym for a fool, that bird pecking a man's wits might be a periphrasis for his losing them. I. *f*, p. 22/2, l. 40.
Peake, to give the = give the gleek or the dor, *i.e.* to make a fool of him, I. *f*, p. 22/2, l. 41. Nares gives 'peak-goose' as a term of reproach, but says nothing of the origin of it. Perhaps it is a jocular variation of 'peacock' and 'peake' here simply short for 'peacock.' Cf. Hamlet, 'a verie verie peacock.'
Peacock, II. *k*, p. 37, No. 16, l. 46.
Peasaunt, *sb.*, pesaunt, pesant, II. *c*, p. 18/2, l. 18; p. 38/2, l. 22; *j*, p. 8/1, l. 27.
Peascods, and see pescod, I. *a*, p. 16/2, l. 41.
Pedlers stuffe, II. *s*, p. 9/1, l. 2.
Peece, *sb.*, I. *t*, p. 13/1, ll. 1, 4.
Peeces = fire-arms, I. *a*, p. 13/2, l. 9; II. *s*, p. 9/2, l. 48.
Peece-meales, by,—noticeable form, II. *s*, p. 8/1, l. 19.
Peeking, *v.*, I. *k*, p. 7/1, l. 5.
Peepinge, *v.* = pipilans, I. *t*, p. 16/1, l. 14.
Peering, *v.*, II. *f*, p. 7/2, l. 24.
Peeres of stuffes, II. *g*, p. 12/2, l. 6.

Peeuish (and see Pieuish), I. *g*, p. 7/2, l. 27 ; p. 9/1, l. 8.
Pelfe, I. *b*, p. 12/1, l. 45 ; *e*, p. 5/2, l. 20 ; *f*, p. 23/1, l. 25.
Peltikg ? pelting ? I. *a*, p. 10/1, l. 19.
Penitence, II. *c*, p. 57/1, l. 50.
Penne, *sb.*, pen = enclosure, I. *m*, p. 7/2, l. 12 ; *r*, p. 4/1, l. 19 ; II. *s*, p. 12/2, ll. 21, 24.
Pennes, *sb.* = feathers, 'the swans whose *pens* as white as ivory,' etc. (Madrigal in Greene's Perimedes the Blacksmith). I. *k*, p. 14/1, l. 28,
Penners, ballad penners, II. *s*, p. 6/2, l. 35.
Pennie-Morice, II. *d*, p. 25/2, l. 22.
Pennie Riall, I. *t*, p. 3/2, l. 13.
Pensive. See. Bib. Eng. p. 101. II. *a*, p. 6/1, l. 32.
Pennyworths, II. *k*, p. 24, No. 70, l. 6 ; p. 34, No. 10, l. 5.
Pepper, in the nose, II. *k*, p. 50, No. 62, l. 10.
Pepperd with, II. *k*, p. 13, No. 27, l. 17.
Pepper-corne, I. *s*, p. 6, st. 26.
Percing, II. *b*, p. 19/2, l. 7.
Perdie, I. *d*, p. 6/2, l. 5.
Perfectnes, I. *o*, p. 18/2, l. 9.
Perfeccon, I. *t*, p. 14/2, l. 33 ; p. 23/1, l. 15 ; p. 23/2, l. 10.
Periwigs, perriwig, II. *e*, p. 11/2, l. 48 ; *k*, p. 8/2, l. 46 ; *l*, p. 9/1, l. 15 ; *t*, p. 11/1, l. 23.
Perlous, I. *b*, p. 7/1, l. 50.
Perseuer, I. *k*, p. 11/1, l. 29 ; *t*, p. 15/2, l. 37.
Perspective, I. *k*, p. 16/1 (note).
Perswaded with, II. *c*, p. 15/2, l. 15.
Pescod, II. *b*, p. 13/2, l. 45 ; *t*, p. 9/1, l. 5.
Pestered = crowded, II. *c*, p. 45/1, l. 32. Fuller Ch. Hist. VI. p. 296, ¶ 15 ; X. p. 100, ¶ 23 :—
'Or saw the churches and new calendar
Pester'd with mongrel saints and relics dear.'
(Bp. Hall's Sat. IV. vii. 72.)
Pestiferous, II. *o*, p. 20/2, l. 31.
Petharés, I. *n*, p. 11/2, l. 16.
Petigrees, petigree, I. *e*, p. 5/1, l. 32 ; *g*, p. 8/1, l. 6.
Petito, land of, II. *u*, p. 6/1, l. 44.
Pette, *sb.*, II. *c*, p. 57/2, l. 46.
Petti-fogger, petty, I. *e*, p. 6/2, l. 43 ; II. *f*, p. 5/1, l. 12 ; *i*, p. 12/1, l. 12 ; p. 13/1, l. 20.
Petti-fogging, I. *e*, p. 7/1, l. 3.
Petty Brokers, II. *g*, p. 10/2, l. 35.
Pewter-candlestick, II. *k*, p. 33, No. 7, l. 7.
Phantasticall, II. *c*, p. 58/1, l. 18.
Pheere, I. *o*, p. 13/1, l. 14.
Philbeard, I. *a*, p. 12/2, l. 8.
Philomene = Philomele, I. *b*, p. 8/2, l. 24. So in Gascoigne.
Phisis, I. *t*, p. 13/1, l. 4
Phœnix, makes all birds but owls = in comparison, I. *i*, p. 6/2, l. 6.
Pibble, I. *f*, p. 23/2, l. 26 ; *i*, p. 6/2, l. 29.
Pibble stone, I. *b*, p. 23/2, l. 20.
Pick-purse, II. *t*, p. 8/1, l. 20.
Pick tooth, toothe, I. *a*, p. 15/1, l. 55 ; II. *l*, p. 9/1, l. 20.
Pick thanks, I, *t*, p. 4/2, l. 33.
Pickrell, II. *b*, p, 8/2, l. 11 ; p. 10/2, l. 53.
Picture (to call her Picture) reproachful expression, *i.e.* that she owed her beauty to her paint. The Spectator speaks of painted women as 'Picts.' II. *n*, p. 9/1, l. 31.
Pide, I. *k*, p. 5/1, l. 4, in Auth. ; II. *c*, p. 14/1, l. 17 ; *f*, p. 5/1, l. 15 ; *k*, p. 34, No. 8, l. 19.
Pide-coate, and see pyde, I. *s*, p. 6, st. 13 ; II. *r*, p. 11/1, l. 11 ; *u*, p. 11/2, l. 15.
Pide-coat-throng, I. *s*, p. 11, st. 100.
Pidling, *adj.*, I. *e*, p. 7/1, l. 3 ; p. 12/1, l. 43 ; II. *s*, p, 5/2, l. 30.
Pie, a bird, I. *e*, p. 12/1, l. 19.
Pied, *adj.*, II. *b*, p. 10/2, ll. 13, 26 ; *c*, p. 17/1, l. 27 ; *r*, p. 8/1, l. 34.
Pierce Plowman, II. *r*, p. 8/2, l. 15.
Piewish (pieuish) (and see Peeuish), I. *e*, p. 9/2, l. 42 ; *f*, p. 19/1, ll. 5, 15.
Pieuishly, I. *f*, p. 22/1, l. 10.
Pieuishnesse, I. *f*, p. 19/2, l. 9 ; *k*, p. 21/2, l. 10.
Pike-staffe, II. *r*, p. 9/1, l. 14.
Pild, *v.*, I. *a*, p. 56/1, l. 1.
Pilferie, II. *m*, p. 9/1, l. 6.
Pillar, from pillar to post, II. *v*, p. 5/1, l. 37.
Pincke, pinke, II. *g*, p. 7/2, l. 20.
Pinckt, *v.* = peeped slily, I. *b*, p. 18/1, l. 19.
Pine, *v. tr.*, II. *f*, p. 6/1, l. 36.
Pinne (to hit a pinne), I. *q*, p. 6/1, l. 12.
Pinnes, *v.* = pens, I. *r*, p. 4/1, l. 19.
Pinners paper, II. *g*, p. 11/2, l. 16.
Pinnis, II. *d*, p. 12/1, ll. 15, 41 ; p. 24/1, l. 20.
Pipes (put up your pipes), II. *k*, p. 20, No. 54, l. 12.
Pippe, I. *g*, p. 9/1, l. 16.
Pirots, I. *b*, p. 16/2, l. 16.
Pistles, *sb.*, II. *k*, p. 9/1, l. 18.
Pistoll, ancient, II. *k*, p. 11, No. 22, l. 3.
Pit, I. *n*, p. 7/2, l. 11.
Pitch = flight of a falcon, II. *o*, p. 9/1, l. 27.
Pitch and pay, II. *u*, p. 10/2, l. 20.
Pit-falles, II. *t*, p. 11/1, l. 45.
Pittance, II. *i*, p. 9/1, l. 46.
Placket, II. *m*, p. 8/1, l. 5.
Plage = region, 'the proper plag of heaven' (Marlowe's Tamburlaine. Pt. I. iv. *sc.* 4 ; also *sb.* Pt. II. i, *sc.* I. I. *b*, p. 11/2, l. 24, and 18/1, l. 44. Latin *plaga*.
Plaged, plagde, I. *b*, p. 18/1, ll. 49, 53 ; p. 18/2, l. 1.
Plainnesse, playnnesse, I. *a*, p. 34/1, ll. 26, 30, 31.
Plaine-dealing, I. *s*, p. 9, st. 59.
Plaine-song, II. *b*, p. 13/2, l. 45 ; *c*, p. 27/2, ll. 10, 19, 21 ; *j*, p. 6/2, l. 30.
Plaine, *v.*, playne, I. *a*, p. 31/1, l. 12 ; *t*, p. 19/2, l. 20.
Plaise-mouth = wide silly mouth, I. *e*, p. 5/1, l. 24. 'His mouth shrinks sideways like a scornful place' (Hall's Sat. Bk. IV. Sat. i. l. 70).
Plaits, *sb.*, I. *k*, p. 13/1, l. 42.
Planten, II. *c*, p. 39/2, l. 6.
Plashes, *sb.* = puddles, I. *b*, p. 23/1, l. 36 ; *o*, p. 6/1, l. 46 ; II. *s*, p. 5/2, l. 31 ; occurs also in l. 4 of the

poem preserved in Eliost Lib. 'By so much spring water is better than plash water' (Ward's Sermons, p. 137): 'for the avoiding of some dirty lave or plash' (Aubrey's Miscel. p. 166.

Platte, *sb.*, platte of ground (and see Plot), I. *a*, p. 39/1, l. 25.

Plandite, I. *e*, p. 6/1, l. 14.

Play of Richard the Third, II. *r*, p. 8/2, l. 15.

Play-writers, I. *e*, p. 13/2, l. 1.

Pleased-seeming, II. *d*, p. 15/1, l. 42.

Plebeyan, *sb.*, II. *q*, p. 4/2, l. 14.

Pleasure, *v.*, pleasured, II. *b*, p. 20/1, l. 19; *k*, p. 22, No. 64, l. 3; p. 38, No. 19, l. 11, etc.

Pleating, I. *o*, p. 5/2, l. 21.

Plot (of ground) and see Plotte, I. *a*, p. 39/1, l. 13.

Plough folks, II. *t*, p. 15/1, l. 28.

Plough-wright, II. *b*, p. 17/2, l. 20.

Plow landes, II. *t*, p. 6/2, l. 26.

Ployden, II. *r*, p. 8/2, l. 15.

Pluck plouer, II. *c*, p. 62/1, l. 23.

Plume, *v.*, *intr.*, I. *t*, p. 26/1, l. 6.

Poinct, *sb.*, poincte, I. *a*, p. 28/1, ll. 25, 28; p. 41/2, l. 58.

Point, *v.* = to appoint, I. *s*, p. 11. st. 91.

Point, care not a = care not a button, II. *c*, p. 41/1, l. 16 (from bottom); *k*, p. 41, No. 31, l. 5.

Point (full point), II. *o*, p. 20/1, l. 8.

Pointes, *sb.*, I. *a*, p. 15/1, l. 47; *n*, p. 8/1, l. 28; II. *i*, p. 6/2, l. 54; *l*, p. 5/1, l. 25, etc.

Polde, *v.*, I. *a*, p. 28/2, l. 2.

Pollicitations, II. *k*, p. 51, No. 64, l. 5.

Pome-roie = apple so called, II. *d*, p. 19/2, l. 34.

Poope noddy, I. *s*, p. 13, st. 127.

Poore John, II. *k*, p. 24, No. 74, l. 15.

Popyniay, popiniaye = a parrot so called, I. *a*, p. 14/2, l. 58; p. 17/1, l. 6.

Por, *sb.*, II. *k*, p. 47, No. 49, l. 20; No. 50, l. 12.

Porkets, II. *t*, p. 10/1, l. 23,

Porpas, II. *t*, p. 8/2, l. 17.

Porpose Pye, II. *u*, p. 14/1, l. 28.

Porrage, II. *t*, p. 13/1, l. 36, p. 15/1, l. 27.

Port de pouero, II. *s*, p. 9/1, l. 34.

Portes = gates, I. *f*, p. 22/1. l. 32.

Posed, *v.* = puzzled, II. *b*, p. 17/1, l. 31.

Posies, I. *a*, p. 14/2, l. 20; II. *c*, p. 10/2, l. 12.

Post in, Cf. Sackville's Ferrex and Porrex, v. i.) :—

> 'Forthwith therefore will I in post depart
> To Albany.' II. *r*, p. 10 (Univ. Merch.)

Pot companions, I. *m*, p. 9/2, l. 1.

Pot-guns, II. *s*, p. 5/2, l. 11.

Pottage, II. *c*, p. 59/1, l. 23.

Pottical, play on word poetical, II. *s*, p. 11/1, l. 26.

Pottle, *sb.*, II. *u*, p. 12/2, l. 16.

Pottry, II. *j*, p. 6/2, l. 19.

Pouch, powch, I. *e*, p. 8/1, l. 5; II. *g*, p. 9/1, l. 24.

Poules Church Yarde, I. *a*, p. 14/2, l. 45.

Poulters, II. *t*, p. 10/1, l. 18.

Pound, II. *g*, p. 6/2, l. 3.

Pounding, *v.*, II. *g*, p. 6/1, l. 52.

Pound-citrons, II. *c*, p. 28/2, l. 1.

Poute, *v.*, powte, I. *a*, p. 37/2, l. 13; II. *l*, p. 14/1, l. 42; p. 15/1, l. 15.

Pourloyne, *v.*, I. *s*, p. 9, st. 60.

Powers, *v.* = pours, I. *a*, p. 15/2, l. 21.

Powlack = Pole, II. *v*, p. 6/2, l. 13.

Poynt, a poynt for thee and thy villanies, *i.e.* a jot or tittle, II. *c*, p. 17/2, l. 1.

Practicke, *sb.*, II. *q*, p. 6/1. l. 4.

Praid = preyed, I. *o*, p. 8/1, l. 37.

Prate, *v.*, prated, I. *a*, p. 6/1, l. 49; *b*, p. 8/2, l. 24; *f*, p. 21/1, l. 16; p. 23/1, l. 46, etc.

Prate, *sb.*, I. *f*, p. 19/2, l. 17; p. 20/2, l. 39.

Prater, *sb.*, I. *f*, p. 19/2, l. 18.

Prating, *adj.*, I. *f*, p. 19/2, l. 21; *g*, p. 7/1, l. 15.

Pratling, *adj.*, I. *a*, p. 24/2, l. 8.

Pratled, *v.*, prattles, I. *f*, p. 24/2, l. 37.

Prattle, *sb.*, I. *f*, p. 21/2, l. 38.

Prattle basket, I. *m*, p. 9/2, l. 38. So **bawdy-basket** = prostitute.

Pranke, *v.*, II. *l*, p. 14/1, l. 42; *s*, p. 6/1, l. 41.

Pray, *v.* = prey, II. *l*, p. 6/2, l. 43.

Preaty = pretty, I. *a*, p. 29/2, l. 16.

Precession = going before, I. *g*, p. 7. Now limited to astronomy = precession of the equinoxes. Probably Breton here uses it in the sense of prayer, coining it from 'preces.'

Precizian, I. *s*, p. 11, st. 89.

Predicament, logical term, II. *k*, p. 14, No. 29, l. 27; *q*, p. 7/1, l. 1.

Predomination, II. *j*, p. 9/2, l. 38.

Preheminencie, preheminence, I. *o*, p. 16/1, l. 28; *s*, p. 12, st. 110.

Prentice, *adj.*, II. *d*, p. 19/2, l. 32.

Prentice, *sb.*, II. *d*, p. 18/2, l. 39; p. 19/1, l. 12; *m*, p. 5/1, l. 23.

Presently, presentlie = immediately, I. *a*, p. 31/1, l. 3; p. 51/2, l. 12; p. 52/1, l. 58; II. *c*, p. 19/1, l. 39; p. 44/2, ll. 11, 27, etc.

Preseruacon, II. *v*, p. 3, l. 19; p. 8/1, l. 5.

Preseruatiue, *sb.* = the thing or cause of preservation, II. *u*, p. 11/2, l. 54.

President, *sb.* = precedent, I. *m*, p. 8/1, l. 28; *r*, p. 4/1, l. 12; II. *b*, p. 14/1, l. 26, etc.

Prescribes, *v.*, I. *k*, p. 9/1, l. 39.

Prest, I. *d*, p. 6/1, l. 17.

Presumde = undertook, I. *b*, p. 12/1, l. 3. See Bib. Eng. p. 275.

Pretend, *v.* = to portend, I. *a*, p. 46/1, l. 51; p. 48/1, l. 27.

Prettie = fine, II. *u*, p. 13/2, l. 12 (from bottom), 'two pretty men crossing a ford. (Aubrey's Miscell. p. 183).

Pricke, *v.*, prickt, I. *o*, p. 10/1, l. 29; II. *g*, p. 9/1, l. 17.

Prickes, *sb.*, pricke, I. *f*, p. 26/2, l. 3; *q*, p. 6/1, l. 12; II. *k*, p. 46, No. 46, l. 20; *t*, p. 12/1, l. 5.

Pricking in a clout, II. *k*, p. 50, No. 61, l. 8.

Prieng, *v*, I, *t*, p. 5/2, l. 39.

Prigging, *adj.*, I. *m*, p. 9/1, l. 56.
Prime, *sb.*, I. *t*, p. 3/2, l. 1.
Primer, II. *s*, p. 8/1, l. 9.
Primero, II. *c*, p. 60/2, l. 39 ; *i*, p. 11/1, l. 34.
Primero restes, I. *g*, p. 12/1, l. 1.
Princke, *v.*, I. *s*, p. 11, st. 99 ; II. *s*, p. 6/1, l. 41.
Prinking—revived in United States, *v.*, I. *e*, p. 6/1, l. 10, and I. *e*, p. 8/1, l. 16. See De Vere, *s.v.* — pert. It is rather 'perk up,' or prank up or adorn one's self affectedly with an under sense of 'get.' Cf. under Princke.
Print (in print) = neatly, trimly, point devise, with great exactness, I. *f*, p. 21/2, l. 44 ; *s*, p. 11, st. 98 ; II. *k*, p. 46, No. 48, l. 12 ; *r*, p. 13/1, l. 14.
Print (out of print), II. *j*, p. 7/1, l. 14.
Prisoning, *v.*, II. *b*, p. 17/1, l. 9.
Probatum, I, *g*, p. 5/1, l. 33.
Proceeding, *sb.* = procession, II. *q*, p. 5/1, l. 8.
Promoter, *sb.*, II. *i*, p. 13/2, l. 17.
Promoting, *adj.*, I. *s*, p. 9, st. 63.
Pronosticate, *v.* — prognosticate, I. *a*, p. 48/1, l. 34.
Prooue, *v.* = prove, I. *a*, p. 6/1, l. 36, etc.
Proper, a proper man, I. *g*, p. 26/1, l. 30; II. *c*, p. 47/2, l. 25. See Bib. Eng. p. 158.
Propense, II. *k*, p. 7, No. 4, l. 14.
Prophaned, II. *v*, p. 5/2, l. 5.
Prose-men, I. *e*, p. 13/1, l. 9.
Prouander, II. *g*, p. 12/1, l. 53.
Prouaunte, *sb.*, prouant, I. *b*, p. 19/2, l. 10 ; II. *r*, p. 9/1, l. 23. This seems to have been generally a technical military word. So Scott in Legend of Montrose c. VIII. (Dugald Dalgetty), 'now must I go and lay in *provant* myself for the campaign ;' also c. XIII., 'what sort of provant have you got here ; what food, I mean?' Cf. Webster's Northward Ho, I. iii, 'maintained with provant and dead pay.' There is a pun on the word in the sense explained in our note *in loco*. *Vide* Nares, *s.v.* May there not also be a play on the word 'provant'? A provant sword or rapier is a not unfrequent expression denoting such a common weapon as was served out to the troops :—

> '*Steph.*—He sware it was a Toledo.
> *Bobadil.*—A poor provant rapier, no better.'
>
> (Every Man in his Humour, III. i.)

'A knave with halfe a breech there . . . with a provant sword will slash your scarlets' (Massinger's Maid of Hon. I. 1). The untrained soldier then, when he sees his provant (sword), calls out for the other sort of provant, his victuals—having more stomach for food than for fighting.
Prouidence, II. *d*, p. 13/1, l. 30.
Prouision = foresight, II. *r*, p. 6/1, l. 38 ; p. 10/1, l. 27.
Prowes = prowess, II. *c*, p. 28/2, l. 49.
Proyne, *v.*, I. *s*, p. 7, st. 38.
Proyning, *adj.*, I. *a*, p. 54/1, l. 3.
Proyning, *sb.*, II. *c*, p. 28/1, l. 50.
Puddings ends, I. *f*, p. 21/1, l. 3.
Pudding-pie, I. *s*, p. 7, st. 28.
Puddle-water, II. *o*, p. 23/1, ll. 18, 22.
Puffing, I. *q*, p. 6/1, l. 50.
Puer, play on word, I. *n*, p. 9/2, l. 18.
Puld, *v.*, II. *n*. p. 60/1, l. 31.
Pumice, II. *f*, p. 7/2, l. 5.
Puncke, punke, II. *r*, p. 10/1, l. 46 ; *u*, p. 10/2, l. 36.
Puntos = punctilio, to stand upon, II. *u*, p. 10/2, l. 31.
Puny, (*sb.*), punies, I. *h*, p. 11/2, l. 23 ; II. *b*, p. 11/1, l. 41 ; *j*, p. 7/1, l. 40. Cf. 'puisné = younger child.
Puples, I. *a*, p. 51/1, l. 7 ; p. 53/1, l, 30.
Purposes = a kind of riddles, I. *i*, p. 4/2, l. 2 ; II. *r*, p. 13/1, l. 6. Cf. Cynthia's Revels (Act IV. sc. 1.) 'For sport's sake let's have some Riddles or Purposes, ho!'
Puritan, I. *s*, p. 11, st. 89.
Purse-full, I. *g*, p. 6/1, l. 6.
Purseline, II. *c*. p. 62/1, l. 12.
Put to = apply, II. *n*, p. 10/2, last line but 7. See Bib. Eng. p. 89.
Put, not all their purses eye = stake their all, I *g*, p. 12/1, l. 2.
Pu-rulines, II. *k*, p. 9/2, l. 4.
Pybles, and see Pibble, II. *c*, p. 26/1, l. 39.
Pyed, *adj.*, and see Pied, pide, II. *i*, p. 6/2, l. 34 ; p. 8/2, l. 49.
Pyed coats, I. *s*, p. 13, st. l. 28.

Q

QUACKSALUERS, II. *f*, p. 5/1, l. 12 ; *r*, p. 9/2, l. 20.
Quaild, *v. active*, quailes, I. *h*, p. 7/2, l. 27 ; *k*, p. 8/1, l. 11.
Quality, qualitie, I. *d*. p. 7/2, l. 6 ; II. *g*, p. 8/2, l. 29 ; *n*, p. 14/2, l. 50.
Qualmes, I. *b*, p. 13/1, l. 38 ; II. *s*, p. 6/1, l, 50.
Quarrellings, *sb.* = discussions, II. *j*, p. 7/1, l. 35.
Quarry, I. *f*, p. 23/2, l. 19.
Quarters (heraldry), II. *q*, p. 9/1, l. 11.
Quauers, I. *l*, p. 4/1, l. 22.
Queasie = squeamish, I. *g*, p. 7/1, l. 17. 'The queasy-stomacked Brownests cast themselves out of the Church' (Samuel Ward's Coal from the Altar, *fn.*) So Fuller 'queasy stomach' (Ch. Hist. VI. p. 299, ¶ 12).
Queane, quean, *sb.*, I. *e*, p. 8/1, l. 2 ; p. 9/2, l. 14 ; *f*, p. 21/1, l. 14 ; *g*, p. 7/1, l. 39 ; II. *c*, p. 44/2, l. 30 ; p. 50/2, l. 4, etc.
Queasie, I. *g*, p. 7/1, l. 17.
Quechy = marshy and also bushy, I. *b*, p. 8/2, l. 47 ; *t*, p. 16/2, l. 24, 'the damps that rise from out the queachy plots' (Peele's Edward I. p. 393) ; sometimes = weak or helpless, 'they're poor queechy things, gells is (Adam Bede, *c.* 10).
Queene of Spades, II. *g*. p. 7/1, l. 31.
Queere, I. *l*, p. 5/2, l. 48.
Queint, I. *t*, p. 5/2, l. 5.
Quell, *sb.*, I. *j*, p. 10/2, l. 11.
Quere, *sb.* = quire, I. *c*, p. 8, st. 82.
Questing, *adj.*, II. *p*. p. 10/1, l. 54.
Quesie stomackt, II. *s*, p. 8/2, l. 44.

Quicke, quick, I. *a*, p. 20/2, l. 10; *d*, p. 6/2, l. 39; p. 11/2, l. 8; *f*, p. 20/2, l. 46, etc.
Quickset, I. *t*, p. 3/1, l. 18.
Quiddities, quidities = subtleties, 'quirks and quiddities of love,' I. *a*, p. 17/1, l. 14; *b*, p. 17/2, l. 11; *e*, p. 6/2, l. 51 (Greene's George a Greene, p. 255); so Marlane's Faustus, i. 1.
Quier, I. *k*, p. 16/2, l. 12; *o*, p. 7/1, l. 37.
Quieres, I. *l*. p. 4/1, l. 22; p. 6/2, l. 22.
Quintessence, I. *f*, p. 20/2, l. 45; *n*, p. 8/2, l. 27; *o*, p. 10/1, l. 10; II. *b*, 15/1, l. 8; p. 20/2, l. 18, etc.
Quippes, II. *c*. p. 60/1, l. 18.
Quipping, II. *b*, p. 15/1, l. 15.
Quirks, quirkes, I. *b*, p. 17/2, l. 11; *e*, p. 6/2, l. 51; II. *j*, p. 6/2, l. 49.
Quit, *v.*, quitted, I. *o*, p. 16/2, l. 14; II. *c*, p. 8/1, l. 32; *d*, p. 16/1, l. 18, etc.
Quite, *v.*, quited, I. *p*, p. 6/2, l. 16; *k*, p. 10/2, l. 25; II. *d*, p. 18/2, l. 14; *k*, p. 33, No. 5, l. 19.
Quitides, II. *j*, p. 6/2, l. 50.
Quod, *v.*, I. *a*, p. 54/1, l. 21; *b*, p. 16/1, l. 24; *p*, p. 5/1, l. 29.
Quoiting Coat, II. *k*, p. 47, No. 49, l. 10.

R

RABLEMENT, rabblement, I. *r*, p. 5/2, l. 19; II. *g*, p. 8/1, l. 38.
Rabbots, rabbottes, rabbettes, I. *c*, p. 9, st. 98; *t*, p. 13/1, l. 9; p. 16/1, l. 5; II. *t*, p. 6/2, l. 25, etc.
Race, *v.* = raze, I. *r*, p. 5/1, l. 47.
Racket, while Death keeps racket, I. *q*, p. 6/1, l. 5.
Racking rent, II. *n*, p. 14/1, l. 37.
Rackt, I. *d*, p. 5/2, l. 19.
Radix, I. *n*, p. 13/2, l. 28.
Ragges = clothes, I. *g*, p. 11/1, l. 43.
Rainard, I. *n*, p. 11/2, l. 41; II. *s*, p. 11/2, l. 17.
Rainolde, II. *g*, p. 13/1, l. 14.
Raie, *sb.*, I. *t*, p. 6/1, l. 3.
Rainy day, keep something for a, II. *u*, p. 7/2, l. 9.
Raking, *adj.*, I. *q*, p. 6/1, l. 53.
Randevows, II. *r*, p. 11/2, l. 22.
Randon, I. *a*, p. 31/2, l. 5; *e*, p. 6/1, l. 17.
Rankt, *adj.*, I. *o*, p. 15/1, l. 36.
Ranne the ring, II. *u*, p. 9/2, l. 13.
Rare, *adj.* = excellent, II. *c*, p. 29/2, l. 25; *i*, p. 13/2, l. 26; *u*, p. 13/2, l. 40.
Rarenes, II. *l*, p. 10/1, l. 9.
Rascabilians, II. *s*, p. 6/2, l. 18. 'Beware raskabilia' (Tusser's Husbandry).
Rascaldry, I. *f*, p. 21/1, l. 18.
Rascall, *adj.*, I. *b*, p. 11/1, l. 35; *d*, p. 7/1, l. 49; II. *m*, p. 5/2, l. 12; p. 7/2, l. 52; p. 8/1, l. 21.
Rascall deere, I. *f*, p. 22/1, l. 47; *g*, p. 11/1, l. 11.
Raspesse, II. *l*, p. 10/2, l. 4.
Rat-catcher, II. *f*, p. 5/2, l. 33.
Raungers, I. *t*, p. 6/1, l. 3.
Raunsommed, II. *c*, p. 37/2, l. 32.
Rauish, II. *n*, p. 8/1, l. 31.
Rauishing, *adj.*, II. *r*, p. 6/2, l. 35.
Rauishment, II. *q*, p. 17/1, l. 46.
Ray, *sb.* = array, I. *a*, p. 10/1, l. 58; *e*, p. 5/1, l. 20; *n*, p. 7/2, l. 2.
Reakes, *sb.* = pranks, I. *e*, p. 5/1, l. 16; II. *c*, p. 17/2, l. 35 (singular); qu.—from Latin *rixa*, strife.
Realta = Rialto, II. *l*, p. 12/2, l. 33. Spelled 'Rialto' in Marston's 'What You Will' (i. 1), 'passe . . . up the Rialto.'
Reaued, I. *t*, p. 22/2, l. 15.
Rebaters = a falling collar or band, II. *b*, p. 19/2, l. 49. See Nares under 'rebato.'
Receit, *sb.*, II. *c*, p. 13/1, l. 19; p. 48/1, l. 17; p. 57/2, l. 41.
Rechlesse, I. *a*, p. 29/2, l. 22.
Rechlesnes, rechlesnesse, II. *c*, p. 14/2, l. 31; p. 15/1, l. 13.
Reckoning without hoast, II. *b*, p. 18/1, l. 4. Heylin (Hist. of Reform.) gives as an old English proverb, 'They that reckon without their host are to reckon twice.'
Re-conceit, *sb.* = introspection: edn. 1603 has 'conceit,' II. *k*, p. 13, No. 28, l. 18.
Recordation, II. *k*, p. 9, No. 14, l. 8.
Recorde, *sb.* = recollection, I. *a*, p. 55/1, l. 10.
Recorde, *v.*, music, I. *n*, p. 10/1, l. 29.
Recorder, musical Instrument, II. *j*, p. 6/2, l. 33.
Recording, *v.*, I. *t*, p. 18/2, l. 22.
Recoured, *v.*, II. *l*, p. 15/2, l. 46.
Recourse, *sb.*, I. *b*, p. 24/1, l. 43; *d*, p. 11/1, l. 1.
Red, *v.*, redd, I. *t*, p. 4/2, l. 34; p. 17/2, l. 1; p. 23/2, l. 3.
Red-hearing, II. *m*, p. 3/1, l. 5.
Red lattice = alehouse, II. *p*, p. 11/2, l. 4.
Red over, II. *t*, p. 15/1, l. 48.
Reede, *v.*, I. *f*, p. 22/1, l. 27; *m*, p. 7/1, l. 38.
Reedy = ready, I. *a*, p. 41/1, l. 45.
Refraine, *v. tr.*, I. *a*, p. 33/2, l. 11; *d*, p. 4/2, l. 32.
Relive, *v.*, I. *c*, p. 6, st. 49.
Remonstrance = re-demonstrance or renewed sign, II. *k*, Letter 1, l. 3.
Remooue, *sb.*, II. *d*, p. 14/1, l. 41.
Remorce, *sb.*, remorse = biting back—usually used metaphorically, I. *a*, p. 36/2, l. 15; *b*, p. 15/1, l. 9; p. 25/2, l. 37; *e*, p. 12/1, l. 41, etc.
Remoue, *sb.*, II. *k*, p. 13, No. 27, l. 39.
Remunerating, *adj.*, II. *k*, p. 51, No. 66, l. 9.
Renowme, *sb.*, I. *m*, p. 6/2, l. 42.
Renowmed = renowned, I. *m*, p. 11/2, l. 1; II. *v*, p. 6/1, l. 54. Fr. *renommé*.
Rentall, *adj.*, II. *k*, p. 6, No. 2, l. 17.
Repent = make repent, I. *k*, p. 6/1, l. 2.
Repentante, *sb.*, I. *c*, p. 7, st. 64.
Replexion from replico = the unfolding or displaying, unknitting, II. *t*, p. 6/1, l. 6 (from bottom).
Reprooued, II. *q*, p. 8/1, l. 3.
Resolucon, I. *t*, p. 15/2, l. 10.
Respectiuely, II. *o*, p. 10/1, l. 21.

Rest, from rests = from staking at primero, II. *c*, p. 60/2, l. 7 (from bottom). 'Set up rest' = stand on the money set up as their probable value, *i.e.* the value the setter thought warranted by the chances of the game of primero; and so used metaphorically, II. *r*, p. 8 (Worth. Sold.).
Rests, *sb.*, in cards, II. *c*, p. 60/2, l. 40; *i*, p. 11/1, l. 36; *k*, p. 9/2, l. 51.
Rests, *sb.*, restes, in music, I. *c*, p. 10, st. 106.
Restie = rusty (restie bacon), I. *g*, p. 8/2, l. 29. 'Reezed bacon soords shall feast his family' (Hall, Sat. IV. ii. 36), which Singer explains as rusty: but query = fried? Adams (I. 65) speaks of souls being 'reezed in purgatory.' Thomas Nabbes in Spring's Glory (1639) has it—'Dost scorne my liberality, thou *rasty* bacon, tallow-faced scullion?' See Cotgrave and Sherwood, *s.v.*
Resty, *adj.* = restive, restie, I. *g*, p. 7/1, l. 36; II. *p*, p. 11/2, l. 52; *u*, p. 9/1, l. 37.
Resty = restive, slow or sluggish, often 'resting,' I. *g*, p. 7/1, l. 5 (from bottom), p. 8/2, l. 29. See Trench's Glossary. Or qu.—obstinate?
Retchlesly, II. *c*, p. 10/1, l. 6.
Retchlesnesse, II. *c*, p. 14/2, l. 31; p. 15/1, l. 13.
Rethoricke, II. *b*, p. 15/1, l. 19.
Retire, *sb.*, I. *a*, p. 4/1, l. 23, Pref.; II. *d*, p. 5/2, l. 22.
Retriuer, dog, II. *t*, p. 7/1, l. 20.
Revertion, II. *t*, p. 15/1, l. 48.
Revised, *v.*, II. *q*, p. 4/2, l. 22.
Rewe, II. *c*, p. 62/1, l. 10.
Rewme, II. *g*, p. 6/2, l. 34; p. 7/2, l. 44.
Rhewme, II. *m*, p. 6/1, l. 52; *t*, p. 10/1, l. 44.
Ribaudry, I. *b*, p. 14/1, l. 39.
Riches—a singular, II. *c*, p. 24/1, l. 3. See Bib. Eng., p. 31.
Rids, riddes, *v.* = gets over, II. *t*, p. 14/2, ll. 3, 10.
Rie, *sb.*, I. *b*, p. 16/2, l. 22.
Rie dowe, I. *f*, p. 20/2, l. 11.
Rifty tufty, I. *b*, p. 16/2, l. 18. In Chapman's Gent. Usher v. 1. 'I would handle you in rufty tufty wise,' *i.e.* rudely, rompingly: also as an exclamation 'Rufty tufty! are you so frolic?' (Wily Beguiled): rufty-tufty heads, *i.e.* dishevelled (Keats, Cap and Bells, st. 86).
Rimme, II. *j*, p. 13/1, l. 30.
Rings, in their mouths—no light on this elsewhere, unless an allusion to ringing pigs; II. *s*, p. 14/2.
Rise = risen, I. *g*, p. 11/2, l. 9. See Bib. Eng., p. 59.
Ritch, I. *a*, p. 43/1, l. 54.
Roages, *sb.*, roague, I. *e*, p. 6/1, l. 34; II. *j*, p. 7/2, l. 53.
Roane = Rouen, II. *i*, p. 11/1, l. 50.
Roaned, *adj.*, II. *g*, p. 6/2, l. 12.
Roate, I. *a*, p. 27/1, l. 5.
Robin Goodfellow, II. *s*, p. 10/2, l. 22.
Robin Hood, Hoode, I. *a*, p. 11/2, l. 3; p. 29/1, l. 26; *f*, p. 20/2, l. 50; *t*, p. 18/2, l. 27. K. James I. jocularly quoted the proverb concerning him to Dr. Reynolds at the Hampton Court Conf. (Fuller, Ch. Hist. X. 18).
Roiall-spirited, II. *d*, p. 27/1, l. 33.
Roiles, II. *b*, p. 17/1, l. 24.
Rolling stone, II. *u*, p. 8/2, l. 50.
Roune, *v.* = ran, I. *a*, p. 8/1, l. 16.
Roode, by, I. *a*, p. 17/1, l. 24; p. 30/1, l. 37, etc.
Rooles, *sb.* = rolls, catalogues. So the 'roole of peace' is = the roll of the servants of peace, II. *u*, p. 6/2, l. 33.
Roosted = roasted, II. *c*, p. 39/2, l. 34.
Rosa solis, I. *k*, p. 13/2, l. 18.
Rosen, *sb.*, II. *l*, p. 9/2, l. 50. Now a Scoticism, but formerly the regular Elizabethan form. Cf. Harrison's Descrip. of England (Bk. II. c. vi. p. 161, of N. Sh. Soc. edn.)
Rosie cheekt, II. *k*, p. 6, No. 3, l. 4.
Rost, *adj.*, II. *c*, p. 43/2, l. 22.
Roste, *v.*, I. *a*, p. 41/1, ll. 23, 25; II. *c*, p. 38/2, l. 36.
Roste, *v.*, rost, to rule the roste, I. *a*, p. 37/1, l. 7; *b*, p. 24/1, l. 4; *d*, p. 10/2, l. 4.
Rosted horse, a tale of a, II. *c*, p. 39/2, l. 48.
Rosters of men, II. *v*, p. 5/2, l. 8.
Roumes, *sb.*, I. *a*, p. 9/1, l. 31.
Round, *sb.*, I. *e*, p. 7/2, l. 52.
Rounds, *sb.* of a ladder, I. *a*, p. 4/2, l. 21, Pref.
Round-about, *sb.*, II. *m*, p. 8/1, l. 21.
Roundelay, rounddelay, I. *n*, p. 5/2, l. 28; p. 8/1, l. 20; p. 10/2, l. 8.
Round table = large bustle? I. *e*, p. 9/1, l. 36.
Roundly = quickly or sturdily, II. *c*, p. 30/2, l. 36; p. 38/2, l. 31.
Roue, *v.*, to roue near the marke, II. *b*, p. 8/1, l. 28.
Rouest, *v.*, rouing, II. *d*, p. 10/1, l. 30; p. 10/2, l. 53.
Roust, *sb.*, roost, II. *t*, p. 13/2, l. 5.
Rowels, II. *r*, p. 7/2, l. 40.
Rowen-taild, II. *t*, p. 7/1, l. 20.
Rowle, *sb.* = roll, I. *r*, p. 4/2, l. 45.
Rowse, *sb.* = flutter or cry, I. *k*, p. 14/1, l. 30. See Halliwell, *s.v.*
Rowst, roust = roost, I. *e*, p. 10/1, l. 13.
Rowtes, *sb.*, I. *l*, p. 5/1, l. 36.
Royallize, *v.*, I. *o*, p. 4, l. 7, Ded. Cf. Richard III., i. 3.
Roysters, I. *a*, p. 28/2, l. 26.
Rubarb, II. *f*. p. 5/1, l. 6.
Ruddocks, II. *b*, p. 17/1, l. 23.
Rudsby, I. *m*, p. 8/1, l. 52.
Rue, *sb.*, herb rue, I. *a*, p. 12/2, l. 49.
Rue, *v.*, I. *a*, p. 57/2, l. 29; *t*, p. 20/1, ll. 17, 18.
Ruing, *v.*, I. *b*, p. 18/2, l. 30.
Ruffes, I. *a*, p. 15/1, l. 51; *f*, p. 21/2, l. 44; p. 24/1, l. 50; II. *b*, p. 9/1, l. 12; p. 19/2, l. 48; *g*. p. 7/1, l. 38; p. 9/1, l. 12, etc.
Ruffins, *sb.*, I. *a*, p. 6/1, l. 59.
Ruffin-like, I. *f*, p. 21/2, l. 23.
Ruful, I. *b*. p. 19/2, l. 37.
Ruifull, I. *t*, p. 21/1, l. 13.
Rume, *sb.*, I. *s*, p. 8, st. 47.
Runneley, I. *t*, p. 16/1, l. 8.
Rundlet, II. *k*, p. 22, No. 64, l. 12; p. 40, No. 25, l. 5.
Running = erring, gadding astray, II. *c*, p. 8/1, l. 42.

Running, heads = inconsiderate, hasty conduct, II. *c*. p. 8/1, l. 8 (from bottom)—corrects our note.
Rushes, greene, II. *g*, p. 5/1, l. 1. Cf. Lyly's Euphues, (Arber, p. 339), 'I am sorry Euphues that we have no greene Rushes, considering you have beene so great a straunger.'
Russet (plaine russet), II. *u*, p. 11/2, l. 16.
Ruthe, *sb.*, ruth, I. *a*, p. 5/2, l. 28; *b*, p. 20/1, l. 35; p. 26/1, l. 35; *f*, p. 21/1, l. 45, etc.
Ruthfull, I. *b*, p. 24/2, l. 36; *d*, p. 14/1, l. 21; *o*, p. 6/1, l. 34.
Ruthles, I. *c*, p. 3, st. 11.
Rutting, *adj.*, I. *f*, p. 21/1, l. 39.
Ryfe, I. *a*, p. 26/2, l. 5.

S

Sachell, II. *b*, p. 18/1, l. 45.
Sack, *sb.*, II. *b*, p. 10/1, l. 40.
Sacke, *sb.*, II. *k*, p. 22, No. 64, l. 12; p. 22, No. 65, l. 11, etc.; II. *t*, p. 7/1, l. 39; p. 10/1, l. 17.
Sad, II. *g*, p. 11/2, l. 41.
Sadly, II. *i*, p. 11/1, l. 5.
Sagbutte, II. *k*, p. 10/2, l. 39.
Saies = tries, I. *f*, p. 23/2, l. 17. See Bib. Eng., p. 16.
Sainct, *sb.*, sainctes, transition form of Sanctus, I. *a*, p. 12/2, l. 24; *t*, p. 13/1, l. 10.
Saincted, *v.*, II. *d*, p. 5/1, l. 14.
Saine, *v.* = to say, I. *m*, p. 6/2, l. 15. Cf. Raleigh, 'yet what is love, good shepherd sain?'
Saint Asse, II. *s*, p. 8/2, l. 23.
St. Christopher shouldred = round shouldered like one bearing a burden, II. *g*, p. 7/2, l. 14.
Saint Else, II. *s*, p. 8/2, l. 35.
Saint Grineum, II. *s*, p. 9/1, l. 4.
Salamanders, II. *o*, p. 12/2, l. 13.
Salet, *sb.*, sallet, sallets, I. *a*, p. 41/2, l. 21; *f*, p. 26/1, l. 52; II. *c*, p. 59/1, l. 21; *t*, p. 8/1, l. 33, etc.
Salve, *v.*, I. *t*, p. 23/1, l. 14.
Samman trout, II. *t*, p. 12/1, l. 27.
Sammon, II. *b*, p. 10/2, l. 44.
Sampler, II. *c*, p. 37/2, l. 6.
Sanguine, I. *m*, p. 9/2, l. 45.
Sanguine faced, II. *b*. p. 12/1, l. 1.
Sanitate, *sb.*, I. *a*, p. 14/2, l. 2.
Sapience, I. *a*, p. 15/2, l. 36; p. 59/2, l. 43; II. *v*, p. 6/1, l. 40.
Sappy, II. *t*, p. 9/2, l. 26.
Saraxins head, II. *g*, p. 7/2, l. 11.
Saust = sauced, I. *b*, p. 13/1, l. 10.
Sausy, I. *a*, p. 8/1, l. 3.
Saueguard, *sb.*, II. *c*, p. 48/2, l. 18; *d*, p. 9/2, l. 10; *u*, p. 14/2, l. 33.
Sauourly, II. *c*, p. 41/1, l. 1. 'How savourly she feeds.' (Broome's Jovial Crew, Act iv.) So Defoe in Col. Jack.
Sauerie, I. *t*, p. 3/2, l. 7.
Saw, *sb.*, I. *a*, p. 57/2, l. 23.
Sawcinesse, I. *a*, p. 16/1, l. 41.
Say, *sb.*, saye, I. *a*, p. 17/1, ll. 4, 7, 9—sometimes 'serge' (Halliwell).
Scabbe, *sb.*, scab, I. *a*, p. 32/2, l. 26; II. *c*, p. 50/2, l. 5.
Scalde, *v.*, scald = to scale, climb, I. *a*, p. 4/1, l. 25; Argum. p. 9/1, l. 15.
Scaled = covered with scales, II. *k*, p. 12, No. 23, l. 9.
Scape, *v.*, scapte, I. *a*, p. 39/2, l. 27; *b*, p. 9/1, l. 49; p. 9/2, l. 1.
Scanning, *sb.*, II. *k*, p. 38, No. 19, l. 44.
Schollers, scholler, I. *a*, p. 19/1, l. 28; p. 23/1, l. 16; II. *c*, p. 23/1, l. 4, etc.
Schollership, II. *b*, p. 27/1, l. 53.
Schoolers, I. *a*, p. 19/1, l. 23.
Science = knowledge, I. *s*, p. 13, st. 117.
Scilence, I. *a*, p. 59/1, ll. 44, 45.
Scintenels = sentinels, I. *b*, p. 19/2, l. 21.
Scituation = situation, II. *l*. p. 12/2, l. 30.
Sclaunderous = slanderous, I. *a*, p. 40/1, l. 45.
Scollers, II. *v*, p. 7/1, l. 34.
Sconce, skonce, II. *t*, p. 11/2, l. 31. See Nares, *s.v.*, I. *f*, p. 2.
Scoole, *sb.*, I. *a*, p. 8/2, l. 14; p. 9/1, l. 1.
Score, *sb.*, skore (to run upon the score), I. *f*, p. 21/1, l. 32.
Scot and lot, II. *u*, p. 10/2, l. 17.
Scot-free, II. *i*, p. 6/1, l. 50.
Scribbe, *sb.* = scrub, miser, I. *e*, p. 8/1, l. 25. Nares, *s.v.*, quotes it from Withal's Dictionary. It also occurs in Middleton's 'A Mad World my Masters.'
Scull, *v.* = to go in shoals, II. *b*, p. 10/1, l. 22.
Scullions, scullion, I. *e*, p. 8/1, l. 11; II. *f*, p. 6/2, l. 41.
Scuruy, *adj.*, I. *a*, p. 32/2, l. 41.
Sdeigne, I. *b*, p. 5/2, l. 23.
Sea-coale, I. *e*, p. 7/1, l. 49.
Sea-coale chimney, II. *m*, p. 5/1, l. 35.
Sea-cole fire, II. *b*, p. 17/1, l. 34.
Sea-cole sanguine = dark red colour, II. *k*, p. 9/2, l. 33.
Sea crabbe, crab, II. *k*, p. 11. No. 21, l. 10; *m*, p. 5/1, l. 36.
Sea-singer, II. *k*, p. 42, No. 32, ll. 40, 41.
Searchfull, II. *s*, p. 10/2, l. 44.
Seare (upon the seare)—correct sub-note = trigger, I. *f*, p. 19/2, l. 16. See Furness's Var. Shakespeare, Hamlet, on 'tickle o' the sear.'
Secke, *sb.* = sack (wine), Fr. *sec*, II. *k*, p. 11/1, l. 37.
Seeing shop, I. *a*, p. 25/2, l. 40.
Seeld, seeldome, I. *a*, p. 49/2, l. 28; p. 51/2, l. 35; *t*, p. 4/2, l. 42.
Seely, seelie, sellie, selly, seelly, I. *a*, p. 21/1, l. 1; p. 33/2, l. 9; p. 39/1, l. 22; *b*, p. 8/1, l. 37; *e*, p. 7/1, l. 48; *t*, p. 18/1, l. 19, etc. etc.
Seene, *v.*, better seene in = instructed, versed, II. *u*. p. 6/1, l. 29.
Seethe, *v.*, I. *a*, p. 15/2, l. 17.
Selfe wild humour, II. *u*. p. 14/2, l. 45.
Sellar, *sb.*, seller = cellar, I. *r*, p. 5/1, l. 52; II. *i*, p. 14/2, l. 12; *t*, p. 11/1, l. 18; p. 15/1, l. 4.
Semblaunce, I. *a*, p. 17/2, l. 43.

Semitaures, I. *b*, p. 8/2, l. 15.
Semper eadem, II. *v*, p. 5/2, l. 31.
Sempster, laundrer, where we should say sempstress, laundress, II. *c*, p. 59/1, l. 28.
Sence, *sb.*, II. *a*, p. 7/2, l. 4; *n*, p. 10/1, l. 45; p. 11/2, l. 30.
Senceless = insensible, I. *q*, p. 5/1, l. 6; II. *n*, p. 7/1, l. 29; p. 13/2, l. 17.
Senselesse, *id.*, II. *h*, p. 8/1, l. 1.
Sensible = perceivable by senses, I. *o*, p. 18/2, l. 22.
Sent, *sb.*, sente = scent, I. *b*, p. 6/2, l. 17; p. 19/1, l. 27; *t*, p. 16/1, l. 3; II. *c*, p. 43/2, l. 42.
Seoven = seven, I. *d*, p. 4/1, l. 14.
Septer = sceptre, I. *c*, p. 8, st. 85; *l*, p. 5/1, l. 31.
Serpent-like, II. *o*, p. 22/2, l. 34.
Serue, *v.*, serue your turn, I. *a*, p. 4/1, l. 17; II. *h*, p. 12, No. 25, l. 9; p. 21, No. 59, l. 3.
Setters, *sb.*, II. *i*, p. 12/1, l. 2; *s*, p. 6/2, l. 19.
Settinge place, I. *t*, p. 16/1, l. 7.
Setting-stickes = poking sticks to 'set' the plaits of ruffs, I. *g*, p. 11/2, l. 32.
Seuerance, II. *n*, p. 12/2, l. 14.
Shadow = cowl. Cf. Nares, *s.v.*, with quotation from Jordan, II. *r* (An Vnworthy Bishop, p. 7, l. 12).
Shake ragges, II. *m*, p. 4/2, l. 14. Cf. Broome's Jovial Crew (Act III.), and Scott, 'he was a shake-rag-like fellow, he said' (Guy Mannering, i. 269).
Shales, shale, *sb.*, I. *a*, p. 18/2, l. 49; *e*, p. 8/2, l. 30; *f*, p. 20/1, l. 47; *g*, p. 8/1, l. 5; *h*, p. 16/1, l. 2.
Shamefastnes, I. *a*, p. 11/1, l. 55.
Sharpe, *v*, II. *t*, p. 6/2, l. 3.
Sharpe-witted, II. *i*, p. 8/1, l. 16.
Sharpes (music), I. *c*, p. 10, st. 106.
Sheep-biter dogge, I. *m*, p. 9/2, l. 3.
Sheep-furd, II. *b*, p. 17/1, l. 7.
Sheep heards, I. *t*, p. 7/1, l. 36; p. 8/1, l. 48; II. *b*, p. 16/2, l. 18; *c*, p. 42/2, l. 39, etc.
Sheepes eyes, II. *h*, p. 33, No. 7, l. 13; *u*, p. 7/1, l. 28.
Sheepes head, I. *g*, p. 5/1, l. 16.
Sheere, I. *s*, p. 8, st. 52.
She-fooles, II. *s*, p. 6/2, l. 43.
Shelfe, I. *f*, p. 23/1, l. 26; *g*, p. 6/1, l. 13; p. 8/2, l. 53.
Shent, II. *c*, p. 48/1, l. 48. Fuller's Ch. Hist. xi. p. 196, ¶ 35; xi. p. 214, ¶ 58: 'unshent,' Hall's Sat. iv. i. 130.
Shewen, II. *c*, p. 23/2, l. 12.
Shewre, *sb.*, I. *r*, p. 3/2, l. 23.
Shield, *v.* (God shield), I. *d*, p. 8/2, l. 2.
Shifter = cheat, II. *g*, p. 13/1, l. 26; *i*, p. 13/1, l. 43.
Shilling spirits, II. *b*, p, 20/1, l. 27.
Shipwracke, II. *c*, p. 8/2, l. 8; *q*, p. 8/1, l. 24.
Shocke, *v.*, to gather wheat into shocks, II. *c*, p. 59/1, l. 11.
Shooing of the wild mare = a Christmas sport, II. *t*, p. 11 (Xmas.). See Brand, *s.v.*
Shooing of the goose, II. *s*, p. 6/1, l. 7.
Shooing horne, II. *h*, p. 35, No. 12, l. 25; *t*, p. 7/2, l. 36.
Shop, I. *o*, p. 9/1, l. 34.
Shorned = shorn, I. *f*, p. 20/1, l. 54.
Shought, *v.* = shoved? II. *s*, p. 12/2, l. 22.
Shoulerd, *sb.*, a bird, II. *t*, p. 10/2, l. 18. The Avocet (Platalea leucorodia) was generally meant then by 'shoveller.' But qu.—the pelican?
Shouldred, *v.*, shouldered, I. *e*, p. 7/1, l. 2; II. *b*, p. 18/1, l. 51; *g*, p. 6/1, l. 33.
Shoue-groat, II. *h*, p. 35, No. 12, l. 28.
Shove the goose, II. *h*, p. 5/1, l. 10.
Showen, I. *b*, p. 24/1, l. 52; *d*, p. 9/2, l. 46.
Shrew, sheepe. It was a proverb, 'Better a shrew than a sheep,' *i.e.* better a scolding wife than a silly apathetic one, I. *e*, p. 6/1, l. 7.
Shrew (in a good sense), II. *h*, p. 40/1, l. 1.
Shrew, Shrewe, I. *e*, p. 6/1, l. 7; *f*, p. 20/1, l. 54; II. *e*, p. 5/2, ll. 26, 27; *h*, p. 43, No. 39, l. 7.
Shrewd, I. *a*, p. 52/1, l. 3; II. *f*, p. 6/1, l. 20; *i*, p. 7/1, l. 31; *p*, p. 9/1, l. 35; p. 10/2, l. 31.
Shrewdly = vehemently, II. *c*, p. 50/1, l. 20. See last reference to Fuller under 'shent.' What is sharp as a blow or a pain, gives idea of force.
Shrich-owles, II. *o*, p. 22/2, l. 10; *s*, p. 9/1, l. 45.
Shrike, *sb.*, I. *t*, p. 17/1, l. 27.
Shronche, I. *b*, p. 11/2, l. 53; p. 12/1, l. 2, etc.
Shrowes, I. *g*, p. 11/2, l. 17.
Shuffled up, II. *m*, p. 6/2, l. 20.
Shut the dore, *sb.*, = slattern or dowdy? *i.e.* unattractive, I. *f*, p. 20/1, l. 55.
Shuttle-cocke, shuttell, I. *n*, p. 8/1, l. 30; II. *t*, p. 10/1, l. 47.
Sib Howlate, II. *g*, p. 13/2, l. 17.
Sicker, *adj.* = more sick, II. *c*, p. 62/2, l. 37.
Side saddle, II. *b*, p. 13/2, l. 43.
Siely (and see Silly), I. *a*, p. 26/2, l. 3.
Sight, *v.* = sighed, I. *b*, p. 14/2, l. 27; p. 15/2, l. 39; p. 17/2, l. 37, etc.
Sight, *sb.* = insight, skill, I. *a*, p. 10/1, l. 57; *f*, p. 25/2, l. 31; *s*, p. 13, st. 127; II. *c*, p. 28/2, l. 34:—
'He that is grounded in Astrology.
Enriched with tongues, well seen in minerals.'
(Marlowe's Faustus, I. i.)
Sight of = a number of: in Lancashire pronounced 'seet'—good old English, but now deemed vulgar, II. *c*, p. 17/1, l. 37. See Marsh on Engl. Lang., p. 181.
Sightly, I. *h*, p. 6/2, l. 2.
Signe of a man, II. *n*, p. 8/2, l. 45.
Signe (?) II. *r*, p. 13, No. 43, l. 8.
Sike, *adj.*, II. *j*, p. 14/1, l. 3.
Sildome = seldom, I. *m*, p. 14/1, l. 1; II. *b*, p. 10/1, l. 16; *g*, p. 5/1, l. 34, etc.
Silly, siely, sillie, silie, sillye, I. *a*, p. 38/2, l. 19; p. 56/2, l. 33; *b*, p. 15/2, l. 36; *c*, p. 7, st. 69, etc. etc. Cf. Coleridge's Ancient Mariner, 'the silly buckets.'
Siluer crosses, I. *b*, p. 16/2, l. 14.
Siluer hooke, to fish with, I. *q*, p. 5/2, l. 10; *s*, p. 9, st. 60.
Siluer sounde, I. *b*, p. 21/1, l. 37.
Similie, *sb.* = likeness, II. *u*, p. 5/2, l. 29.

Simples, *sb.*, I. *k*, p. 8/1, l. 24; *s*, p. 8, st. 47; II. *b*, p. 12/1, l. 23; *r*, p. 9/1, l. 35.
Simple-witted, I. *f*, p. 23/1, l. 7; *q*, p. 6/2, l. 8.
Sincke and Syce = five and six of the dice, *i.e.* the numbers on a die, I. *a*, p. 28/1, l. 33. We still pronounce the six on a die 'size.' So Thackeray names one of his characters 'Mr. Deuceace.' But see Nares under 'Cinque-pace.'
Singled = separated, II. *d*, p. 11/2, l. 10.
Sinow, sinnowes = sinew, I. *n*, p. 7/2, l. 23; *o*, p. 11/1, l. 8; *t*, p. 19/2, l. 23.
Siprons, II. *i*, p. 13/1, l. 31.
Sir, Old Sir, II. *b*. p. 18/1, l. 28; *i*, p. 11/2, l. 4.
Sir Dogbolt Drie bread, II. *s*, p. 9/1, l. 22.
Sir Henrie, II. *s*, p. 8/2, l. 21.
Sir Jenkin, II. *i*, p. 9/1, l. 12.
Sir Jhon, I. *g*, p. 5/2, l. 28.
Sir Lawrence, II. *s*, p. 8/2, l. 22.
Sir Morris Malipart, II. *k*, p. 12, No. 24, l. 1.
Sir Ninny, II. *s*, p. 8/2, l. 22.
Sir Swinehead Great Swallow, II. *s*, p. 9/1, l. 26.
Sir Walter Whet Whistle, II. *s*, p. 9/1, l. 19.
Sith = since, I. *d*, p. 4/1, l. 11; p. 5/1, l. 40; II. *b*, p. 7/2, l. 3; p. 13/1, l. 14, etc.
Sithe = scythe, II. *t*, p. 8/2, l. 2 (from bottom).
Sixt, sixte, I. *b*, p. 10/1, l. 31; II. *c*, p. 24/1, l. 2.
Skales = scales of a fish, II. *j*, p. 11/1, l. 50.
Skarre, *v.*, II. *k*, p. 10/2, l. 49.
Skarre-crow, skar, I. *s*, p. 13, st. 126; II. *q*, p. 10/1, l. 1.
Skittish, I. *f*. p. 21/2. l. 27.
Skittish humour'd, I. *o*, p. 7/2, l. 14.
Skoffed of, II. *o*, p. 13/2, l. 50.
Skonses, skonce, I. *f*, p. 19/1, l. 5; p. 21/2, l. 17; p. 24/1, l. 4; *t*, p. 21/2, l. 35; II. *c*, p. 41/2, l. 29.
Skore, *sb.* = score, I. *b*, p. 16/2, l. 18; II. *b*, p. 13/1, l. 18.
Skorne, *v.*, I. *b*, p. 9/2, l. 29.
Skoules, *sb.* = shoals, II. *j*, p. 9/1, l. 30; p. 12/1, l. 2.
Skouling, *adj.*, I. *a*, p. 37/1, l. 20.
Skowles, *sb.*, II. *c*, p. 60/1, l. 17.
Skreiching, *sb.*, II. *r*, p. 12/2, l. 9,
Skrippe, I. *n*, p. 11/2, l. 29.
Skull = shoal—still used by seamen, II. *n*, p. 13/2, l. 43.
Skyllesse, I. *a*, p. 8/1, l. 22.
Slake, *v.*, I. *c*, p. 7, st. 66.
Slappe, *sb.*, I. *f*, p. 24/1, l. 51; II. *l*, p. 10/1, l. 12—correct our note = pair of breeches.
Slauer, *v.*, slauers, slauering, I. *a*, p. 6/2, l. 9; *g*, p. 7/2, l. 10.
Slauering, *adj.*, II. *d*, p. 11/2, l. 50; *k*, p. 9/2, l. 38.
Sleering, II. *d*, p. 13/1, l. 14.
Slippe, *v.*, to take slips of plants, I. *s*, p. 7, st. 38.
Slouch, II. *d*, p. 11/2, l. 49.
Slouen, II. *d*, p. 11/2, l. 49.
Slubberd, *adj.*, II. *d*, p. 11/2, l. 51.
Slug, *v.*, I. *t*, p. 3/1, l. 12.
Slut, *sb.*, sluts, sluttes, I. *a*, p. 6/2, l. 3; p. 19/1, l. 35; *f*, p. 20/2, l. 35; *m*, p. 9/2, l. 38; II. *i*, p. 13/2, l. 11; *j*, p. 8/1, l. 39; p. 14/2, l. 35; *l*, p. 10/2, l. 28.
Smacke, *sb.* = a taste or flavour, I. *a*, p. 51/1, l. 33; *f*, p. 21/2, l. 5.
Smacking, *v.*, I. *d*, p. 15/1, l. 2.
Smale, I. *t*, p. 20/2, l. 18.
Small-footed, II. *i*, p. 8/1, l. 17.
Smally, I. *a*, p. 30/1, l. 10.
Smell-feast, II. *f*, p. 6/1, l. 24.
Smirking, *v.*, and see Smyrking, I. *a*, p. 37/1, l. 29.
Smocke, *sb.*, I. *f*, p. 2/2, l. 4; p. 24/1, l. 31; II. *k*, 41, No. 28, l. 17.
Smocke, though I receive you in your smocke = portionless, II. *k*, p. 7, No. 5, l. 16.
Smoile, *v.*, smoyling, I. *s*, p. 10, st. 79; II. *c*, p. 49/1, l. 35.
Smoothed, *adj.*, I. *f*, p. 23/2, l. 34.
Smoothing, *adj.*, I. *m*, p. 9/1, l. 10; II. *j*, p. 15/2, l. 7.
Smooth-tongued, II. *i*, p. 8/1, l. 18.
Smyrking, *adj.*, I. *a*, p. 37/1, l. 25.
Snappish, II. *k*, p. 23, No. 68, l. 1.
Snarles = snares, I. *j*, p. 11/1, l. 25. 'This was the question that they would have snarled him with' (Latimer's Serm. p. 283, and pp. 288, 296).
Snatch, *sb.*, II. *k*, p. 47, No. 50, l. 3.
Sneuill, I. *e*, p. 5/2, l. 32.
Snib, *v.*, snib'd = snubbed, I. *t*, p. 4/1, l. 20; II. *c*, p. 43/1, l. 54. So Spenser, and earlier and later.
Snort, *v.*, snorting, II. *b*, p. 18/2, l. 6; *j*, p. 14/2, l. 28.
Snortle, *v.*, I. *a*. p. 6/2, l. 12.
Snowte fair, II. *g*, p. 12/1, l. 48.
Snudge, *sb.*, I. *a*, p. 55/1, l. 32; p. 55/2, l. 44; II. *i*, p. 11/1, l. 6; *j*, p. 15/2, l. 14.
Snuffling, II. *d*, p. 12/2, l. 1.
Sociable = companionable, II. *o*, p. 22/1, l. 25.
Sodaine, soddaine, I. *a*, p. 32/2, l. 20; p. 35/1, l. 38; *f*, p. 23/2, l. 12, etc.
Sodde, *adj.*, I. *a*, p. 26/2, l. 15; *g*, p. 8/2, l. 30.
Soden, sodeine, I. *a*, p. 7/2, l. 47; *b*, p. 7/2, l. 37.
Sodenly, soddenly, sodainly, I. *a*, p. 7/2, l. 50; p. 9/2, l. 28; p. 45/1, l. 48; *d*, p. 6/1, l. 17.
Sokde, *v.*, soken, sokes, I. *b*, p. 27/1, l. 9; *t*, p. 14/1, l. 23; II. *c*, p. 36/1, l. 5.
Sokers, II. *f*, p. 6/1, l. 6.
Solempne, I. *a*, p. 16/2, l. 59.
Solempnely, I. *a*, p. 40/2, l. 30.
Solempnize, I. *b*, p. 20/2, l. 39.
Solfa, II. *g*, p. 7/2, l. 35.
Some (in some) = in sum, I. *b*, p. 20/2, l. 35; *t*, p. 20/1, l. 25; II. *o*, p. 21/2, l. 24, etc.
Sonny, *adj.*, I. *t*, p. 19/1, l. 39.
Soong, I. *k*, p. 9/1, l. 32.
Sooth, *vb.* = make appear true, I. *q*, p. 6/1, l. 22.
Sope, II. *u*, p. 14/2, l. 9.
Sorrell, *adj.* = sorrell hair, I. *f*, p. 20/2, l. 29; *m*, p. 9/2, l. 47.
Sorting = associating, I. *g*, p. 8/1, l. 17. 'Their poison is got by companying with them, they hurt by sporting but worse by sorting,' (Adams, I. 76.)
Sotted, *v.*, II. *k*, p. 13, No. 27, l. 22.
Sotteth, *v.*, II. *t*, p. 5/2, l. 35.

Sotting, *sb.*, II. *k*, p. 13, No. 28, l. 25.
Souldier, souldiour, II. *c*, p. 23, title; p. 23/1, l. 4, etc.
Sowce, *sb.*, in the sowce, II. *u*, p. 7/1, l. 39.
Sower, *adj.*, sowre = sour, I. *a*, p. 38/1, l. 50; *b*, p. 23/2, l. 33; *d*, p. 10/1, l. 31, etc.
Sower, *sb.*, sowre = sour, I. *b*. p. 24/1, l. 55; *d*, p. 9/2, l. 49; *i*, p. 7/2, l. 38, etc.
Sowish, I. *m*, p. 9/2, l. 47.
Sowrenesse, II. *k*, p. 44, No. 40, l. 22.
Sowst, sowsed, II. *b*, p. 10/1, l. 29; p. 11/1, l. 7.
Sowst gurnerd, II. *g*, p. 11/1, l. 27.
Soyne, *v.*, II. *k*, p. 9/1, l. 48. Qu. = sign.
Sparhawke = sparrow-hawk, II. *t*, p. 12/1, l. 37. See Rider, *s.v.*
Sparke, diamond, 'a chaplet . . . set with choice rubies, sparks and diamonds,' (Greene's George a Greene, p. 255.) Dyce suggests 'ruby sparks,' which would make the expression like Breton's, II. *q*, (Nobleman.)
Sparrow-blasting = cuckolding, II. *d*, p. 25/1, l. 14; *k*, p. 34, No. 12, l. 21; p. 47, No. 50, l. 16; *k*, p. 10/2, l. 48; *p*, p. 11/2, l. 31. Our note, while accurate *per se*, missed the special use in the text, II. *p*. on p. 11. It also occurs in II. *k*, Letters 12 and 50, and in Grimello's Fortunes; also in Tom Tell Troth, (New Shak. Soc., p. 35.)
Spatter, spit and spatter, II. *u*, p. 14/1, l. 41.
Spechcock = an eel split length wise and broiled, II. *b*, p. 10/1, l. 29. Cf. modernly Ingoldsby Legends, (Knight and Lady).
Speculation, II. *k*, p. 11, No. 20, l. 11.
Speered, *adj.*, speered malt, I. *a*, p. 58/2, l. 52, and relative note. The word evidently refers to some roguish practice. I have met somewhere with the expression 'speered corn'=corn which has sprouted before being harvested, and therefore is deteriorated. Breton seems to hint some inferiority in the article supplied by the maltman. Tusser's Huswiferie, c. 84, l. 5, has this :—

> 'Malt being well speared, the more it will cast,
> Malt being well dried, the longer will last.'

In the Glossary of Sussex Dialect by Parrish (1875), 'spear' is = to sprout out of the ground.
Spet, *v.*, II. *c*, p. 36/2, l. 27; *j*, p. 13/1, l. 24.
Spiall, I. *m*. p. 8/1, l. 49.
Spide, I. *o*, p. 11/2, l. 51.
Spight, *sb.*, I. *a*. p. 54/2, l. 18.
Spight, *v.*, spightes, I. *t*, p. 25/2, l. 4; II. *r*, p. 10/2, l. 4.
Spightfull, I. *a*, p. 54/2, l. 1.
Spill = spoil, I. *k*, p. 16/2 (note).
Spill, *v.*, spilling, spilleth, spilt, spilde, I. *e*, p. 13/2, l. 28; *k*, p. 7/1, l. 15; p. 7/2, l. 23; *i*, p. 5/1, l. 18, etc. —has now lost the meaning of 'destroy.' We now only 'spill' liquids, or are 'spilt' out of a carriage.

> 'Unwrap thy woes, whatever wight thou be,
> And stint in time to *spill* thyself with plaint.'

(Sackville, Induction, st. 15): spill = waste in Fuller's Holy State, p. 171.
Spinners, I. *t*, p. 13/1, l. 22.
Spittle, *sb.* = hospital, I. *e*, p. 7/2, l. 15. Spittle sometimes = house of correction; 'how near Pride and Riot dwell to the Spital-house,' *i.e.* prison (Adams, l. 190), albeit also near the 'hospital.'
Spittle-men, II. *p*, p. 6/1, l. 8.
Splay footed, II. *g*, p. 8/1, l. 27; *p*, p. 10/2, l. 34.
Splendent, II. *k*, p. 32, No. 1, l. 7.
Sprigges, I. *b*, p. 13/1, l. 45.
Spring, *v.*, to spring a partridge, II. *j*, p. 11/1, l. 25.
Springes, *sb.* = sprindges, II. *k*, p. 5/1, l. 9; p. 10/1, l. 5.
Sprinke, *adj.*, II. *g*, p. 9/1, l. 16.
Sprites, II. *c*, p. 14/1, ll. 16, 21.
Spruse, spruce, I. *s*, p. 11, st. 98; II. *g*, p. 12/2, l. 3; *p*, p. 9/2, l. 45.
Squall, *sb.* = contemptuous expression, II. *c*, p. 43/1, l. 48.
Square, *sb.*, curious use of word for the mixing of four ingredients, II. *t*, p. 11 (December), *sb.*; *r*, p. 7/1, l. 45. 'Punch' is said to be from the mixing of five ingredients; '*Punch*' as in 'Punj-ab' = the country of five rivers—pentepotamia.
Square, *v.*, to square it, II. *t*, p. 11/1, l. 6.
Square, to keep the square, II. *b*, p. 19/1, l. 12.
Square, to play square = honestly, I. *a*, p. 29/1, l. 47.
Square, out of square, II. *q*, p. 6/1, l. 30; *r*, p. 8/1, l. 30.
Squat, a hare at squat, II. *s*, p. 6/1, l. 9.
Squats, *v.*, I. *f*, p. 23/2, l. 52.
Squint, to looke a squint, I. *f*, p. 21/2, l. 46.
Squinte eyed, II. *g*, p. 8/1, l. 26.
Squiriles = squirrels, I. *c*, p. 9, st. 98.
Squiers, of the order of the apple, II. *s*, p. 6/2, l. 15.
Stable, *sb.*, to make a stable of his government, II. *s*, p. 6/2, l. 51.
Stable-talke, I. *s*, p. 11, st. 98.
Stafford Law, II. *c*, p. 29/1, l. 15—a play upon the name like Bedfordshire, Spilsbury, Jedburgh, *cum multis aliis*.
Staind, *v.*, I. *a*, p. 21/1, l. 12.
Staite, *adj.*, II. *g*, p. 12/1, l. 18.
Stamping steeds, II. *c*, p. 18/2, l. 57.
Stand in stead, *v.*, II. *k*, p. 39, No. 21, l. 8.
Stande, *sb.* (of pike), II. *n*, p. 13/2, l. 44.
Starchers, II. *t*, p. 11/1, l. 22.
Starch-wench, II. *f*, p. 6/2, l. 39.
Starke blind, II. *k*, p. 49, No. 57, l. 11.
Stark mad, I. *s*, p. 8, st. 51; II. *c*, p. 26/1, l. 2.
Stavered = starved, from being kept in pound without food, II. *g*, p. 6/2, l. 2.
Stead, *v.*, II. *i*, p. 9/1, l. 47.
Steares = stairs, I. *a*, p. 21/1, l. 34.
Steede, in steed, I. *a*, p. 11/2, ll. 23, 26; II. *c*, p. 38/2, l. 47, etc.
Steede, stead, to stand n steed, I. *s*, p. 7/2, l. 8; *u*, p. 10/1, l. 11; II. *c*, p. 12/1, ll. 15, 37.
Steeple tire, II. *k*, p. 41, No. 28, l. 8.
Steering, II. *d*, p. 13/1, l. 14—qu. 'fleering'?
Stencht, *v.*, II. *c*, p. 39/1, l. 47.

Steppe, of a song, I. *a*, p. 40/1, l. 24 (from bottom).
Stept, *v.*, stept in years, II. *g*, p. 9/1, l. 16.
Sterne, = helm, I. *b*, p. 16/2, l. 1,

'the people and the land
Which now remain as ship without a stern.'
(Sackville's Ferrex and Porrex, v. 2.)

See Massinger's 'A Very Woman,' III. 5, and Adams, III. 17.
Sterue, *v.*, sterues, I. *a*, p. 56/2, ll. 33, 40; *n*, p. 8/2, l. 18.
Sticks-sitting, I. *g*, p. 11/2, l. 32—used in plaiting ruffs.
Still, *sb.*, II. *b*, p. 12/2, l. 3.
Stinched, *v.*, II. *c*, p. 39/1, ll. 35, 40, 43; p. 40/1, l. 28.
Stint, *sb.*, stinte, I. *f*, p. 21/2, l. 47; *k*, p. 14/1, l. 26; II. *k*, p. 9, No. 11, l. 15.
Stint, *v.*, stinteth, I. *b*, p. 25/2, l. 45; II. *c*, p. 29/1, l. 19.
Stitches, I. *g*, p. 9/2, l. 31.
Stockes, *sb.*, II. *l*, p. 7/2, l. 19; *n*, p. 8/1, l. 52.
Stock-fish, II. *b*, p. 10/1, l. 27; *k*, p. 13/2, l. 12; *l*, p. 11/2, l. 13.
Stomacke, *sb.*, I. *a*, p. 19/2, l. 59; p. 37/1, l. 20; II. *c*, p. 18/1, l. 20; *k*, p. 12/1, l. 49.
Stone, *sb.*, II. *c*, p. 11/1, ll. 43/4. Probably an allusion to 'travellers' tales,' and the whet-*stone* supposed the prize for lying. Cf. Amorphus and his page Cos, in Jonson's Cynthia's Revels.
Stone-cold, I. *b*, p. 12/1, l. 43.
Stone of Philosophie, II. *s*, p. 10/2, l. 8.
Stood at gaze, II. *k*, p. 52, No. 67, l. 4.
Stoole, *sb.* = a seat, II. *a*, p. 10/1, l. 34.
Stoole-ball, I. *s*, p. 10, st. 79; II. *u*, p. 7/1, l. 25.
Straddle, II. *k*, p. 45, No. 44, l. 19.
Straight-bodied, II. *i*, p. 8/1, l. 17.
Strait, II. *p*, p. 8/1, l. 11.
Straited, I. *n*, p. 9/1, l. 10.
Straues, *v.*, I. *t*, p. 20/2, l. 12.
Strawd, *v.*, I. *a*, p. 46/2, l. 20.
Strength, *v.*, I. *o*, p. 6/2, l. 48.
Stroke, *v.* = struck, stroken, I. *b*, p. 13/1, l. 40; p. 15/5, l. 33; p. 27/1, l. 8, etc.
Strooken, *v.*, strooke, I. *i*, p. 5/1, l. 44; *t*, p. 18/2, l. 28; II. *c*, p. 36/1, l. 7.
Strouteth, *v.*, II. *c*, p. 57/2, l. 45.
Stru'de, I. *a*, p. 52/2, l. 23.
Stubbing, II. *k*, p. 40, No. 27, l. 11.
Studdes, *sb.*, I. *n*, p. 10/2, l. 37.
Studients, studient, *sb.* = student, I. *b*, p. 4, Ded.; *o*, p. 11/1, ll. 40, 47; *r*, p. 4/1, l. 9; II. *b*, p. 12/1. l. 6, etc.
Stuffed, *v.* = provided with stuff = furniture, II. *k*, p. 42, No. 32, l. 52.
Stump feete, II. *k*, p. 12, No. 22, l. 18.
Stumpe footed, II. *g*, p. 8/1, l. 45.
Stumps, bestirreth his stumps, II. *t*, p. 10/1, l. 39.
Sturre, *v.*, sturres, I. *a*, p. 39/1, l. 52; *o*, p. 15/1, l. 8.
Subscribe, *v.*, I. *m*, p. 5/1, l. 23; *q*, p. 5/1, l. 17; *s*, p. 13, st. 118; II. *k*, p. 20, No. 56, l. 7.
Subscribed, *v.* = signed, II. *k*, p. 44, No. 42, l. 4.
Suckers, succors, of a plant, I. *a*, p. 54/1, l. 5; *n*, p. 10/1, l. 20.
Sugar, II. *k*, p. 23, No. 71, l. 21.
Sugar cake, I. *f*, p. 26/1, l. 14.
Sugar-loafe, II. *k*, p. 40, No. 25, l. 6.
Sugar-men, II. *f*, p. 7/1, l. 34.
Sugar-sweete, I. *f*, p. 18/2, l. 22.
Sugre, I. *a*, p. 41/1, l. 39.
Sugred, *adj.*, I. *a*, p. 7/1, l. 13; p. 12/1, l. 57; p. 25/1, l. 39; p. 32/2, l. 36; *d*, p. 7/1, l. 46; *k*, p. 10/2, l. 6.
Suggestion = temptation, I. *p*, p. 2, l. 16 (from bottom), and p. 4/2, l. 3.
Summe, his chosen = the number of His elect, I. *j*, p. 7/1, l. 4.
Summer, *v.*, II. *k*, p. 10, No. 15, l. 18.
Sumthing = somewhat, I. *a*, p. 8/1, l. 9.
Sumwhat, I. *a*, p. 17/2, l. 49.
Sun like, II. *d*, p. 22/1, l. 31.
Superexcellencies, II. *j*, p. 15/1, l. 45.
Supernoditie, II. *s*, p. 6/2, l. 52.
Super sweete, I. *t*, p. 4/1, l. 41.
Supernall, I. *c*, p. 8, st. 85; *i*, p. 4/1, l. 8; *j*, p. 9/1, l. 8; *k*, p. 9/1, l. 17; p. 11/1, l. 32.
Supporters, in heraldry, II. *q*, p. 9/1, l. 13.
Suprise, I. *b*, p. 24/2, l. 30.
Supriser, I. *b*, p. 11/2, l. 3.
Supra-sedeas, II. *q*, p. 10/1, l. 12.
Surceased, II. *d*, p. 5/2, l. 23.
Surgion, II. *a*, p. 8/2, l. 3.
Surpressed, I. *a*, p. 51/1, l. 24.
Surueier, *sb.*, II. *r*, p. 7/2, l. 3.
Suspect, *sb.*, I. *a*, p. 25/1, l. 20; p. 32/1, l. 7; *d*, p. 8/2, l. 45, etc. etc.
Sutch, I. *a*, p. 6/2, ll. 37, 39, etc.
Sute, *sb.*, I. *a*, p. 11/1, l. 49.
Suttill, I. *a*, p. 19/2, l. 36.
Swad, II. *g*, p. 7/2, l. 15.
Swadling clouts, I. *s*, p. 6, st. 17.
Swagg'ring, *adj.*, I. *f*, p. 24/1, l. 51.
Swan-like, I. *k*, p. 9/1, l. 16.
Swap, *v.*, I. *a*, p. 6/2, l. 3.
Swappes, *sb.* = striker—a novel word—verb used by Chaucer, I. *c*, p. 6/1, l. 43.
Swarues, *v.*, swarue, swarueth = swerve, I. *a*, p. 5/1, l. 12; *f*, p. 21/1, l. 53; *p*, p. 5/1, l. 40, etc.; II. *n*, p. 13/1, l. 18 from bottom.

'And let him never suffer me
To swarve or turn aside.'
(Pilgr. Progr., Pt. ii.)

Swash, *v.*, I. *f*, p. 21/2, l. 23.
Swearde, *sb.* = sword, I. *f*, p. 21/2, l. 45.
Sweete, II. *d*, p. 8/2, l. 38.
Sweeted = sweetened, II. *a*, p. 11/2, l. 1.
Sweeteth, *v.*, I. *t*, p. 14/2, l. 32.
Sweet-heart, II. *f*, p. 7/2, l. 17; *k*, p. 24, No. 73, l. 1.
Sweetings, *sb.*, sweetinge, I. *t*, p. 4/1, l. 10; p. 17/1, l. 43; p. 19/1, l. 26.
Swelte, *v.*, I. *a*, p. 25/2, l. 41.

Swill, *sb.*, II. *r*, p. 13/2, l. 16; *t*, p. 13/2, l. 36.
Swill, *v.*, I. *m*, p. 8/1, l. 4; II. *j*, p. 14/2, l. 25.
Swine snouted, II. *g*, p. 8/1, l. 26.
Swinge, *sb.*, II. *s*, p. 10/2, l. 47.
Swinish, I. *b*, p. 22/2, l. 43.
Swiser, I. *m*, p. 8/1, l. 4.
Swoope, *sb.*, II. *p*, p. 8/2, l. 50.
Sworne to the Candlestick, and see called to the Candlestick, *s.v.* Candlestick, II. *c*, p. 56/1, l. 33; p. 57/1, l. 3.
Swound, *sb.*, I. *f*, p. 25/1, l. 30; II. *b*, p. 20/2, l. 19.
Swounding, *adj.*, II. *a*, p. 6/1, l. 51; *q*, p. 7/1, l. 49.
Swowne, *sb.*, I. *b*, p. 16/2, l. 23; *g*, p. 10/2, l. 12.
Swounde, *v.*, swound, II. *c*, p. 39/1, l. 6; p. 43/2, l. 53, etc.
Syncke and syce, see Sincke.

T

TABACCO, II. *g*, p. 12/1, l. 1.
Taber, I. *s*, p. 11, st. 100.
Table = book, I. *g*, p. 12/2, l. 16.
Table = calculation, I. *g*, p. 11/2, l. 6.
Table-book, II. *i*, p. 6/2, l. 42.
Table talke, I. *s*, p. 11, st. 98.
Table, round at her breech—qu. a large bustle?
Tables, game of, II. *l*, p. 14/2, l. 53; *u*, p. 13/1, l. 18.
Tablets, I. *a*, p. 14/1, l. 25.
Taffaties, taffety, II. *i*, p. 13/1, l. 29; *l*, p. 9/2, l. 52.
Taffatie face, II. *b*, p. 9/1, l. 8. So 'taffety wine' (vin de taffetas) in Urquhart's Rabelais.
Taile, *sb.*, I. *a*, p. 7/2, l. 44; p. 11/1, l. 60.
Taint worme, I. *i*, p. 5/1, ll. 17, 23; II. *d*, p. 14/2, l. 37. Cf. Lycidas, l. 45, and see Browne, Vulg. Errors, bk. III., i. 27.
Take, I. *a*, p. 33/1, l. 19; p. 37/2, l. 26.
Takers, II. *i*, p. 13/1, l. 28.
Taking, *sb.*, takeing (in a taking) = excitement, I. *t*, p. 6/2, l. 22; p. 14/2, l. 8; II. *c*, p. 63/2, l. 1; *d*, p. 16/2, l. 25; *i*, p. 8/1, l. 43; p. 9/2, l. 39, etc.
Tale of a tub, II. *l*, p. 7/2, l. 4; *s*, p. 8/2, l. 18; p. 10/1, l. 43.
Talents = talons, I. *k*, p. 14/1, l. 19.
Tame goose, II. *k*, p. 13/2, l. 17.
Tang, *sb.*, I. *a*, p. 41/2, l. 26; *k*, p. 5/1, l. 8 (Ep. Dedy.).
Tanzey, tansie, a pudding? flavoured with the herb so called, I. *s*, p. 10, st. 79; II. *u*, p. 7/1, l. 26. See Halliwell for receipt.
Tap-house, II. *g*, p. 10/1, l. 6.
Tap worte = dregs of small beer, or refuse of the tap, I. *a*, p. 26/2, l. 16. 'Wort' is the liquor before or during fermentation.
Tassell, II. *t*, p. 9/1, l. 20. The 'tassell' is 'the male of any hawking bird, properly *tiercell*.' So that here it is = the Falcon and the Tiercel. See Spenser F. Q., III. iv. 49, and Hudibras, Pt. II. c. iii. 414.
Tassell-gentill = male falcon, II. *b*, p. 11/2, l. 17. 'Tiercel' *ut supra*, is the male of any species of hawk. See 'The Academy,' Nov. 2, 1878, for notes on Shakespeare's 'Tassel-gentle.'
Tattle, *v.*, tatling, I. *f*, p. 21/2, l. 36; II. *l*, p. 14/2, l. 38.
Tattle, *sb.*, II. *d*, p. 11/2, l. 53.
Tattling, *adj.*, tatling, I. *f*, p. 21/2, l. 42; *k*, p. 10, No. 15, l. 21; II. *s*, p. 10/2, l. 39.
Tawny, *v.*, I. *m*, p. 9/1, l. 27.
Taxe, *v.*, taxing, II. *f*, p. 4/1, l. 4; *n*, p. 4/1, l. 5, To Reader.
Teadious, II. *l*, p. 13/2, l. 19.
Teanures, I. *o*, p. 9/2, l. 16.
Teare, I. *r*, p. 3/1, l. 35.
Tearmers, I. *s*, p. 8, st. 52. 'Our suitors, termers, clients' (Burton's Anat., Preface, p. 51; see also Earle's Micr., No. 18, and Fuller's Pisgah Sight, II. xii. 20.
Teasters, II. *k*, p. 35, No. 12, l. 28.
Tedde, *v.* = spread hay, II. *c*, p. 59/1, ll. 8, 9. (Halliwell, *s.v.*) Cf. Thomson's Summer, l. 361.
Teeth, in spight of your, II. *k*, p. 33, No. 5, l. 3.
Teinted, *adj.*, I. *b*, p. 16/2, l. 11.
Tell, I can not tell = I do not know, II. *c*, p. 25/1, l. 2. So Merchant of Venice, 'I cannot tell, I make it breed as fast.'
Temper, *sb.*, I. *n*, p. 12/2, l. 42; II. *k*, p. 35, No. 14, l. 24.
Tempestious, II. *o*, p. 8/1, l. 38.
Tems = Thames, I. *g*, p. 7/2, l. 36.
Temtation, II. *o*, p. 15/1, l. 25.
Tence, I. *l*, p. 6/1, l. 2.
Tenne to one of his pride, II. *r*, p. 10/1, l. 14.
Tentor hookes, II. *g*, p. 9/2, l. 17.
Terme trauellers, II. *t*, p. 8/1, l. 2.
Terniz'd, I. *q*, p. 5/1, l. 14.
Terra lorida, II. *s*, p. 10/1, l. 47.
Tester, II. *k*, p. 13/2, l. 27.
Then = then, very frequently, I. *a*, p. 6/2, l. 42, etc. etc.
Thee = to prosper, I. *g*, p. 8/1, l. 34: correct note = succeed, thrive as in Edward Guilpin's Skialetheia, p. 19, l. 3 (from bottom), Lydia 'so mote I thee thou art not faire' (in our edition correct note)—frequent in Chaucer. 'So must I thee,' etc., is a common asseveration, *e.g.* Chaucer's None Preest, 14981: Piers Plough., v. 228. Spenser F. Q., II. i. 33.
Then = than, very frequently, I. *b*, p. 7/1, l. 34, etc. etc.
Theoricke, *sb.*, II. *q*, p. 6/1, l. 3.
Thick, thicke, *sb.* = thicket, I. *a*, p. 5/2, l. 23; p. 9/1, l. 19, etc.
Thicke eares, II. *g*, p. 9/1, l. 52.
Thicke of hearing, II. *g*, p. 9/1, l. 39.
Thicks, *v.*, I. *e*, p. 8/1, l. 17.
Thone = the one, I. *a*, p. 16/2, ll. 28, 32, 39; *k*, p. 15, st. 1, l. 3 (Waggery).
Thorne, to creep to a, I. *a*, p. 16/2, ll. 33, 36; II. *k*, p. 6/2, l. 22.
Thorough, thorow, I. *a*, p. 25/2, l. 26; p. 50/1, l. 19;

II. *d*, p. 10/1, l. 8; *f*, p. 7/1, l. 37; *q*, p. 7/1, l. 31, etc.
Thother = the other, I. *h*, p. 15/1, l. 22; II. *t*, p. 14/2, l. 7.
Thought, *sb.*, to take thought, I. *a*, p. 31/1, l. 30; II. *e*, p. 6/2, l. 30; *h*, p. 14, No. 29, l. 20; p. 24, No. 72, l. 7; p. 46, No. 46, l. 33; *k*, p. 13/2, l. 31; *p*, p. 8/2, l. 21.
Thrasshing staues, I. *a*, p. 16/1, l. 53.
Three cornerd tree, I. *g*, p. 7/1, l. 34.
Three trees, I. *a*, p. 28/2, l. 38. 'What they may do hereafter under a triple tree is much expected' (Broome's Jovial Crew, act i.).
Threed, *sb.*, I. *d*, p. 5/1, l. 36; p. 6/2, l. 3; *r*, p. 3/1, l. 26; *q*, p. 5/2, l. 12; II. *c*, p. 43/1, l. 16; *l*, p. 5/1, l. 25, etc.
Threed-bare, II. *l*, p. 6/2, l. 34.
Thriftles, thriftlesse, I. *a*, p. 5/2, l. 23; p. 15/2, l. 36.
Throue, *v.*, II. *o*, p. 21/1, l. 31.
Throwen, II. *h*, p. 10/2, l. 38; *o*, p. 21/1, l. 53.
Thrunke? I. *b*, p. 7/1, l. 3. In Tim Bobbin, in 'To the Reader,' a Dialogue, we find this:—'A Tealier e Crummils time war *thrunk* pooing turnuits in his pingot' = very busy and so perhaps 'wearied with work'—a sense which suits Breton *in loco*.
Thrust, *sb.* = thirst, II. *a*, p. 8/1, l. 5.
Thrustle-cock, I. *d*, p. 4/2, l. 25.
Thumbes, bite my thumbes, I. *n*, p. 8/2, l. 5.
Tibarne tree, trees, I. *e*, p. 11/2, l. 22; *g*, p. 9/2, l. 15.
Tibbe, I. *e*, p. 8/1, l. 23.
Tiburne, II. *k*, p. 5/2, l. 23.
Tickle, *adj.*, I. *n*, p. 14/1, l. 15; II. *b*, p. 18/1, l. 15.
Tickling, *adj.*, II. *l*, p. 7/1, l. 13.
Tick tacke, II. *l*, p. 17/1, l. 24.
Tide, *v.* = tied, I. *a*, p. 37/2, l. 45.
Till which, II. *k*, p. 9/2, l. 51.
Tilting, II. *u*, p. 16/1, l. 28.
Time, *sb.* = thyme, II. *c*, p. 62/1, l. 9.
Timers, II. *e*, p. 5/2, l. 17.
Timpanie, I. *g*, p. 10/1, l. 33.
Tincture, I. *b*, p. 5/2, l. 15.
Tinke, *v.*, tincke, I. *e*, p. 7/2, l. 48; *r*, p. 4/1, l. 32. 'If the verses do but chime and tinck in the close it is enough to the purpose' (Fuller's Ch. Hist., II. p. 167).
Tinpany, II. *m*, p. 8/1, l. 6.
Tipling, tapling, II. *g*, p. 11/2, l. 1.
Tipstaff, II. *g*, p. 6/1, l. 35.
Tipto, I. *b*, p. 7/1, l. 37.
Tire, *sb.*, II. *b*, p. 19/2, l. 49.
Tire makers, II. *t*, p. 11/1, l. 9.
Tisicke = cough, I. *s*, p. 8, st. 47.
Tit, *sb.*, tittes, titte = tom-tit, or one of the 'tits,' *not* a hedge-sparrow, I. *e*, p. 9/1, l. 21; p. 10/1, l. 11; *f*, p. 20/2, l. 48; p. 21/1, l. 42; p. 22/1, l. 42; *g*, p. 7/1, l. 3; *q*, p. 4/1, l. 4; Ded., l. 9; II. *h*, p. 47, No. 49, title; p. 53/1, l. 23.
Tit = a horse, II. *l*, p. 7/2, l. 33; *s*, p. 5/2, l. 17.
Tittimouses = titmice, II. *s*, p. 6/1, l. 1; p. 9/1, l. 51.
Tittle, I. *m*, p. 7/2, l. 21; *o*, p. 5/1, l. 19; *h*, p. 13, No. 27, l. 9; p. 13, No. 28, l. 10.
To = compared to, I. *a*, p. 40/1, ll. 41 to 43, etc.; *d*, p. 12/1, l. 40; II. *e*, p. 9/2, l. 20.
To = too (frequently), I. *a*, p. 7/2, l. 19; *b*, p. 7/1, l. 2, etc. etc.
To to = too too, I. *b*, p. 17/2, l. 44. The reduplicated 'too too' occurs so late as in Richardson's Novels.
Tobacco-breath, II. *h*, p. 41/1, l. 12.
Tone = the one—not a misprint, I. *h*, p. 15, st. 1, l. 3. Cf. p. 15, col. *a*, l. 22, 'the tother,' and II. *t*, p. 14, col. *b*. See Nares, *s.v.*
Top full, II. *b*, p. 19/1, l. 29.
Tother = the other—not a misprint, I. *h*, p. 15/1, l. 22, etc.
Tole, *v.* = draw, II. *b*, p. 16/1, l. 1.
Toleying, I. *a*, p. 58/2, l. 13.
Toll'de, *v.*, I. *a*, p. 58/2, l. 14.
Tolling dish, towling, I. *e*, p. 8/1, l. 16; *s*, p. 7, st. 29. On the Miller's toll, and on the connection of his thumb therewith, see N. and Q. 4th Series, iii. 129, 407. Bailey, *s.v.*, has toll tray.
Tom a hedge, II. *g*, p. 9/1, l. 35.
Tom tatlers, I. *a*, p. 14/2, l. 9.
Tom-troth, I. *d*, p. 8/2, l. 44; p. 9/1, l. 11. See Udal's Erasmus' Apop., p. 202.
Tomkin, I. *s*, p. 10, st. 79.
Tongue spirits, II. *h*. p. 10, No. 17, l. 22.
Tongueles, II. *v*, p. 7/1, l. 1.
Too = to (frequently), I. *a*, p. 14/2, l. 47.
Too too, I. *a*, p. 19/1, l. 6; p. 28/2, l. 47; p. 58/2, l. 56; *c*, p. 6, st. 47; *m*, p. 9/1, l. 27; II. *o*, p. 23/1, l. 1.
Tooke, *v.* = taken, I. *b*, p. 25/1, l. 27; *j*, p. 12/2, l. 40.
Tooke, *v.* = betook, II. *d*, p. 17/1, l. 10.
Toong = tongue, I. *s*, p. 11, st. 100.
Toothsome, II. *s*, p. 9/1, l. 44; *u*, p. 14/1, l. 55.
Top full, II. *b*, p. 19/1, l. 29.
Toppe, *sb.*, I. *k*, p. 14/1, l. 9.
Tossing of pots, II. *h*, p. 41, No. 30, l. 4.
Tortus, II. *b*, p. 10/2, l. 48.
Tother, the tother, II. *t*, p. 14/2, l. 7.
Touch, to abide touch, II. *h*, p. 45, No. 45, l. 36.
Touch-stone, I. *o*, p. 18/2, l. 34; II. *l*, p. 11/1, l. 47.
Toule, *v.* = to toll, I. *t*, p. 6/1, l. 33.
Toulying, *sb.*, I. *a*, p. 16/2, l. 5.
Tourne, *v.*, I. *a*, p. 31/1, l. 4.
Tourne, *sb.*, to serve the tourne, I. *a*, p. 27/2, l. 39.
Toward, *adj.*, II. *l*, p. 12/2, l. 7.
Towards = approaching to, II. *k*, p. 9/1, l. 49.
Towling dish—not met with elsewhere, but see 'tolling,' I. *s*, st. 29, l. 2.
Towne of garrison, II. *k*, p. 10/2, l. 36.
Toy, *sb.*, toyes, toies, I. *a*, p. 6/1, ll. 45, 55; p. 6/2, l. 8; p. 10/2, l. 33, etc. etc.
Trace, *sb.*, I. *e*, p. 5/1, l. 18.
Tractes, *sb.*, tracts, trackt = traces, I. *a*, p. 6/1, l. 25; p. 10/2, l. 20; p. 44/1, l. 33; *r*, p. 3/2, l. 10; II. *d*, p. 4/1, l. 11.

Trade, *v.* = to train, I. *a*, p. 51/1, l. 3; p. 52/2, l. 45.
Trades, *sb.* = plots, I. *b*, p. 17/1, l. 53.
Tradesman, I. *o*, p. 6/2, l. 23.
Traine, *sb.*, II. *o*, p. 24/1, l. 20.
Traines, traynes, *sb.*, I. *r*, p. 4/1, l. 20; p. 5/1, l. 11.
Trash = money. 'Therefore must I bid him provide trash, for my master is no friend without money,' II. *c*, p. 14/2, l. 6 (from bottom). (Greene's James IV. iii. 1.) Cf. also Alph. K. of Arragon, p. 235.
Transgression—now rendered stubbornness (1 Sam. xv. 23), II. *n*, p. 11/1, l. 16.
Trauaile, *sb.*, II. *b*, p. 13/2, ll. 4, 8, etc.
Trauailed, *v.*, trauailde, I. *a*, p. 10/1, l. 27; p. 15/1, l. 42; *b*, p. 9/1, l. 1, etc. etc.
Trauailer = traveller, I. *k*, p. 8/1, l. 43; p. 10/1, l. 1, etc.
Trauallers = travellers, II. *e*, p. 9/2, l. 26.
Trauell, *v.*, I. *i*, p. 8/1, ll. 1, 3, etc.
Trauell, *sb.*, II. *k*, p. 11, No. 21, l. 23, etc.
Trayne, II. *g*, p. 11/2, l. 19.
Traytourousnesse, I. *a*, p. 16/1, l. 42.
Treatise, II. *j*, p. 15/1, l. 25.
Trencher, I. *a*, p. 41/2, l. 22; II. *a*, p. 9/1, l. 3; *e*, p. 11/1, l. 17; *m*, p. 8/2, l. 16; *t*, p. 14/2, l. 45, etc.
Trenchmour, trenchmore, II. *b*, p. 6/1, l. 4; p. 9/1, l. 5; p. 13/1, l. 21; p. 16/1, l. 16; p. 20/1, l. 12; *g*, p. 6/2, l. 12; *k*, p. 33, No. 8, l. 2; p. 49, No. 57, l. 22.
Trew, I. *c*, p. 7, st. 70.
Trice, with a trice, I. *g*, p. 6/1, l. 4; II. *g*, p. 7/1, l. 27; *k*, p. 13/1, l. 44.
Tricking, *sb.* = adorning, II. *k*, p. 47, No. 49. l. 11.
Tried = proved, II. *c*, p. 15/1, l. 4.
Trim, *adj.*, trimme, trym, II. *c*, p. 14/2, l. 15; p. 45/1, l. 3.
Trinall-Vnity, II. *a*, p. 12/1, l. 24.
Trippe, I. *g*, p. 9/1, l. 18.
Tro, I. *a*, p. 20/1, l. 1.
Troade, *v.*, I. *a*, p. 11/2, l. 18.
Trome—query A. S. trum = validus, applied in poetry to eofor, (boar), heart; and here as if 'alive and strong'? The woman's question would then be, 'Did you encounter the boar while alive'? Halliwell says A. S., band or company, but that makes no sense here. He mistook A. S. truma—a different word. II. *c*, p. 41/1, l. 12. Qu.—misprint for 'trow'? or contraction for 'trow me'? *i.e.* = our 'I wonder.'
Tromp = trumpet, II. *v*. p. 7/1, l. 19.
Tromp = trump (card), I. *p*, p. 6/2, l. 24.
Tromperie, trompery, I. *f*, p. 21/1, l. 9.
Trompet, trompetter, II. *r*, p. 7/2, l. 30; *v*, p. 6/1, l. 25.
Troncke, I. *b*, p. 11/2, l. 54.
Troth troath, I. *a*, p. 14/2, l. 50; p. 18/2, l. 45; *g*, p. 12/1, l. 27; *t*, p. 19/1, l. 35.
Trothlesse, I. *a*, p. 34/2, l. 3.
Trouble-townes, I. *s*, p. 5, st. 2. Cf. 'peevish trouble-horses' (Urquhart's Rabelais, bk. i. c. 52: trouble-rest (Du Bartas, the Furies, l. 328).
Troule, *v.*, II. *t*, p. 12/1, l. 43.
Trouling, *sb.*, I. *a*, p. 29/1, l. 7.
Trouling, *adj.*, I. *a*, p. 37/1, l. 24.
Trow, *v.*, I. *a*, p. 9/1, l. 36; p. 27/1, l. 39; p. 32/1, l. 26.
Trowles, *v.*, I. *k*, p. 8/2, l. 10. Cf. Milton P. L. vi. l. 620, 'troll the tongue and roll the eye' (or better 'troule and roule' as in 1st edn.).
Trudgeth, II. *c*, p. 13/2, l. 6.
Trueth, I. *a*, p. 28/1, ll. 3, 10; *d*, p. 10/1, l. 23; p. 14/2, l. 14, etc.
Trull, trulls, I. *e*, p. 8/1, l. 8; p. 10/1, l. 11; II. *g*, p. 7/2, l. 19; *j*, p. 8/2, l. 53; *m*, p. 8/1, l. 9; *p*, p. 6/1, l. 1.
Trully-trippe, I. *s*, p. 6, st. 20.
Trumperie, trumpery, I. *a*, p. 16/1, l. 31; II. *s*, p. 6/1, l. 52.
Trundle-ball, I. *n*, p. 8/1. l. 30.
Trussed, II. *i*, p. 6/1, l. 54.
Trustlesse, I. *a*, p. 34/2, title.
Trym, I. *a*, p. 9/2, l. 48.
Tub, tale of a, II. *k*, p. 45, No. 44, l. 3.
Tuch = touch, I. *b*, p. 28/1, l. 7; *e*, p. 6/2, l. 4.
Tuch, *v.*, I. *d*, p. 13/2, l. 15; *j*, p. 11/1, l. 41.
Tuch stone, I. *b*, p. 22/1, l. 43.
Tuffed, *adj.*, II. *l*, p. 10/1, l. 8.
Tugh = tough, I. *a*, p. 16/1, l. 57.
Tumbler, *v. tr.*, I. *e*, p. 11/1, l. 24.
Tumblers, dogs so called, II. *k*, p. 16, No. 39, l. 11; *u*, p. 7/1, l. 14.
Tung, II. *a*, p. 8/1, l. 6.
Tunnes, I. *n*, p. 10/1, l. 33.
Turned up his heeles, II. *b*, p. 42/2, l. 16. (See Heels).
Turne-spittes, turn-spit, I. *g*, p. 10/1, l. 26.
Turn-spit, *v.*, I. *s*, p. 13, st. 128.
Turn-tripe (old Gillian Turn-tripe), I. *e*, p. 8/1, l. 8.
Tush, I. *b*, p. 17/2, l. 3; *s*, p. 10, st. 79.
Tutch, *v.*, I. *d*, p. 14/2, l. 2.
Tutch, *sb.*, I. *l*, p. 5/1, l. 22.
Twagge (olde Twagge), II. *b*, p. 17/2, l. 31.
Twearing, no, misprint for 'not wearing,' I. *k*, p. 5/1, In Authorem, l. 3.
Twittle twattle = tittle tattle, or words without purpose or meaning, II. *c*, p. 43/1, l. 33. Cf. Scott's Pirate, c. vi. 'What are ye whittie-whatteing about?' Engl. Dialect Soc. Series B. No. xx. (1879,) 'twattle' = foolish talk.
Two-heeld, II. *m*, p. 8/1, l. 6.
Two-legged rats, II. *k*, p. 10/2, l. 57.
Twyrking, II. *b*, p. 57/2, l. 47.
Tyres, *sb.*, II. *p*, p. 6/1, l. 25; p. 11/2, l. 11.
Tyrers, II. *r*, p. 14/1, l. 48.
Tyring, *sb.*, II. *k*, p. 47, No. 49, l. 11.

U

Uncarefull, I. *b*, p. 25/1, l. 9; II. *k*, p. 48, No. 54, l. 6.
Uncommendable, II. *j*, p. 9/2, l. 4.
Uncomfortable = causing discomfort, II. *r*, p. 5/2, l. 14. So Shakespeare, 'uncomfortable time' (Romeo and Juliet, IV. 5).
Unconscionable, I. *o*, p. 8/2, l. 8,

Unconsidered, II. *k*, p. 15, No. 35, l. 14.
Undelightfull, II. *r*, p. 5/2, l. 7.
Underprops, *sb.*, I. *m*, p. 9/1, l. 7.
Undertane, I. *b*, p. 7/2, l. 15.
Undoo, I. *a*, p. 6/1, l. 9.
Unfearfull, II. *i*, p. 10/1, l. 52.
Ungloued, *v.*, II. *l*, p. 8/1, l. 26.
Ungratfulnes, II. *n*, p. 5/2, l. 29.
Ungratious, I. *b*, p. 14/2, l. 10.
Unguiltie, II. *c*, p. 46/1, l. 18.
Unhappily = waggishly, shrewdly, I. *a*, p. 33/2, l. 4; II. *g*, To the Reader, l. 10, and note; *ib.*, p. 6/1, l. 28. So in the dedication of Whetstone's Promos and Cassandra, 1578, 'For to worke a comedie kindly, grave old men should instruct: yonge men should showe the imperfections of youth: strumpets should be lascivious; boyes *unhappy* and clownes should be disorderlye.' The first reference may have 'unhappiness' underlying it.
Unhappy speede = ill success, I. *e*, p. 10/1, l. 4.
Unheedfulnesse, II. *k*, p. 27, No. 85, l. 9.
Unholsome, I. *b*, p. 6/1, l. 23; p. 14/1, l. 47; *g*, p. 7/1, l. 23; II. *c*, p. 43/2, l. 48.
Unhonest, II. *j*, p. 13/2, l. 52; p. 14/1, l. 7; *n*, p. 9/2, l. 41; *r*, p. 9/2, l. 17.
Unhonestie, II. *d*, p. 4/1, l. 7.
Unhumaine, unhumane, II. *o*, p. 22/1, l. 7; *r*, p. 5/2, l. 11.
Unicorne, I. *c*, p. 9, st. 97; II. *l*, p. 16/2, l. 50.
Universalitie, 'an universalitie instead of an Universitie,' II. *s*, p. 10/1, l. 49.
Unkindly, *adj.*, I. *k*, p. 6/1, l. 10; *r*, p. 4/1, l. 33; II. *o*, p. 21/1, l. 30.
Unknowen, I. *a*, p. 19/2, l. 43; II. *c*, p. 23/2, l. 9.
Unlaced = carved, II. *u*, p. 13/1, l. 4.
Unluckinesse, II. *s*, p. 8/2, l. 20.
Unmatchable, II. *r*, p. 12/2, l. 6.
Unmeasurable, II. *a*, p. 6/2, l. 10.
Unnerneath, I. *a*, p. 25/1, l. 32.
Unnoble, mark the 'un,' as also in 'un-honest,' p. 9/2; II. *r*, p. 6/2, l. 38.
Unpacient, I. *d*, p. 5/2, l. 33.
Unperfect, I. *a*, p. 4/1, l. 10; *d*, p. 10/1, l. 50.
Unplac'd, I. *d*, p. 5/2, l. 23.
Unpolished, II. *v*, p. 3, l. 21.
Unpossible, I. *k*, p. 13/2, l. 18.
Unprizeable, II. *r*, p. 5/2, l. 24; p. 12/2, l. 4.
Unprouided, II. *i*, p. 10/1, l. 52.
Unquietnesse, II. *k*, p. 38, No. 19, l. 40; *m*, p. 5/1, l. 43.
Unseason'd, *adj.*, unseasoned, I. *n*, p. 9/1, l. 28; II. *k*, p. 26, No. 82, l. 9.
Unsweet, II. *l*, p. 17/1, l. 20.
Unthrift, *sb.*, unthrifts, II. *b*, p. 12/1, l. 33; *k*, p. 7, No. 6, l. 17; p. 43, No. 36. l. 31.
Unthriftines, II. *b*, p. 20/1, l. 23.
Untiled, *v.*, untilde, I. *g*, p. 8/1, l. 26.
Untimbered, *v.*, made bare of trees, II. *u*, p. 5/2, l. 14.
Unto = compared to (and see *to*), I. *k*, p. 8/2, l. 16.
Untrueth, I. *a*, p. 27/2, l. 44; p. 28/1, ll. 6, 13.
Untrusty, II. *p*, p. 5/2, l. 2 from bottom.
Unwares, I. *a*, p. 48/1, l. 55; *o*, p. 9/2, l. 15.
Unwildy, II. *b*, p. 10/2, l. 5.
Unworthies, *sb.*, II. *r*, p. 4/2, l. 1.
Unworthylye = undeservedly, II. *o*, p. 10/2, l. 31.
Up in the weather (and see Downe the winde), II. *k*, p. 9, No. 12, l. 13; *u*, p. 5/1, l. 10.
Upon = on the eve of, II. *t*, p. 12/1, l. 19.
Upholster, II. *t*, p. 10/1, l. 19.
Urchen, urchin, not usually now applied to girls, II. *e*, p. 37/1, l. 7 (from bottom), and p. 43/1, l. 26, *ibid.*; *g*, p. 8/1, l. 41; *u*, p. 6/1, l. 45. Richardson, however, gives an instance from Goldsmith's Good-natured Man. Several words are restricted by modern usage to one gender, which formerly were applied to both *e.g.* witch, harlot, concubine, etc.
Use, *v.* = to frequent, I. *m*, p. 6/1, l. 16; *t*, p. 20/1, l. 29; *s*, p. 6/2, l. 6.
Utterance, II. *k*, p. 45, No. 43, l. 27; *l*, p. 6/1, l. 11.
Uttered, *v.*, II. *k*, p. 53/1, l. 9.
Uttereth = putteth not, II. *n*, p. 10/1, l. 33. See Bib. Eng., p. 148.

V

Vaile = vale, II. *k*, p. 5/2, l. 17.
Vaine, *sb.*, vaines = vein, vayne, I. *a*, p. 28/2, l. 13; p. 36/2, l. 39; *b*, p. 7/2, l. 9; p. 10/1, l. 53, etc.
Vaine-headed, II. *j*, p. 17/1, l. 9.
Vainities, II. *p*, p. 7/2, l. 35.
Vale, II. *t*, p. 6/2, l. 24.
Valedatory, II. *k*, p. 51, No. 64, title.
Valiancie, I. *a*, p. 32/2, l. 31; II. *c*, p. 19/2, l. 18; p. 24/1, l. 40.
Valure, I. *a*, p. 18/2, l. 47; *b*, p. 22/1, l. 26; p. 27/1, l. 41; *d*, p. 13/2, l. 9; II. *c*, p. 27/2, l. 6; *j*, p. 6/1, l. 39.
Vanished = banished (query misprint?) II. *t*, p. 11/2, l. 43.
Vardingale, II. *l*, p. 10/2, l. 31.
Varlets, I. *j*, p. 10/2, ll. 26, 35; *m*, p. 9/1, l. 43.
Varmin, I. *n*, p. 10/1, l. 26.
Varmins, Cousin Varmins, II. *s*, p. 7/2, l. 45.
Vaylde, *v.*, II, *c*, p. 19/1, l. 12.
Vayne, *sb.*, and see vaine, I. *c*, p. 3, st. 3 and 8; *l*, p. 6/2, l. 17.
Veiwde, I. *t*, p. 13/2, l. 7.
Veluet-heads, Cf. As You Like it, II. *t*, p. 12/1. l. 26.
Venerie, Venery, II. *e*, p. 6/1, l. 9; *p*, p. 7/2, l. 38.
Vengeable, II. *c*, p. 40/2, l. 11.
Vengeouslie, II. *c*, p. 43/1, l. 42.
Venimous, II. *r*, p. 11/2, l. 16.
Venome = venomous, I. *k*, p. 13/1, l. 47.
Vent, *sb.*, II. *g*, p. 9/2, l. 11; p. 10/1, l. 4; II. *k*, p. 26, No. 83, l. 20, etc.
Vent, *v.*, II. *k*, p. 44, No. 48, l. 17.
Venting, II. *l*, p. 6/2, l. 1.
Venter, *v.*, ventred, ventered, ventring, I. *a*, p. 6/1, l. 6; *g*, p. 8/2, l. 39; *j*, p. 7/2, l. 28. etc.

Venum, vennum, *sb.*, I. *b*, p. 12/2, l. 48; p. 13/1, l. 15; *p*, p. 6/1, l. 49; *r*, p. 5/1, ll. 42, 46.
Venumde, *adj.*, I. *b*, p. 8/2, ll. 11, 51.
Venums, *v.*, Vennums, I. *r*, p. 4/2, l. 2.
Verola, I. *g*, p. 9/1, l. 15; II. *s*, p. 8/2, l. 9.
Very, *adj.*, II. *c*, p. 63/1, l. 4.
Very Very, I. *a*, p. 6/2, l. 16.
Vilde = vile, II. *c*, p. 42/2, l. 29; *g*, p. 12/1, l. 47.
Vildnes, II. *o*. p. 23/1, l. 52.
Villaine, *sb.*, II. *c*, p. 39/1, l. 15.
Vily = vilely, I. *a*, p. 30/1, l. 34; II. *c*, p. 14/1, l. 17.
Vinter, II. *l*, p. 6/1, l. 53.
Vintner, II. *k*, p. 22, No. 64, l. 12.
Virginals, virginalles, I. *a*, p. 13/1, l. 59; p. 30/2, title; II. *b*, p. 14/1, l. 25.
Vitler, II. *c*, p. 37/2, l. 44.
Vitling, *sb.*, II. *c*, p. 37/1, l. 7.
Vizard, II. *k*, p. 12, No. 24, l. 17.
Voides, *v.* = quits, avoids, II. *t*, p. 15/1, l. 35.

W

WAG, *sb.*, wagge, I. *a*, p. 52/1, l. 4; *f*, p. 23/2, l. 34; *g*, p. 9/1, l. 12; II. *d*, p. 19/1, l. 50; p. 20/1, l. 18; *k*, p. 18, No. 46, l. 31; p. 20, No. 57, l. 1, etc.
Wag, *v.*, wagge, II. *k*, p. 18. No. 46, l. 2; *k*. p. 13/1, l. 16; *l*, p. 9/1, l. 13.
Waggeries, II. *k*, p. 9/2, l. 25; p. 10/2, l. 29.
Wagge-wanton, II. *k*. p. 8/2, ll. 9, 24.
Wagging, *v.*, II. *s*, p. 11/1, l. 13.
Waggish, II. *k*, p. 18, No. 46, l. 19.
Wagtaile, *sb.*, = light woman, wagtailes, I. *s*, p. 6, st. 16; II. *r*, p. 12/1, l. 19; *s*, p. 5/2, l. 30.
Waide, *v.*, I. *m*, p. 5/1, l. 30.
Waight, *v.* = wait, I. *a*, p. 10/2, l. 8; II. *q*, p. 5/1, l. 22, etc.
Waighting = waiting, II. *m*, p. 8/2, l. 16.
Wakes, *sb.*, wake, II. *s*, p. 7/1, l. 2; p. 10/2, l. 48.
Walfiet oysters, II. *t*, p. 10/1, l. 19.
Walk (park), I. *s*, p. 7/1, last line; II. *t*, p. 13/1, l. 13.
Walke, I. *e*, p. 8/2, l. 3. Cf. Pasquil's Foole's Cap, p. 20/2, l. 46 (I. *f*.) Here also is an example from Tottel's Miscellany, (Arber, p. 214.) 'So busily loue in his hedde it walketh,' etc.
Wall, to take the wall, II. *f*, p. 8/1, l. 3.
Wall, gaue the wall, II. *g*, p. 6/2, l. 40.
Walter little wise, I. *a*, p. 11/2, l. 4.
Wamble, *v.*, II. *c*, p. 26/1, l. 19.
Wandes, *sb.*, I. *a*, p. 30/2, l. 9.
Wanne, *v.* = won, I. *d*, p. 12/1, l. 22.
Want, *v.*, wanted, I. *a*, p. 38/1, l. 1; *b*, p. 19/1, l. 48; *e*, p. 5/2, l. 36; *l*, p. 4/2, l. 2; II. *k*, p. 14, No. 30, l. 4, etc.
Want, *sb.*, II. *k*, p. 14, No. 29, l. 3.
Wanton-eyed, II. *i*, p. 8/1, l. 17.
Warden, a sort of pear, II. *l*, p. 10/2, l. 7. See my Herrick, Glossarial Index, *s.v.*
Wardrope, wardrop, I. *a*, p. 14/2, l. 58; p. 15/1, l. 31; *b*, p. 8/1, l. 5; II. *t*, p. 6/2, l. 22.
Ware, *v.* = to beware, I. *f*, p. 26/1, l. 19; *t*, p. 6/1, l. 14; p. 18/1, l. 16; II. *j*, p. 15/2, l. 8.
Warely = cautiously, II. *c*, p. 59/2, l. 8 :—

'Who trusts too much to honour's highest Throne,
And *warely* watch not sly dame Fortune's snares.'

(Sackville, D. of Buck. st. 1.)
Warlinge = one often quarrelled with (from 'war,') I. *t*, p. 17/2, l. 19; p. 22/1, l. 6; II. *k*, p. 43, No. 39, l. 12. See Ash., *s.v.*
Warming-pan, II. *t*, p. 9/2, l. 38.
Warrener, warriners, II. *k*, p. 16, No. 40, l. 13; *p*, p. 12/1, l. 32; *t*, p. 10/2, l. 20.
Wash, *sb.*, I. *b*, p. 22/2, l. 43.
Wassell, II. *s*, p. 10/2, l. 48.
Wat, thriuing wat (contemptuous), I. *e*, p. 8/2, l. 11.
Waterflower, II. *c*, p. 37/2, l. 5.
Waterish, II. *c*, p. 28/2, l. 5.
Watrie, II. *s*, p. 9/1, l. 35.
Watling streete, I. *a*, p. 15/1, l. 33.
Waxed, I. *a*, p. 25/2, ll. 19, 21.
Way, *v.*, waye, I. *a*, p. 25/1, l. 37; II. *c*, p. 15/2, l. 24.
Way-layers, II. *t*, p. 10/1, l. 15.
Waylefull, I. *c*, p. 5, st. 38.
Weakling, I. *k*, p. 9, l. 11 (from bottom).
Weaponed, *v.*, II. *s*, p. 9/2, l. 47.
Weather, *sb.*, I. *e*, p. 9/1, l. 48.
Weather-beaten, I. *s*, p. 10, st. 73.
Weather cocke, I. *f*, p. 23/1, l. 1.
Wedlocke, breake, II. *n*, p. 14/2, l. 18. See Bib. Eng., p. 267.
Weede, *sb.*, weedes, weed, I. *a*, p. 43/1, l. 55; *b*. p. 9/1, l. 13; *d*. p. 13/1, l. 32; II. *s*. p. 12/1, l. 23.
Ween'd, *v.*, weene, I. *r*, p. 3/2, l. 33; II. *c*, p. 12/2, l. 28.
Weeping-ripe, II. *d*, p. 25/2, l. 4. See my Herrick, Glossarial Index, *s.v.*
Weies, *v.*, weied, I. *k*, p. 8/1, l. 9; II. *d*, p. 23/2, l. 47.
Wela-day, II. *k*, p. 10/2, l. 24.
Welkin, II. *k*, p. 8/1, l. 25.
Well, *sb.* = fountain, I. *b*, p. 20/1, l. 41.
Well is mee, II. *a*, p. 9/2, l. 23 from bottom. See Bib. Eng. p. 269.
Well-a-waie, I. *t*, p. 22/2, l. 37.
Well giuen, I. *e*, p. 5/2, l. 4. Shakespeare, 1 Henry IV., III. ii. 196, 'virtuously given.'
Well-mouthed, II. *t*, p. 6/2, l. 36.
Well-willers, I. *b*, p. 20/1, l. 18; II. *c*, p. 19/2, l. 12; *f*, p. 4/1, l. 9.
Well-willing, II. *q*, p. 4/1, l. 18, To Reader.
Welted, I. *e*, p. 6/1, l. 16.
Weltes, welt or gard, *sb.*, I. *a*, p. 15/1, l. 15; II. *r*, p. 11/1, l. 17. 'Mark you, masters, here's a plain honest man, without welt or gard' (Greene's Friar Bacon, p. 177): 'Take it plainly, without welt or gard' (Fuller's H. State: Ridley).
Wery = weary, I. *a*, p. 10/1, l. 28.
Wethering, *adj.* = withering, drying, I. *e*, p. 6, st. 48. Latimer uses it of land brought into good order by weather, sun, etc.' (Sermons, p. 65).
Wethring, *v.*, I. *b*, p. 17/1, l. 19.

Wey, *v.*, weying, I. *b*, p. 6/2, l. 37; p. 23/2, l. 51; *d*, p. 10/1, l. 49, etc.

What = why, I. *a*, p. 21/2, l. 1. See Dyce's Beaumont and Fletcher, IX. 163.

What do you lacke, II. *c*, p. 16/2, l. 28.

What lacke you, ye, II. *b*, p. 16/2, l. 25; *i*, p. 13/1, l. 30; *k*, p. 9/1, l. 9; *t*, p. 14/1, l. 30.

Whay, *sb.* = whey, I. *a*, p. 26/2, l. 12.

Wheeles, wit that runs on, I. *g*, p. 8/2, l. 24 from bottom.

Wheele-barrow, II. *b*, p. 9/1, l. 25.

Where = whereas, II. *g*, p. 6/2, l. 53; *k*, p. 10/1, l. 34.

Whereas = where—*not* whereat, I. *a*, p. 42/2, l. 25; p. 46/2, l. 38; *p*, p. 6/1, l. 8; *t*, p. 14/1, l. 27; II. *c*, p. 36/2, l. 28.

Whether = whither, I. *t*, p. 23/2, l. 12; II. *l*, p. 12/1, l. 22.

Whetherto, I. *b*, p. 27/2, l. 24.

Whet Whistle, Sir Walter, II. *s*, p. 9/1, l. 19.

Whiffe, *sb.*, II. *h*, p. 35, No. 12, l. 24; *l*, p. 7/2, l. 6.

Whigge, II. *c*, p. 43/1, l. 14.

Whining Crosse = weeping cross, II. *g*, p. 12/1, l. 10.

Whippet, II. *b*, p. 15/1, l. 21.

Whisper talkes, II. *t*, p. 6/2, l. 19.

White, *sb.* = *object*—of my love, I. *a*, p. 11/1, l. 6; *b*, p. 7/1, l. 12; II. *a*, p. 11/1, l. 6.

Whit-leather, II. *m*, p. 7/1, l. 52—so Tusser, 'tough as whit-leather'—proverbial saying = leather dressed with alum and salt.

Whitloe, II. *i*, p. 11/1, l. 55.

Whole = healthy, II. *q*, p. 7/1, l. 36.

Whoo, *v.* = to hoot, I. *s*, p. 6, st. 20.

Whoopt, I. *t*, p. 9/1, l. 21.

Whore-frost = hoar-frost, II. *g*, p. 7/2, l. 14.

Whorson, whoreson, I. *a*, p. 30/1, l. 35; p. 32/2, l. 41.

Whot = hot, I. *a*, p. 26/1, l. 20.

Wickeds, *sb.*, I. *d*, p. 10/2, l. 16.

Wicked, *adj.*, I. *f*, p. 26/1, l. 53; *p*, p. 6/2, l. 43.

Wide-handed, I. *f*, p. 20/2, l. 56.

Wief = wife, II. *v*, p. 6/2, l. 32.

Wighie, *v.* = whinney, II. *u*, p. 8/2, l. 4.

Wielders, I. *h*, p. 9/1, l. 49.

Wilde = willed, *i.e.* desired, I. *b*, p. 15/1, ll. 48, 53.

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Wight, I. *a*, p. 11/1, l. 28; p. 26/2, l. 7.

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Willow, all a greene willow, II. *b*, p. 20/2, l. 37.

Willow, to weare the willow, I. *q*, p. 5/2, l. 17.

Wily beguily, II. *m*, p. 4/1, l. 35; *u*, p. 11/2, l. 43. See Nares, *s.v.*

Winch or wince, *v.* = kick, not as now shrink from, I. *e*, p. 4/1, l. 7, To Reader. See Trench's Glossary and Latimer's Serm., pp. 129, 139; and Fuller's Ch. Hist., vi. 363.

Windlesse = out of breath, breathless, II. *c*, p. 51/2, l. 12.

Winking, *adj.*, I. *a*, p. 37/1, l. 31.

Winter, *v.* (see also 'summer')—curious use of 'summer' as a verb and 'winter' as a transitive verb, II. *k*, p. 10, No. 15, l. 18.

Wipe, *v.*, to wipe of = to deprive of, I. *a*, p. 30/1, l. 23.

Wipe, *sb.*, a wipe over the shins = cut or blow, II. *c*, p. 39/1, l. 38. Cf. Fuller's Prof. State (p. 373 Borgia): 'Many who will not stand a direct reproof . . . will yet endure to be pleasantly rubbed, and will patiently bear a jocund wipe' (Barrow, Serm. XIV.).

Wis = certainly, II. *c*, p. 18/2, l. 15.

Wis, *v.*, I. *a*, p. 56/1, l. 18; II. *c*, p. 31/2, l. 1.

Wise women, II. *c*, p. 59/1, ll. 47, 55.

Wist—see under '*Had I wist.*'

Witch—formerly used of both sexes, I. *b*, p. 11/2, l. 1. 'We run hither and thither to witches and sorcerers whom we call wise men' (Latimer's Serm., p. 534): 'the Malteses took St. Paul for a witch' (Howell, bk. iii., letter 23).

Wites, *sb.* = wits, I. *t*, p. 15/1, l. 17.

Witlesse, witles, I. *a*, p. 6/2, l. 34; p. 7/2, l. 26; *g*, p. 9/1, l. 45; II. *c*, p. 5/2, l. 20; *k*, p. 8, l. 2.

Witlesst, *adj.*, I. *a*, p. 11/1, l. 28.

Wits, *sb.*, to bring into a wood, II. *x*, p. 11/2, l. 53.

Witte, *sb.*, wit, II. *q*, p. 6/1, ll. 13, 40; *r*, p. 10/1, l. 32.

Wittall Asse, I. *s*, p. 6, st. 17.

Wittall, wittoll, II. *f*, p. 5/2, l. 30; *l*, p. 17/1, l. 6; *m*, p. 7/2, l. 30; *p*, p. 11/1, l. 7; *s*, p. 5/2, l. 4.

Wittie, witty, I. *b*, p. 15/1, l. 27; *n*, p. 9/1, l. 13; II. *c*, p. 59/1, l. 46; p. 59/2, l. 19; *d*, p. 4/1, l. 15, etc. See Bib. Eng., p. 196.

Witty conceited, II. *d*, p. 10/1, l. 19.

Wiuing, *v.*, wiued, II. *l*, p. 14/1, l. 38; p. 15/1, l. 48.

Wizards, and see 'Wyzardes' = wise men—but used ironically, II. *k*, p. 10/1, l. 11.

Wizards, witches and wizards, II. *x*, p. 11/2, l. 33.

Woe-begon them, him, you, thee, me, I. *c*, p. 5, st. 36; *k*, p. 6/2, l. 23; *ib.* p. 7/1, l. 14; *j*, p. 7/2, l. 26; p. 9/1, l. 28; *n*, p. 12/2, l. 29; *t*, p. 16/2, l. 18; p. 21/2, l. 13; p. 22/1, l. 54—in peculiar construction—query, how to be construed? Is it an instance of the tendency to form verbs from other parts of speech = to make him or them woe-begon?

Wo worth, woe worth, I. *a*, p. 55/2, l. 11; *r*, p. 3/1, l. 26.

Wolde, I. *t*, p. 18/2, l. 7.

Woman-beast, II. *r*, p. 13/1, l. 34.

Wonder, *adj.* = wonderfull, I. *b*, p. 19/2, ll. 4, 30, and p. 23/2, l. 14; *n*, p. 7/2, l. 46; *o*, p. 9/2, l. 44. 'Offered men wonder large wages' (Old Eng. Chron., p. 15), 'wonder couetous men' (*ib.*, p. 64.)

Wonderment, I. *j*, p. 6/2, l. 17.

Wonder-power, *sb.*, I. *i*, p. 5/2, l. 13.

Wonder-stone, I. *d*, p. 13/2, l. 15.

Wood, II. *c*, p. 10/2, l. 37.

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Wood-cock-pyes, I. *s*, p. 13, st. 123.
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Worke mistris, I. *o*, p. 10/1, l. 36.
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Ward, Sir Thomas, II. *k*, p. 55/2.
Watson, Thomas, I. *c*, p. 2.
Whitwood, William, II. *e*, p. 2.
White, Edward, II. *k*, p. 3; *l*, p. 3.
Williams, Francis, Printer, II. *t*, p. 3.
Wright, Iohn, II. *e*, p. 3; *n*, p. 3.

III.—PROVERBS AND PROVERBIAL SAYINGS.

Animals, Birds, Insects, etc.

Bird.—'A bird is commonly knowne by his feather,' II. *b*, p. 12/1, l. 30.

'They were birds of one feather,' II. *b*, p. 18/2, l. 17.

'A bird of his own fether would take after his own flight,' II. *d*, p. 8/1, l. 15.

'It is an evill birde, will file its owne nest,' II. *c*, p. 51/2, l. 16.

'A bird in the hand is worth two in the bush,' II. *e*, p. 5/1, l. 32.

'Euery bird is knowne by his feather,' II. *e*, p. 5/1, l. 24.

Calf.—'A Calfe in a closet is as ill as a Cuckoe in a cage,' II. *h*, p. 10, l. 16.

Cat.—'Kat after kinde will be euer good mouse hunt,' II. *b*, p. 11/2, l. 15. Cf. 'As You Like It,' III. 2.

'A cat may lose a Mouse, and catch her againe, but he that loseth time can neuer recover it,' II. *p*, p. 7/2, l. 43.

'It cannot turne the cat so in the pan,' I. *e*, p. 7/1, l. 35.

'Ale that will make a cat speake,' II. *h*, p. 50, st. 60.

Crow.—'A foule crowe, to bee persuaded with eloquence that shee is beloved for her white bill,' II. *b*, p. 8/2, l. 44.

Colt.—'The Colte of a courser would hardly be brought to the harrow,' II. *d*, p. 8/1, l. 13.

Crocodile.—'The Crocodiles teares are the death of the Travailer,' II. *p*, p. 11/1, l. 52.

Dog.—'Snarling curres will bite a man behind,' I. *f*, p. 26/1.

'An old dog bites sorer than a young whelp,' II. *h*, p. 10, st. 16.

'Like a dogge in a bench-hole,' II. *h*, p. 47, lr. 52.

'A staffe is soone found to beate a dogge withall,' II. *e*, p. 6/2, l. 9.

'An olde Dogge bites sore,' II. *l*, p. 15/1, l. 10.

'When a *Dog* howles, an Owle sings, a woman scolds, and a Pigge cries, whether for a penny is the best musicke?' II. *p*, p. 7/2, l. 19.

'For neuer Mastiffe curre will be a beagle, Nor euer Owle will grow to be an eagle,' I. *e*, p. 7/1, l. 43.

Eagle.—'An Eagle neuer hatcht an Owle, nor of a Lyon came a Monkie,' II. *b*, p. 12/1, l. 28.

'An Eagle will catch at no flies,' = aquila non captat muscas, II. *j*, p. 8/1, l. 19.

Fish.—'Neither Fish nor Flesh but plaine Red Hearing,' II. *m*. p. 3, l. 5.

Flea.—'As close as a Flea in a flocke-bed,' II. *k*, p. 11/1, l. 4.

Flies.—'The stately Eagle gapes not after flies,' I. *q*, p. 5/1, l. 3.

'When fooles gape for flies, madde men may go a fishing,' II. *b*, p. 7/1, l. 21.

Fox.—'When a Fox preacheth beware the Geese,' II. *p*, p. 13/1, l. 33.

'Not the Foxe that stole the Goose, but the great foxe that stole the farme from the gander,' II. *r*, p. 8/2, l. 32.

Frog.—'Æsop's frogge would be as big as the Oxe, although she burst for her labour,' II. *d*, p. 14/2, l. 37.

'A sufficient Blocke for Frogges to leap vppon,' II. *k*, p. 9/2, l. 30.

Gander.—'Oh 'tis a word to heare a Gander keake,
And all the Geese to giue a hisse to heare,'
I. *f*, p. 26/1.

Ganders wool.—'Braines lin'd with Ganders wooll,' I. *f*, p. 23/1, l. 47.

Goose.—'Had you but the wit of a Goose, you would surely hisse at the Gander,' II. *k*, p. 11, lr. 21.

'Good Goose eate no more Hay,' II. *k*, p. 49, lr. 58.

'As wise as a Goose on Bedlame Greene,' II. *m*, p. 4/2, l. 33.

'Many a Goslin neuer liues to be a Goose,' II. *t*, p. 9/1, l. 9.

Horse.—'A tale of a rosted Horse,' II. *c*, p. 39/2, l. 48.

Horse nest.—'To laugh at a horse nest,' = modern 'mare's nest,' I. *a*, p. 6/2, l. 5.

Jade.—'A curtall Jade will shew his hackney trickes,' I. *f*, p. 26/2.

Jackdaw.—'A Jackdaw is neuer like a Tassell-gentill,' II. *b*, p. 11/2. l. 17.

Lapwing.—'A lapwing would run as soone as it was out of the shell,' II. *d*, p. 8/1, l. 14.

Larks.—'The sky will fall and then we shall have Larkes,' I. *g*, p. 10/1.

'If the skie fall, we may have larkes,' II. *k*, p. 10/2, l. 44.

Mouse.—'A mouse in a Cupboard will marre a whole cheese, and an ill-tongued Woman will trouble a whole Towne,' II. *p*, p. 5/2, l. 32; also *Fantasticks* (ten o'c.): 'The lawyer makes his clyent either a man or a mouse.'

Owl.—'An Owle will neuer haue an Eagle's flight,' I. *f*, p. 26/1.

'An Owle hath no grace with an Eagle,' II. *d*, p. 14/2, l. 44.

'When the Owle sings the Nightingale will hold her peace,' II. *k*, p. 12, lr. 23.

Peacock.—'While the Peacock is gazing at his trayne, the Foxe will be knitting of his hose-garters,' II. *b*, p. 9/2, l. 11.

Sheep.—'As rich as a new shorne sheepe,' II. *k*, p. 11, lr. 21.

Snaile.—'I now haue found the Snaile out by his slime,' I. *u*, p. 9/1, l. 37.

Sparrow.—'They were all Sparrows to his Nightingale,' II. *b*, p. 19/2, l. 45.

Sow.—'Such a one may hap to take a wrong sow by the eare, that may bite him by the fingers for his labour,' II. *i*, p. 12/2, l. 31.

Swallow.—'One Swallow makes not Sommer,' II. *b*, p. 11/2, l. 37. So in Greek.

Swan.—'A friend is like a Phœnix, and a faithfull woman like a blacke swanne,' — 'rara avis in terris nigroque simillima cygno,' II. *g*, p. 5/1, l. 16. Of course a 'black swan' is no longer a rarity, since its introduction into Europe from Australia.

'Good masters are like black Swans,' II. *k*, p. 34, lr. 11.

Labour in vain.

'Esteeme a horse, according to his pace,
But loose no wagers on a wilde goose chase,' I. *m*, p. 6/2.
'Loose not thy paines, to teach an Owle to speake,
Nor striue to wash an Ethiopian white,' I. *m*, p. 6/2.
'And idle spirits all their humours spend,
In seeking how to make the cuckoe sing,' I. *e*, p. 10/2.
'I can doe something else, then shove the Goose for my living,' II. *k*, p. 5/1, l. 10.
'And sowes his seede upon the barren sand,' I. *f*, p. 20/1, l. 31.
'Hee is but foolish, rise he nere so soone,
That runnes in haste to overtake the Moone,' I. *f*, p. 22/1, l. 19.
'In an Universalitie. . . there was a deepe studient in the secrets of Nature, which labouring much to bring all to nothing, wrought day and night for the Mooneshine in the water,' II. *s*, p. 10/1, l. 49.
'To breake a bulrush on a coate of steele,' I. *q*, p. 5/2, l. 9.
'The rowling stone gathereth no moose,' II. *d*, p. 6/2, l. 32, and *u*, p. 8/2, l. 50.
'Hee is a fond fisher that angles for a frogge,' II. *c*, p. 8/2, l. 11.
'There is no washing of a blacke Moore,' II. *u*, p. 14/2, l. 16.

Money.

. . . 'tis money makes the man,
Yet shall not money make him yong againe doe what he can,' I. *a*, p. 55/2.
'It is the money makes or marres the man,' I. *e*, p. 8/1.
'If she haue the golden honey-bees,' I. *e*, p. 8/1.
'The nearer that thy purse is polde,
The more still friendship waxeth colde,' I. *a*, p. 28/2.
'A purse without money is like a body without a soule, II. *b*, p. 18/1, l. 21.
'*Aurum potabile* is a strange quintessence,' II. *l*, p. 7/2, l. 6.
'Money makes the olde Mare trot, and the young Tit amble,' II. *l*, p. 7/2, l. 32.
'Light gaines make heavie purses,' II. *p*, 10/1, l. 26.
You must haue them [your hands] noynted with the oyle of gold, before you can fall to any good worke,' II. *u*, p. 13/1, l. 37.

Diuell.

'To hatch my Eggs up in Diuells-nest,' I. *s*, p. 12/2, st. 112.
'For vertue knew the deuill by his foote,' I. *b*, p. 10/2, l. 30.
'Ware the dogges that keepe the Diuels dore,' I. *f*, p.

Much Ado about nothing.

'To make no long haruest of a little corne,' II. *b*, p. 10/1, l. 14.
'Not to make a long haruest of a little corne,' II. *k*, p. 42/2, l. 9; and also *d*, p. 11/1, l. 20.
'To make a long supper of a little meat,' II. *f*, p. 4, l. 7
'Great boast and small roast, makes a cold kitchen,' II. *p*, p. 9/2, l. 10.

Haste.

'Haste makes waste,' I. *a*, p. 4/1, Pref. l. 2.
'Great haste and little speede,' I. *a*, p. 4/2, Pref. l. 14.
'To reape the corne ere it be ripe, may proone more haste then good speede,' II. *d*, p. 11/1, l. 31.
'To galloppe ere he learne to trot,' I. *f*, p. 22/1, l. 25.
'More haste the worse speed,' II. *e*, p. 8/1, l. 3.
'Hasty climbers haue sodaine falls,' II. *e*, p. 9/1, l. 16.
'He that lookes before he leaps
Is likest sure to stand,' I. *a*, p. 34/2, l. 5.

Fishing.

'And thou shalt angle with no diuels hooke,' I. *m*, p. 8/1, l. 44.
'So I might get it with the siluer hooke,' I. *s*, p. 9/1, st. 60.
'To fish for honour with a siluer hooke,' I. *q*, p. 5/2, l. 10.

Cheese from chalk.—
'To think black white, and wrong for right,
And know not cheese from chalk,' I. *a*, p. 6/1, l. 51.

Milstone.—'And very farre in Milstones for to see,' I. *a*, 24/2, l. 4.

Once warned.—'Once well warnde is as good as twise,' I. *a*, p. 29/1, l. 19.

While grass grows.—
'But while the grasse dooth grow, oft times
The silly steede he sterues,' I. *a*, p. 56/2, l. 25.

Good wines.—'Good wines need no Juie-bush,' I. *d*, p. 9/1, l. 4.
'Good wine needs no bush,' II. *e*, p. 5/1, l. 18.

Wilful blind.—'No eye so clowdy, as the willfull blinde.' I. *f*, p. 25/2, l. 6.

Breech.—'Many a time the Goodwife weares the breech,' I. *f*, p. 261, l. 11.

Puddle.—'To see a Puddle honour'd like a Poole,' I. *f*, p. 26/1, l. 31.

Knaue.—'There is no packe of Cardes without a Knaue,' I. *f*, p. 26/1, l. 51.

Dead men's shoes.—'Too long hoping after dead men's shooes,' I. *g*, p. 9/2, l. 17.

Castle of conceit.—'Build not thy Castle of Conceit too high,' I. *m*, p. 5/2, l. 23.

Spare diet.—'The sparing diet is the spirits feast,' I. *m*, p. 6/2, l. 20.

Child.—'A childe may be won with an apple when a costermonger will not be pleased without a whole Orchard,' II. *b*, p. 7/2, l. 24.

Home is home.—'Rather loue a Mole-hill of thine owne than a Mountaine of thy neighbours,' II. *b*, p. 18/1, l. 19.
'Home is home, be it neuer so homely,/ II. *d*, p. 6/2, l. 31.

Maxims, etc.

'Faint heart neuer won faire lady,' II. *c*, p. 12/2, l. 2.
'Ouer shooes, ouer bootes,' II. *e*, p. 6/2, l. 36.
'The neerer the church the further from God,' II. *e*, p. 5/1, l. 16.
'Wishers and woulders, are neuer good householders,' II. *e*, p. 8/2, l. 1.
'A merry companion is a wagon in the way,' II. *e*, p. 8/2, l. 8.
'When theeues fall out, true men come by their goods,' II. *e*, p. 8/2, l. 11.
'Nothing venter nothing haue,' II. *g*, p. 9/2, l. 23.
'It is an ill winde that bloweth no man to good,' II. *g*, p. 10/1, l. 20.
'The small grasse of the field fills the barne full of hay, and the poore mens money fills the rich mens purse,' II. *g*, p. 10/2, l. 1.
'You must not speake in the clouds to them that are acquainted with the moone,' II. *h*, p. 10, lr. 18.
'Spight of your teeth,' II. *h*, p. 33, lr. 5.
'To put Pepper in the nose,' II. *h*, p. 50, lr. 62.
'Make cleane your dishes and your platters,
But talke of no Princes matters,' II. *j*, p. 6/2, l. 2.
'Who looketh hye, may haue a chip fall in his eye,' II. *j*, p. 6/2, l. 10.
'It is Art to hide Art,' = Artis est celare Artem, II. *j*, p. 7/2, l. 1.

Small things.—'Many droppes of water will drive a mill,' II. *n*, p. 13/2, l. 38.

Ill name.—'Hee who hath an euill name is halfe hanged,' II. *o*, p. 22/2, l. 25.

Marriage and hanging.—'Marriage and Hanging goe by destinie,' II. *m*. p. 5/2, l. 20.

Evil mind.—'The euill mind is more foule than the blackest face,' II. *n*, p. 9/1, l. 33.

Lie.—'A lye runs farre before it be staied,' II. *p*. p. 11/2, l. 29.

Bred in bone.—'What is bred in the bone will neuer out of the flesh,' II. *r*, p. 15/1, l. 17.

Cooke.—'If the Cooke doe not lacke wit, hee will sweetly licke his fingers,' II. *t*, p. 11/1, l. 21.

Nut to crack.—'Spoile not thy teeth with cracking such a nut,' I. *m*, p. 9/2, l. 42.

IV.—ERRATA ET CORRIGENDA.

VOL. I.—VERSE.

a. A Floorish upon Fancie.—P. 10/1, l. 19, 'peltikg' should be 'pelting'; p. 13/1, l. 15, 'hedside' should be 'bedside' certainly; p. 17/2, l. 41, 't' dropped out from end of 'Dispight'; p. 33/2, l. 11 (from bottom), insert 'read'—after 'whether she could'; p. 35/2, l. 7, Feare, *sb.* = Pheere, p. 52/2, l. 16 (from bottom), read 'trained up' for 'traded up.'

b. A Pilgrimage to Paradise.—P. 5, Lines 'In eiusdem Amantem,' l. 1, for 'singis' read 'fingis'; l. 6, for 'tantem' read 'tantam.' In Henry Price's Lines, l. 3, for 'in' read 'tu'; p. 9/1, l. 22, for 'favour' read 'savour'; p. 10/2, l. 13, query—read 'like to *a* fiery light'? p. 11/1, l. 20, read '*And* patience; p. 12/1, l. 21, 'learne the cunning' = 'thee,' *i.e.* teach thee; p. 14/2, l. 10, 'grifte' = grafte; and 'n' dropped from 'Vngratious'; l. 42, 'withal' = with all; p. 15/2, l. 24, relative note, read heauen = haven; l. 31, 'an one' = anone; p. 16/1, l. 53, for 'nine' read 'mine.'

c. Countess of Pembroke's Passion.—St. 11, read 'infant'; st. 98, l. 3—occurs also in Pass. Shep., p. 6/1, l. 1; st. 105, 'e' dropped from 'whence.'

d. Arbor of Amorous Devises.—P. 2, l. 12, read 'Beauclerk'; p. 4, l. 17, read 'Diana's face' for 'Danae's face'; p. 5/2, l. 14, qu.—'my' for 'thy'? p. 6, in Complaint, l. 2, requires 'love' instead of 'lotte'; p. 7/1, l. 3, 'Fame same I was not borne'—'same' must be a misprint—query 'Fame, Say'? p. 8/1, l. 15, for T read F, *i.e.* for 'Time' read 'Fine'; p. 8/2, l. 3 from bottom, read 'all' instead of 'a'; last line, 'I' dropped out; p. 11/2, l. 4, of a Poeme ends with 'Too' for 'to'; p. 12/1, l. 26, read 'my' for 'me'; p. 13/1, l. 5, 'hallow' qu. 'hollow.' ('Complaint'); *ib.* l. 8, read 'That' for 'And'; p. 13/1, l. 6 (from bottom), read 'Jem' = Gem—instead of 'Item.'

e. Pasquil's Madcappe.—P. 5/2, l. 16, query—for the first 'loue' read 'lothe'? p. 9/1, l. 15, read 'Croesus' for 'croesuc'; l. 48, query 'but' lacking? p. 10/2, l. 5, for 'learne' read 'leave'; p. 26/1, l. 22, qu.—'world' for 'word'?

f. Pasquil's Foole's Cappe.—P. 19/1, l. 31, for 'chase' read 'chafe'; p. 21/1, l. 46, for 'Went' read 'when'; p. 24, l. 1, insert 'off' after 'put' (?) p. 26/1, last line, for 'may' read 'many.'

g. Pasquil's Passe, etc.—p. 5/2, l. 31, for 'him' read 'he'; p. 6/2, last line, read 'vnto the heauns,' etc.; p. 7/1, l. 13, 'be' requires 'Bee (insect); for 'An' read 'And'; p. 7/2, l. 8, read 'Bee' for 'Bees'; p. 12/1, l. 31, for 'women' read 'woman.'

h. Melancholike Humours.—P. 5, '*In Authorem*,' read 'not wearing'—'t' got attached to 'wearing'; p. 14/2, '*A Smile*,' l. 1, for 'leane' read 'leaue.'

i. A Solemne Passion.—P. 8/2, l. 8, for 'loue' read 'life.'

j. Ravisht Soule, etc.—p. 12/1, l. 14, for 'the' read 'they'; p. 9/1, l. 17, for 'louely' read 'lonely' or 'lively'? p. 10/1, l. 38, 'also' = 'al so.'

l. Soul's Harmony.—P. 4/2, l. 16, hyphen 'afterpayne'; l. 31, 'And' is caught from next line: read 'That.'

m. Mother's Blessing.—P. 10/1, l. 44, for 'with' read 'without' or query—'With still beginning' or 'without-beginning, neuer-ending, etc.?

n. Passionate Shepherd.—P. 7/2, l. 1, as pointed out *in loco*, read 'tooth' for 'truth' certainly; and p. 9/2 l. 20, for 'now' read 'not.'

o. Soule's Immortal Crowne.—P. 6/2, l. 31, for 'oue' read 'lone'; p. 15/1, l. 1, for 'forwardnes' read 'frowardnes'; p. 19/2, l. 27, imperfect—supply 'alone' after 'whom.'

s. I would and I would not.—St. 71, l. 2, read perhaps, 'winde nor weather'; st. 136, l. 6, for 'be' read 'be'; st. 142, '*Salmon*' = Salamon, *i.e.* Solomon.

t. Daffodils and Primroses.—P. 3/2, l. 2, for '*nueer*' read 'neuer'; p. 9/2, A Report Song, last line—for 'doo' read 'doon' or 'done'; p. 14/1, l. 2, for 'groues' read 'grones'; p. 15/1, l. 17, 'wites' = wits; l. 25, for 'no' read 'so'; p. 22, No. 27, st. 3, l. 6, 'eye' is probably a mistake of our MS. for 'glory'; p. 23, No. 30, l. 8—a mutilated line—read perhaps, 'But deed to end that hath bene done,' etc.

VOL. II.—PROSE.

a. Auspicante Jehova.—P. 6/1, last line but one, 'wherewith' = 'where with.'

b. Wit's Trenchmour.—P. 9/2, l. 4, for 'firme' read 'firma'; p. 12/2, l. 15, for 'male . . . alterio' read 'malle . . . alteris'; p. 15/2, l. 6, read 'his' for 'her'; p. 18/1, l. 21, 'sine' required after 'corpus.'

c. Wil of Wit, etc.—P. 5, l. 19 of Epistle—read 'for-

borhood'; p. 11/2, l. 16, for 'walking' read 'waking'; p. 16/1, l. 31, and note—I withdraw emendation 'do' for 'to' (see Glossarial Index under 'wilde'); p. 30/1, l. 4, read 'that would destroy,' etc.; p. 56/1, last line, supply 'be' after 'to'; p. 58/1, l. 37, for 'Ferre' read 'fere'; p. 62/1, l. 22, read 'too' for 'two.'

d. Strange Fortunes.—P. 7/1, l. 40, for 'sightes' read perhaps 'fightes'; p. 12/1, l. 18, read probably 'perhaps *not* finde'; p. 15/1, l. 31, read 'languishing.'

e. Crossing of Proverbs.—P. 6/2, l. 17, read 'lin' for 'lin.'

g. Wonders Worth Hearing.—P. 5/1, l. 12, for 'friends' read perhaps 'friend'; p. 8/2, l. 12, 'Dwle' misprint for 'Owle'; p. 12/1, l. 18, and note. I suspect 'staite' should have been 'straite' = straight, not bent with age.

h. A Poste with a Packet, etc.—P. 12, Letter 23, l. 9, for 'scaled' read 'sealed'; p. 14, Letter 31, l. 4, query not 'superstitious' but 'suppositious'? p. 19, Letter 50, l. 8, for 'your' read 'our'; p. 49, Letter 49, l. 20, and 50, l. 12 and note. Probably 'por' is a misprint for 'pot'—the phrase with omission of the article ('go to pot') is still in use. Alas! if it really is derived from the funereal urns of cremation!

k. Grimello's Fortunes.—P. 5/1, l. 29, for 'Brata' read 'Beata'; p. 12/1, l. 41, 'Kie' and relative note. Query—'Rie' ('selling of Wheate and spending of Rie') = parsimonious living; p. 15/1, l. 7 (note), 'coin' misprinted 'corn.'

l. Olde Man's Lesson.—P. 15/1, l. 1, read 'louing to' for 'to louing'; p. 16/1, l. 14, read perhaps 'so hath not'; p. 17/1, l. 34, for 'with' read 'without.' Note p. 15, and top of p. 16—in confusion. Two speeches following are given to Pan. Perhaps the first should be divided in first line, p. 15.

n. A Murmurer.—P. 6/1, l. 8, 'altogether' = 'al together'; p. 8/2, l. 11, 'a even' for 'an even' unless 'even' be a misprint for 'level'; p. 10/1, l. 9, read 'ways' for the second 'way'; p. 11/1, l. 27, read 'least'; p. 11/2, last line, read 'preservation,' and in note on p. 13, read 'shoal.'

o. Divine Considerations.—P. 8/1, l. 9, read 'affected' for 'effected' = wished for; p. 12/1, l. 16, read perhaps 'we could give,' etc.

p. Wit's Private Wealth.—P. 11/1, l. 7, the last letter of 'Wittol' has dropped out.

q. Characters upon Essaies.—P. 6/2, l. 17, 'of' is superfluous.

r. Good and Badde.—P. 8, *A Worthy Gentleman*, l. 5, for 'unwillingly' read 'unwittingly'; p. 10, *Good Man*, l. 19, put comma after 'grace,' *not* after 'trauaile': p. 12, *A Quiet Woman*, l. 9, for 'helpe' read 'helthe'; p. 14, *An Old Man*, l. 16, for 'word' read 'words.'

s. Strange News.—P. 9, l. 15, 'Langdebiete' a misprint apparently for 'Langdebefe.'

u. Courtier and Countryman.—P. 11/2, l. 13, for 'lift' read 'list.'

END OF VOL. II. (PROSE.)

FINIS.

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[redacted]